

CHOICE  
OBSERVATIONS  
AND  
EXPLANATIONS  
UPON THE  
Old Testament.

Containing in them many remarkable matters not taken  
notice of by Interpreters.

EXPLAINING,  
The most obscure passages, and reconciling the seeming  
contradictions of Sacred Scripture.

*To which are added*  
SOME FARTHER AND LARGER  
OBSERVATIONS  
Upon the whole BOOK of  
GENESIS.

Perused and Attested by the Right Reverend BISHOP  
of ARMAGH, and Mr. GATAKER  
Pastor of REDRITH.




By the Learned and Industrious JOHN RICHARDSON, Bishop of Ardagh  
in Ireland, one who had a considerable hand in the Annotations of the Bible,  
made by some of the Assembly of Divines.

L O N D O N,  
Printed for John Stafford, and are to be sold at his house  
at the George at Fleet bridge, 1656.



To my  
R E V E R E N D and L E A R N E D Brother,  
**Doctor Richardson**  
B. OF A R D A G H  
I N  
I R E L A N D.

*Right Reverend and Worthy Brother,*


 You know that out of that intimacy which hath ever been betwixt us from our youths, I cannot be unacquainted with the course of your studies. And you being now entred upon the last Scene of your life, as well as I, thereupon I would willingly become a Perswader of you, not to let your Labours be lost, and die with you; but to publish some or most of them to the view of the World, for the benefit of the Church. The last thing I viewed of yours were your *Annotatons* upon *GENESIS*, having before perused your other *Explanations* and *Observations* upon the Old Testament, though sleight and suddenly done, as you say, yet think them not unworthy of the Presse. For I finde therein divers things of moment, which I meet not withal in others. And to prevail with you herein, let this finde some place, That it is the judgement and desire of

*Your endeared Friend  
and Brother,*

JAMES ARMAGH.

The *EPISTLE* Dedictory, to the REVEREND  
BISHOP of ARMAGH.

Most Reverend, and my very good Lord,

 Our word shall be my warrant, and your desire my duty, to publish my Annotations upon *GENESIS*, together also with my Explanations and Observations upon the Old Testament, yet I would be loth your Lordship should beare any share of the blame, or harsh censure that may hap to passe upon them. Coming abroad, I know not to whom I may rather dedicate them, then to him who is the cause that they see the light. And the inscribing of whose name, will bring lustre and credit to the Work it self, however otherways but too weak and unworthy. To speak much in this kinde of your selfe to your selfe, suits not so well, with that humility and modesty which befitteth us both. And in so doing I should but light a candle before the Sunne. Yet you will give me leave to enjoy, and make this expression of mine own comforts, which I have still derived from all those endearments, wherewith you have vouchsafed to oblige and honour me, even from our younger years, in our joynt Educations and first Employments, until now that we both are ready to leave the stage of this life. My thankfulnessse for your favours may haply receive some piece of improvement hereby. And my Prayers shall still be continued, for the Prolongation of your dayes, to the further good and glory of the Church of God. This tribute you may duly and daily expect from

Your obedient Servant, Suffragane,

and Loving Brother,

JOHN ARDAGH.

Mr. GATAKER'S *EPISTLE* to the Bishop of Armagh,  
wherein is his Attestation upon the Reverend  
BISHOP RICHARDSON'S Observations and Ex-  
planations upon the OLD TESTAMENT.

Right Reverend,

**I** Acknowledge my self, besides many other fore-passed real fruits of your fa-  
vour, much beholden to your Lordship, for your late kinde visitation and  
the addition unto it, in imparting unto me those learned and elaborate Ob-  
servations of that Worthy Bishop, whose eminent parts I had formerly ta-  
ken notice of, and upon occasion given testimony of to others, in his Anno-  
tations on a great part of the Prophets, whereunto he herein sometime re-  
ferreth himself. Now albeit when your Lordship left them with me, you were pleased to af-  
ford me a longer space of time for the perusal of them, which I was willing to accept, not  
knowing what leisure I should have for them in regard of some present distractions; yet I  
could not forbear to lay hold on all opportunities, to enjoy the view of them; which I much  
thirsted after: which upon serious survey I found to be answerable to my pre-conceived expe-  
ctation of them, and well-worthy their Authour, containing in them many remarkable matters,  
either not commonly taken notice of, or mistaken by the most. In the Computation of times,  
your Lordship well knoweth, and much better then my self, that there are divers difficult  
points much disputed and debated among the grand Masters of that part of learning, in which  
being not so exactly versed in such Accounts, I dare not take upon me to determine ought. I  
have drawn up here a short note of some things of no great moment, which meeting with, I stick  
at, or have doubt of, that it may appear to your Lordship, that I have not slighted or laid it  
by me, but have advisedly run it over: which having dispatched, I was the rather willing to  
return it to your Lordship by the hands of my sonne Tayler, who was willing to take thereby  
occasion to wait upon your Lordship, to present you with a sorry fruit of my fruitlesse labours,  
which I shall intreat your Lordship to accept, and to look on with a favourable eye. This short  
list of my work and undigested thoughts, your Lordship may be pleased, if you shall think  
good, and deem them worthy of his consideration, to impart unto the Venerable Bishop,  
with recommendation of my due respects, and sincere affection to him, whom I should be right  
glad to be better acquainted withal, together with my humble request to him, that he will par-  
don my boldnesse, and bear with my weaknesse, which in these scriblings I doubt I have too  
much discovered. So with sincere acknowledgement of your Lordships manifold favours,  
and my deep engagements, in lieu whereof I have nothing of worth to return, but thanks to  
you, and prayers unto the Lord in whose work you labour, for his gracious and powerful support  
of you therein, I take leave, craving liberty to subscribe my self

Your Lordships weak and unworth y,

but sincere well-wisher,

much obliged in him,

THO. GATAKER.

Roderith, June  
1652.

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TO THE  
Reader.



HE first draught of these *Observations* was ready for the Presse before the Great *Annotations* upon the Bible, printed in Anno 1651. did come forth. Afterwards perusing them, I found some differences between *those Annotations*, and *these Observations*; which did minister some occasion of enlarging my first draught; chiefly by noting and insisting upon these differences: yet rarely naming the said *Annotations*; but leaving rather the full animadverting, comparing and judging of them, to the judicious Reader. Thereafter I committed these to the Presse. And after a good progress had been made by it, for *some reasons*, not so fit to trouble thee withal, I was again induced, and over-ruled, to enlarge my self yet much more; and to descend to very many Particulars, by way of Exposition and Explanation in some of the ensuing Books of Scripture, much beyond what was my first Proposal and Intendment. Which thing, I conceive, will dim the light and lustre of those choice places and *Observations*, which primarily were my only aime. Yet, I hope, to the Candid Reader, These larger additions will not seem altogether impertinent, or improfitable; as to the speedier understanding of Gods Holy Word. Neverthelesse I never undertook or intended to meddle with, or mention all the difficult places of Sacred Scripture. For them, in general, I refer thee to the said Great *Annotations*, as the best extant in that kinde. Neither do I here touch upon the *New Testament*, save only when, and where, the Text of the Old Testament doth crave for the quotation of it. In this Collection of *Observations* and *Explanations*, I follow the Order of the Books and Chapters of the Bible. And I heartily wish, that the holy Text were alwayes before their eyes, who shall vouchsafe to read them; without which the life of them, or of many of them will be lost. And the numerous quotations therein used will really appear, specially to Divines, to be of good concernment to them, and who shall have occasion to use them, and will take the paines to turne unto them. Be pleased not to think that I am too curious, or thy self can be too ambitious, of knowing any truth revealed in the Scriptures. Thou canst not search them too much, nor can the Word of God dwell too richly and plentifully in thee. Indeed the substantial and essential matters therein, must first be known and cared for. Yet these may help to bring divers remarkable Places and Passages of Scripture into more common knowledge, and familiar notion, then I suppose yet they are. Such as they are, yet now at the last, though the Presse much retarded them, if they may any wayes make for thy spiritual use and profit, that same is the earnest desire of

Thy Servant in Christ

J. A.



# A T A B L E

Of such things as are occasionally discoursed of in this *Book*;  
But for the maine things, the whole *Book*  
is a *T A B L E* to it selfe.

For the larger *AN NOTATIONS* upon *GENESIS*, the *INDEX*  
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ANNOTATIONS



# ANNOTATIONS ON Genesis.

## CHAP. I.

Ver. 1.



*N* the beginning,] Of the Creation which God created, *Mark* 13. 19. and so in the beginning of the world then not eternal, nor the matter of it, but God only eternal. And this beginning most probably was at the Autumnal,

Equinoctial, or Spring, and that for the Ecclesiastical accompt only; upon, and because of Gods miraculous bringing them out of *Egypt* at that season of the year, from whence Gods people constantly began their year, till the change made to the vernal Equinoctial.

God ] *Elohim* in the plural number, intimating a plurality, not of Gods, *Exod.* 12. 2. 23. 11, 16. 34. 21. *Lev.* 25. 9, 10. *Deut.* 16. 13, &c. but therefore of persons in the Deity. The word Creators, *Eccles.* 12. 1 hath a singular number, viz. *El.* *Gen.* 14. 8. and *Eloah*, *Job.* 12. 4. And it signifies Strong, Almighty, powers. Sometimes it is used, but improperly, to signify false gods. *Exod.* 20. 3. Angels, and Magistrates among men, *Pf.* 8. 5. 82. 1, 6.

created] *Bara*, This word is proper to God, and a word in the singular number: importing the singular unity of the Deity. And that God had no Assistants, Co-adjutors, or subordinate Agents and Instruments in the work of Creation. But the Angels themselves are his Creatures, *Col.* 1. 16. A God, and He the Creator of the World; are acknowledged in a manner by all Heaven Writers, if not by all men.

the heaven ] Or heavens, and the earth, ] Heaven and Earth here may be taken as a summary proposition of the whole Creation; as, *ch.* 2. 1. and, *Exod.* 20. 11. And the rather considering the Hebrew Articles here used, *ETH*, and *HA*, as pointing to these now in being. And yet as probably and more, of the common Chaos, and Masse, and Stock of both, as seeming to be included within the work of the first day: and so it will seem to have the best coherence,

with the words next following, and the story ensuing of the Creation of the Heavens and Earth, the second and third day.

light day] Strictly and usually so taken; otherwise called an Artificiall day; consisting of about twelve houres, *John* 11. 9. As the natural day consists of 24. houres. Both there are mentioned, *ch.* 7. 12, 17.

V. 5. And the evening, &c.] The Evening, which is the beginning of the Night; and the Morning, which is the beginning of the Day, are called the first day; largely taken, the Day natural of 24. houres. And here observe, that as Darknesse was before Light, *v.* 2, 3. so the Evening and Night is made, and reckoned the beginning, and first part of the natural day, or large day of 24. houres. And accordingly the large Day is called an Evening Morning, *Dan.* 8. 14, 26. And by *Paul*, *1. Cor.* 11. 25. And as *Moses* doth here, so God commanded it, and the *Jewes* observed it, to reckon the beginning of their large Day at the Evening, *Lev.* 23. 32. From evening to evening you shall celebrate your Sabbath. And so for eating unleavened bread at the Paschever, *Exod.* 12. 18. In the first moneth, on the fourteenth day of the moneth at even, ye shall eat unleavened bread untill the twenty one day of the moneth at even. And yet we finde in the dayes of our Saviour, the reckoning altered, that they began their natural and large Day in the Morning, as appears in the Evangelists, recording the History of our Saviours Resurrection, *Mat.* 28. 1. *Mar.* 16. 1, 2, 9. & *ch.* 15. 42. *Luke* 24. 1. *Joh.* 20. 1, 19. Which alteration might haply be occasioned by the accompt of the *Romans*, and compliance with them, who then had the Sovereignty and dominion over them.

Now these two things well observed, may haply serve to asswage a doubt, and clear a difficulty. The case is this; Our Saviour did eat the Paschever twenty foure houres before the *Jewes* did eat it. And this is clear out of the Gospels, *Matth.* 26. 17, 18, 19, 20, 47. *Mark* 15. 42. *Luke* 23. 54. *Joh.* 18. 28. and 19. 14, 31, 42. That our Saviour did not anticipate the day by reason of his future Passion; But kept the right day appointed in the Law, we are not to doubt of it; Considering the strictnesse of the Command for the day, *Exod.* 13. 10. And Christs coming

ing to fulfil all righteouſneſſe, to keep the Law both Moral and Levitical. And that he did ſo in this point and particular, appears alſo, *Matth. 26. 17. Marke 14. 12.* Neither do thoſe words in *Job. 13. 1, 2.* diſagree from it; The words there mentioned, before the feaſt of the Paſſeover, appearing to be underſtood of two dayes before the Paſſeover, *Mat. 26. 2.* And being ſpoken on the Mount of Olivets, *Mat. 24. 3.* And the Supper there mentioned, being to be underſtood of the Supper in the night of the Paſſeover, which was kept in *Jeruſalem, Mat. 26. 17.* And thoſe loaves of bread in the Goſpel, *Matth. 16. 9, 10.* could make and multiply the waters of the Deluge, to riſe to ſuch an height; and that as little by miracle, as the other way muſt needs imply.

Now the right day was the fourteenth day of the firſt moneth, *Abib*, or *Niſan*, in the evening, or betweene the two evenings, *Exod. 12. 6. i. e.* betweene the two extremities of the evening-tide, whereof the former belonged to the end or the declining day then ending, which was the thirteenth day, (not the fourteenth, as in the late learned and large *Annotations on Matth. 26. 17*) the latter belonged to the beginning of the night, when the day following is ſaid to begin *Gen. 1. 5.* which was the fourteenth day, at the beginning and evening whereof the Paſſeover was to be eaten, as appears, *verſe 18.*

Now how it came to paſſe, that the Jews kept the wrong day, and why ſo, is the queſtion and difficulty remaining. Some ſpeak of a Jewish Tradition; That after the returne from the Babylonian captivity, They ordered and altered the time ſo, as the day of eating the Paſſeover might not fall on the Munday, Wednesday, or Friday; but then they put it off to the day following. The truth of this Tradition I am ignorant of: much more, of any reaſon why they ſhould dare to have ſuch a Tradition and Order. But finding in the Goſpels, The Accompt for the Beginning of the natural & large day of twenty four hours altered from the Evening to the Morning, as was formerly obſerved; I rather conceive that both our Saviour, and the Jews may be ſaid to eat the Paſſeover on the ſame day, viz. both on the Friday, and at the evening too; ſo it be underſtood according to their own ſeveral mindes and meanings, reckonings and accountings: Our Saviour rightly beginning and ending the day, from evening to evening, and the Jews erroneouſly, from morning to morning. The iſſue ſo, will be this; That on the thirteenth day, conſiſting of twelve hours, from morning to evening, called an artificial day, the Diſciples prepared the Paſſeover for our Saviour; which is therefore called the firſt day of the feaſt of unleavened bread, *Matth. 26. 17, 18, 19.* And when the even was come, which was the true Beginning of the fourteenth day, Jeſus ſate down with the twelve to eat the Paſſeover, *Matth. 26. 20.* according to the Law; The Morning after, and ſo on till the Evening, making an artificial day, which indeed was the true latter part of the fourteenth natural day, our Saviour was examined, condemned, and at laſt ſuffered. And that time is called the Jewes Preparation, *Luke 23. 54. John 19. 31, 42.* the Preparation of their Paſſeover, *John 19. 14.* the Preparation before the Sabbath, *Marke 15. 42.* And the Evening following, which was the later part of their fourteenth day in their account, they did eat their Paſſeover. And the day following, which was the Sabbath, is called the day after the Preparation, *Matth. 27. 62.* And whereas, to countenance that pretended Jewish Tradition, for putting off the eating of the Paſchal Lamb from the Friday, to the Saturday, which was their Sabbath. I ſay, thoſe words of *John* are alledged, for that Sabbath was an high day, *John 19. 31.* I anſwer, That it is called an high day, becauſe it was the

Sabbath that fell within the compaſſe of that high and ſolemne Feaſt. But all this I propound and ſubmit to the judgement of the learned.

And again, This Obſervation of the true Beginning of the day at the Evening; Together with the Alteration of it from the Evening to the Morning in the dayes of our Saviour, may help to quiet that controverſie, which of late, hath troubled too many, about the Beginning and Ending of the Chriſtian Sabbath, or Lords day rather. For, if we will begin it as the Jewes began their Sabbath, by Gods own appointment; and as the Beginning of the natural day of twenty four hours was reckoned from the Creation, Then ſure we muſt begin it at the Evening. But if we will begin it, according to that alledged Alteration we finde in our Saviours time, Then we muſt Begin it in the Morning, which later is favoured the more by our Saviours Reſurrection very early in the morning, *Matth. 28. 1, 6. Marke 16. 2, 6. Luke 24. 1, 6. John 20. 1.* To the memory and honour of whoſe Reſurrection as the day of Reſt was changed, ſo it accords well, and ſuitably ſeems to require the ſame change for the beginning of that day, agreeing therein with the aforeſaid Alteration. However, the Point Material is, That it muſt comprehend twenty four hours.

V. 6. *Firmament*] By Firmament here generally by all is underſtood whatſoever is to be ſeene in that vaſt ſpace above the earth, from the ſurface of it, to the uppermoſt viſible Orbs: As conceiving, and that juſtly, That the Aire, or loweſt region of it, betwixt the Earth and the Clouds, were alone too ſmal a thing for the whole work of the ſecond day. In the miſt of the waters, and let it divide the waters from the waters: the waters which are under the firmament, from the waters which are above the firmament;] Divers ancient and learned Fathers have conceived hereupon, and upon the words of the *Psalm. 148. 4.* That a great, or the greateſt part of thoſe waters that covered the face of the Deep, *verſe 2.* were lifted up and ſpread as an Orbe of waters above, and about the higheſt part of the ſtarry heavens, and ſo there remaine. And from thoſe windowes of heaven opened ſome would fetch the greateſt part of thoſe waters in the Deluge, that covered all the high hills that were under the whole heaven ſixteene cubits upwards. Yet all this ſeemes too weak a foundation whereon to build that Orbe of ſupercelſtial waters. For plaine it is, that the loweſt region of the aire is called heaven, and the firmament of heaven, even that wherein the winds, clouds, and fowles do flie, *verſe 20. Jer. 51. 16. Dan. 7. 2, 13.* And indeed as every part of the water is truly called water, ſo every part of the heaven, and firmament may be, and is called heaven, as well as the whole, or the higheſt parts of it the ſtarry heaven, and the third heaven, *chap 1. verſe 14, 15, 16, 17. Gen. 22. 17. 2 Cor. 12. 2.* And if ſuch a diviſion were meant, as they pretend to, where then would be the diviſion betwene the waters of the ſeas, and the watery clouds; without which diviſion, and the uſe of it, the earth could not bring forth ſuſtenance for Man, or Beaſt? And as for the windowes of heaven, they are underſtood of the region of the aire, as *Pſal. 78. 23. Mal. 3. 10.* And the ſame God who rained down fire and brimſtone on *Sodom*, and made or multiplied the widowes oyle, *2 Kings 4. 2.*

V. 8. *the firmament heaven*] All above us ſo called; And the Angels this day moſt likely were created: conſidering the words of the Lord, *Job 38. 4, 5, 6, 7.* that all the ſonnes of God ſhouted for joy, when he laid the foundations of the earth. Though *Mofes* mentions not their creation, as purpoſely intending to relate only the creation of things corporal and viſible; and that haply as having regard there-  
in

in to the rudiments and weaknesse of that Infant-Church of the Jewes, to whom immediately he wrote this History.

*second day*] Without that approbation, *And God saw that it was good*, which yet is doubled, on the third day: (haply because the separation of the waters begun this day, was not perfected till the third day) And it is once repeated on each of the other four dayes with the addition of *very good*, in the end of all.

V. 20. *and fowle*] Out of the waters, and the ground also, *chap. 2. 19.*

V. 26. *Let us*] Intimates a Plurality of Persons in the Unity of the Divine Essence. And so plurality, *chap. 3. 22. 11. 7. Esay 6. 8.*

V. 27. *created he them*] Both this day, *chap. 5. 2.* though the maner of her creation, be more fully related; *chap. 2. v. 18, to 23.*

V. 29. *to you it shall be for meat*] Living things are not here mentioned for meat, till after the flood, *anno mundi, 1657.* and no more are corne, bread, drink, and other things named, which yet no doubt were in use before the flood, *Cain* being a tiller of the ground; And *Abel* being a keeper of sheep, was not likely to leave their flesh to be devoured of wilde beasts, or to rot, either above, or under ground: And mans body being in a dying condition since the Fall, stood in more need of nourishing meats, then whiles he abode in Innocencie. Neither were the herbs, trees, ground after the Curse, of that vertue and vigour for his nourishment and sustentance, as formerly. It is nothing likely, then that man should want so needful a nourishment as flesh or fish for so long a time, so many ages of the world; because they were not haply so necessary for him in the time of Innocency, or not expressed by name for food at the time of his Creation. But after the Fall, being killed for cloathing, and offered in sacrifices to God, even by *Abel* himself: It is not to be imagined but that they did eat of the flesh of them, as in sacrifices was ever usual. And therefore also, for those ends and uses the distinction of them, into cleane and uncleane, was made, even before the flood; And seven of the Cleane reserved, for sacrifice, and food, whereas two sufficed, as in the Uncleane, for preservation of Seed, *Gen 7. 2.* And the words of our Saviour noting the old world for their eating and drinking before the flood came on, *Matth. 24. 38.* implies rather an abuse in the excess, then an abstinence from the use of flesh and other delicacies.

V. 30. *Every green herb for meat*] But after the Fall of man, beasts, and birds of prey, and fishes eat and devour one another.

## CHAP. II.

Ver. 3. *Because that in it*] This being alledged as the Reason of the Sabbath, *Exod. 20. 11. 31. 17.* shews it to be here instituted before the Fall And then no doubt but Gods people had more need of the same Ordinance and Help in Religion ever since the Fall. And the Rulers Narrative to *Moses* speech or question *Exod. 16. 22, 23.* seems to me to imply the keeping of the Sabbath by the Jewes before the giving of Manna in the Wildernesse, *Exod. 16. 5.* not appearing to be made known to the people till after the Rulers relation of sin; And Gods direction to *Moses*: And apparently it was kept before the giving of the Law on Mount *Sinai*.

V. 4. *the Lord God*] Here first the word *Jehova* is used. And after often in this Chapter, *Gen. 15. 7. 22. 14. 26.*

24. 27. 20. 28. 13. and in many places more. And therefore, *Exod. 6. 3.* But by my Name *Jehova* was I not known to them, is spoken comparatively; not known so fully, in making good my promises by answerable effects, as now I will be, in my bringing of them out of *Egypt*, notwithstanding all *Pharaohs* obstinacie.

V. 7. *breathed*] To shew that mans spirit is not of the earth, as his body; but of nothing by the insufflation of God: and so differing from the spirit of beasts, *Job 33. 4. Eccles. 3. 21.* It hath its immediate original from the Father of spirits, who did by creating infuse it, or by infusion create it.

V. 8. *planted*] On the third day, *chap. 1. 11, 12.*

*Eastward*] From *Moses*, in the wildernesse, where he wrote this History.

*in Eden*] A part of *Mesopotamia*.

V. 9. *tree of life*] Because naturally much; but sacramentally more, it conduced thereunto.

*tree of knowledge*] From the event, in respect of our first parents.

V. 10. *went out of Eden*] Flowing into it from above.

V. 11. *Pison*] A part of *Tygris*; *Pafitigris*, or *Pisotigris*.

*Havilah*] From *Havilah* the sonne of *Cush*, *Gen 10. 7. 25. 18. 1 Sam. 15. 7.*

V. 13. *Gibon*] The lower part of *Euphrates*.

*Ethiopia*] *Cush*, i. e. the Westerne *Ethiopia*, adjacent to the Desert *Arabia*.

V. 14. *Hiddekel*] The upper part of *Tygris*.

*Euphrates*] Called the river, the great river, *Deut. 1. 7. 11. 24. Rev. 9. 14.*

V. 17. *Thou shalt not eat of it*] The thing in it selfe indifferent; but made unlawful to him by Gods command; both to shew the Lords absolute dominion over him; and his sin to be the greater and more notorious, if he disobeyed it.

*surely die*] Be subject to mortality, misery, death, and to him which hath the power of death, that is the Devil, *Heb. 2. 14.* A man sentenced to death, we count him a dead man, dead in Law, though he and his execution be reprieved for a time. If he had not sinned, he had continued in a safe and blessed condition, free from death, and all manner of evil.

V. 19. *and brought them unto Adam*] *Gen. 7. v. 8, 9.*

V. 20. *And Adam gave names*] Not that the names must needs be given according to their natures,

V. 21. *ribs*] With the flesh, v. 23. The want of which rib, God could, and easily did sufficiently supply, by closing up the flesh instead thereof.

V. 22. *made he a woman*] *1 Cor. 11. 8.*

*brought her to the man*] As to her husband. Thus the married estate honourable in the state of Innocency, *Matth 19. 4, 5, 6.*

V. 23. *Thou is now bone of me*] He knew it partly of himself; but more by divine revelation.

V. 24. *Therefore shall a man leave*] These seeme to be rather the words of God, *Matth. 19. 4. 5.* then of *Adam*, or of *Moses*. And are spoken both simply, *Gen. 24. 58, 59.* and comparatively; rather leave the duty of children to parents, then of husband to wife, when any such case of necessity shall fall out.

*And they*] Explained by twaine, *Matth. 19. 5, 6* by two, *1 Cor. 6. 16.* Against Polygamy; and unlawful divorces; and carnal copulation out of marriage.

V. 25. *both naked &c.*] That shameful through sin since the Fall, *Rom. 6. 21.* which was not so before: nor shall be

after the Resurrection, 1 Cor. 15. 43.

## CHAP. III.

Verf. 1. **Serpent**] Divers sorts are of them. Some specious, and beautiful to the eye.

*subtil*] Prudent, *Matth.* 20. 16. crafty, 2 Cor. 11. 3. and so the fitter instrument for Satan.

*he said*] Many Angels fell, *Mar.* 5. 9, 12. 2 *Pet.* 2. 4. Jude v. 6. having one for Principal, *Matth.* 25. 42. And they fell from the beginning, 1 *John* 3. 8. Now they are called Devils or Demons, of their knowledge and cunning still remaining. One of them, if not the Principal, opened here the Serpents mouth, and caused it to speak with mans voice, 2 *Cor.* 11. 3. as the Lord did with Balaams Ass. And the Devil did this speedily after mans creation; Whence he is called a Murderer from the beginning, *Joh.* 8. 44. and that old Serpent, which deceiveth the whole world, *Rev.* 12. 9.

*yea, hath God*] This would be an abrupt beginning. But it seems to presuppose a Precedent parley in a more cunning and winning way.

V. 2. *And the woman said*] She wonders not at the Serpents speaking; and speaking so, or it may be, she did at the first, for a while at least; though it be not here expressed: yet haply conceiving that her knowledge in some things was to increase by experience, as our blessed Saviour did, *Luke* 2. 52. He came to finde fruit on the fig-tree, when the time of figs was not yet, *Mar.* 11. 13. And the being not apt, or able to suspect any evil or sinne, as not knowing the fall of the Angels; or any evil to be in the world, she might the rather entertaine this conference.

V. 3. *Neither shall ye touch it, lest ye die*] These words may be uttered with a good intention, and receive a good interpretation, in answer to the Serpents question: she hereby heightning Prohibition to the utmost, to put the greater tie upon her obedience; and averring, and ascertaining the danger and death, which otherwise would ensue; as, *Matth.* 15. 32. compared with, *Marke* 8. 3.

V. 4. *ye shall not surely die*] Thus the Devil is a liar, and the father of it, *Joh.* 8. 44.

V. 5. *or God*] Satan might pretend to mean it of the Angels. But the woman conceived it of the true God, in plurality of persons; as appears, v. 22.

*Knowing*] Satan abuseth the name of the tree, to a wrong sense: pretending all good, but intending all wofull knowledge of sinne and misery by it, experimentally.

V. 6. *And when she woman saw etc.*] Here was the lust of the flesh, the lust of the eyes, and the pride of life, 1 *Joh.* 2. 16. And thus through his eating, by one man sinne and death entered into the world: In *Adam* all his posterity sinned, being then in his loines, *Rom.* 5. 12, 19. And in *Adam* all die, 1 *Cor.* 15. 22. *Rom.* 5. 15, 16, 17, 18.

*and he did eat*] Yet it is said *Adam* was not deceived, but the woman being deceived, was in the transgression, 1 *Tim.* 2. 14. She first and deepest in the transgression; and she, not the Devil immediately, the meanes to induce her husband to sinne, she giving the forbidden fruit to him; with words to perswade him, v. 17. though she did not purposely deceive him, as the Devil did purposely deceive her.

V. 7. *And she eyes of them both*] Small distance then

betweene the time of both their eating.

*naked*] In body before, without shame, while without sin, *chap.* 2. 25. But now experimentally they know that they were naked, both in body and soule, with shame; as, *Exod.* 32. 25. through guilt of sinne, and sting of conscience, *no they sewed*] A lilly shift. And therefore notwithstanding this, they seek to hide themselves, v. 8. But for their souls, they did not, nor indeed could make any shift at all.

*aprons*] To cover especially those parts, of all most uncomely now, which serve for generation: By which sinne hath its derivation to all mankind.

V. 8. *voice of the Lord God walking*] Either in humane shape, or otherwise without that, making this voice, and noise by his Almighty power.

*in the coole of the day*] Coole winde, at evening-tyde, which brought the voice and noise to their hearing.

*hid themselves*] With as much folly as *faulne* through the horror and amazednesse wherewith they were stricken at Gods approach.

V. 10. *I heard*] He toucheth not, but dissembleth the true and maine cause.

V. 11. *hast thou eaten etc.*] *q. d.* I appeal to thy conscience, whether this be not the true cause of thy fear, and present shame at thy nakednesse now.

V. 12. *What is this, etc.*] How heinous an offence? as *chap.* 4. 15.

V. 14. *unto the Serpent*] Curseth him, as the Devils instrument. Such is Gods hatred of sinne, punishing the bare instruments of it: as in *Exod.* 32. 20. *Leviticus* 24. 15, 16. as a father breaks the sword wherewith his child was slaine. Yet this curse upon the Serpent is so expressed, as fitly in a Mystical sense, relates to; and includes the curse inflicted on the Devil, the chief agent and author.

*upon thy belly*] This going on his belly, and feeding on dust, was not the natural gate and food of the Serpent before. For he is numbered among the beasts, *chap.* 3. 1. distinguished from creeping things, *chap.* 1. 25. And the Greene herbs was given him for meate, *chap.* 1. 30. But now he is adjudged to go on his belly and breath; and that with more paine and difficulty, then other creeping things: As to *Adams* labours, and *Eves* conception, and subjection to her husband, paine and sorrow were added, for their sinne. And for meate, he must lick the dust, *Micah* 7. 17. *Esay* 65. 22. Whence they are called Serpents of the dust, *Deut.* 32. 24. The Sovereignty of Gods power and authority over all his creatures doth clear the justnesse of his proceeding and doome here against all Serpents.

V. 15. *enmity*] A natural antipathy betweene Mankind and Serpents. A greater enmity betweene Mankind and the Devil: His enmity to Mankind is too apparent; And mans to him, so farre as he is rightly knowne and discerned to be the Devil: though by his cunning conveyances, as here with Eve, he reignes since the fall; as a God over a great part of Mankind, 2 *Cor.* 4. 4.

*It*] Or, He; the Word for Seed, and the Verb for shall break, being both in the Hebrew of the masculine gender, pointing to Christ, the Seed of a woman, *Gal.* 4. 4. *Luke* 1. 42. 2. 7. the promised Seed, *Gal.* 3. 16. who destroyed the Devil, *Heb.* 2. 14. *Joh.* 12. 31. and his works, 1 *Joh.* 3. 8. triumphing over him on his Crosse, *Col.* 2. 15. And in Christ our Head, we resist and overcome the Devil, 1 *Pet.* 5. 9. 1 *Joh.* 2. 23, 14. The God of Peace bruising Satan under our feet, *Rom.* 16. 20.

V. 16. *thy desire*] Shall be subject to thine husband, as, *Gen.* 4. 7. As *Abels* to *Cain*, as the first-borne.

and

and he shall rule over thee] By Creation she was to live in subordination to man, 1 Tim. 2. 13. 1 Cor. 11. 9. But now a further rule in the man, and desire of subjection in the woman is required here, as a punishment or chastisement on her then he had over her by Creation; and with more grief unto woman-kinde, 1 Tim. 2. 12. 1 Pet. 3. 1, 5, 6. 1 Cor. 14. 34. Tit. 2. 3.

V. 17. *Cursed is the ground*] The earth which he gave to the children of men, Psal. 115. 16. and to their use, is now by Curse made more unprofitable to them and their use, verse 18, 19. chap. 5. 29. Yes, the Creature was made subject to vanity by mans sin; subject to a vanishing, flitting, and perishing estate; subject to the corruption and abuse of man; subject to serve for the object and instrument of sin, Esay 24. 5. And therefore the heavens and the earth, which are now, are reserved unto fire against the day of judgement, 2 Pet. 3. 7, 10. And the whole Creation groaneth, and travaileth in pain together untill now: The earnest expectation of the creature, waiting for the manifestation of the sonnes of God; that it may be delivered from the bondage of corruption into the glorious liberty of the children of God: that all the steps and traces of that malediction put upon it for mans sin, may be utterly rased out of the world; and new heavens, and a new earth created, as the Scripture phraseth it; every creature according to every ones degree and nature partaking of that glorious liberty of the children of God; being fully delivered from all vanity, slavery, abuse, and evil, Rom. 8. 19, 20, 21, 22.

V. 18. *the herb of the field*] Not the herbs and fruits of Paradise, v. 23, 24.

V. 20. *Eve*] Here first so called. God calls her *Adam*, chap. 2. 2.

*because she was*] To be thus Prophetically he foretels it: else it is *Moses* that gives the reason of the name.

V. 21. *teats of skins*] In likelihood of the skins of beasts, which God taught him to kill for sacrifice: being that *Abel* did so soon sacrifice, chap. 4. 4.

V. 22. *And now left, &c.*] Spoken by an ironie. For it was not the eating of the fruit, that could recover him, or preserve him from the sentence of death; whereunto God for his sin had now doomed him. Both the Trees were Sacraments of the first Covenant of works to confirme the Promise, and threatening thereunto appertaining; which Sacramental tree of Life he had now nothing to do withal, no right to it, having broken the Covenant, and incurred the Curse; no more then he ought to have meddled with the other Tree, in the state of innocencie.

V. 23. *throws out*] The day not so certainly knowne; But in all probability, the same day of his creation. For Satan would omit no time. The woman, if she had beene better practised, and not taken at the first, would not so soon have erred: nor if she had knowne the Fall of the Angels, she would have suspected the more. Her speech, v. 2. We may care seeme to shew, that no fruit had been eaten before. And doubtlesse she fell a Virgin. And accordingly Jewes, Caldeans, Arabians, Greeks, Latines, Barbarians, hold that they fell the day they were created.

*in the East*] Where the entrance was into Paradise.

*Cherubims*] Angels. *Moses* in the use of this word applying himself to the capacity of the people, to whom the Cherubims in the Tabernacle were well known, representing the Angels. In *Ezekiels* Vision, we read of Cherubims as living creatures, with wings, chap. 1. 5. and 10. 1, 5. In *Danials*, the Angel *Gabriel* flying.

*and a flaming sword*] Haply to teach, if there were more Angels then one, Cherubims being of the plural number.

We read of an Angel with a drawn sword in *David*s time, 1 Chron. 21. 16.

*which turned every way*] All for the more terror, that man should not dare to attempt re-entrance.

## CHAP. IV.

Verse 2. *Abel*] So the New Testament writes him, Math. 23. 35. Luke 11. 51. Heb. 11. 4. and 12. 24. The Hebrew still is *Hebel*. Saith *David*, Psal. 29. 5. Verily every man at his best estate is altogether *Abel*, i. e. vanity. And so indeed *Abel* was, being slain by his brother.

V. 3. *of the fruit of the ground an offering*] An Oblation, or Meat-offering of fine flower, or first-fruits in the eare, in Levit. 2. and chap. 22. 14. Exod. 22. 19. 23. 19. The Heathen Greeks and Romanes, in their times did likewise: Likely by an imitation of the Jewes.

V. 4. *firstlings*] This afterwards by a special Law, upon a special reason, prescribed to the Jewes, Exod. 13. 2. Num. 3. 13.

*and of the fat thereof*] In *Moses* time this expressly commanded, Exod. 20. 13, 12, 25. Levit. 3. 3, 4. 5, 9, 10, 11, 14, 15, 16, 17. The fat is the food of the offering made by fire, for a sweet savour unto the Lord. All the fat is the Lords: neither Offerer, nor Sacrificer; nor yet in Civil use was any lew to eate of it; at leastwise of the fat of such cleane beasts as were fit for sacrifice, Levit. 7. 23, 24, 25. The fat of the oile is mentioned, Num. 18. 12. meaning the best of it; And so of all things offered to the Lord, the best is required, which it seemes also that *Abel* here performed. Not as those did, Mal. 1. 13.

By Faith *Abel* offered this Sacrifice, Heb. 11. 4. And therefore it was no will-worship, but grounded on Gods Word for his warrant; revealed to *Adam*, and by him likely to his sonnes.

*had respect*] This was scene of *Cain*. It is likely therefore that God shewed it by some visible signe, as by fire from heaven consuming the Sacrifice; as, Levit. 9. 24. Judg. 6. 21. 1 Chron. 21. 26. 2 Chron. 7. 1. 1 Kings 18. 38. or it might be by some other wayes.

*unto Abel, and to his offering*] To the man first, to the Offering for the mans sake, as a fruit of his faith. He righteous, Math. 23. 35.

V. 5. *not respect*] Through his want of faith and sincerity in this service of God, 1 John 3. 12.

*very wrath*] At God, and *Abel* both.

V. 7. *Sinners lieth*] Sinne is anomie, or enormity; and the punishment of sinne, which like a Serjeant, or they, is couching; and lieth watching, ready to seize upon thee, and tear thee.

*And unto thee shall be his desire*] Subject to thee, as to the first-borne; as, chap. 3. 16. This is to allay his wrath and incensed spirit.

V. 8. *talked*] In a brotherly maner, dissembling his hatred, that he might get the better opportunity to kill him, when *Abel* should not think of it. See the Annotations on chap. 3. 22.

V. 11. *Cursed from the earth*] The earth shall plague thee, that received thy brothers blood; as is shewed in the next words.

V. 12. *when thou tillest*] A punishment, the more proper, because he was a tiller of the ground; and proper to *Cains* portion, where ever he was; not a second general curse upon all the earth.

a fugitive] Cast out from society with thy kindred and acquaintance; from Gods presence, and the communion of his Church, and pursued still with a guilty conscience. So in ver. 14, 16.

V. 14. *Of the earth*] Of this earth where I now dwell with my Parents and Kindred. Else he speaks like a man distracted by a guilty conscience. He dilates his punishment that denied his sin.

*Every one that findeth me shall slay me*] There might be many living by this time of Abels murder, of whom he might stand in feare, yea, of them as yet unborn. And his guilty conscience now feares every one, as having made himself odious to every one. And such flee when none pursueth; yea, the sound of a shaken leaf doth chase them: And he might justly fear the beasts of the field. Amongst the ancient Romanes, Greeks and others, such notorious offenders, whosoever would, might surely kill them. And what large power is given to the revenger of blood by Gods Law, we may see in Numb. 35. 19, 21.

V. 15. *Seven fold*] God would have him preserved alive, (though a life likely worse then death,) as a monument of his justice against murder and fratricide, Psal. 59. 11. Not for love to Cain, but to prevent future murder.

*Mark*] a mark of protection, and of ignominy too; likely a kinde of palsey and ghastly look; or some worse mark, that made him an horrible spectacle of Gods vengeance against so heinous a crime.

V. 16. *From the Presence of the Lord*] not of his general Providence, but of his special Presence, by grace, in the place of his Worship and Service; of which place, and the Presence of the Lord there, with Adam and his godly seed, it might be said, as Gen. 28. 17. *This is no other but the House of God, and this is the gate of Heaven.*

*Nod*] so called by Anticipation, from his wandring there.

V. 17. *Builde a City*] at last; builde, or rather was building, began to build, as the builders of Babel, Gen. 11. as in many hundred years after he and his posterity well might, and yet he be a vagabond in body and minde nevertheless.

V. 19. *Two wives*] The first bigamist, and corrupter of wedlock.

V. 23. *I have slain, &c.*] Boastingly he speaks of his valour and wrath, to asray and appeale the brawles of his wives between themselves, and the vexing of him; that he was a man that would not suffer the least injury of them, or of any man, but he would avenge himself, and that fully: Or vaunting himself to his wives of his valour, to appeale their feare of him, lest hurt should come to him from others, through his fiercenesse and boisterous violence; bragging what heavy vengeance he would take of him that should set upon Lamech, many times more then God himself appointed to be taken for the avengement of Cain. Or, if he had slain a man, and was wounded himself, and thereupon his wives afraid of his life, he seeks to appeale them, but in a fierce and insolent manner, as scorning their feare of his danger, and thinking it a disparagement to him and his valour, and upon this reason too; That he had a juster cause for what he had done, then Cain had, and therefore might be the more secure, that if Cains death should be avenged, much more his; or rather in an Atheistical scorne, vaunting, That if God did set such a guard upon Cain, surely Lamech they needed not to doubt, should scape well enough; Cains impunity might well serve for

his security. Thus variously may these vaunting words of this wrathful, lustful man, be understood and taken; bearing himself haply the more proudly upon his sons inventions, v. 20, 21, 22.

V. 25. *Seth*] borne, when Adam was 130. years old, ch. 5. 3. Therefore in all probability Cain slew Abel, not long before that time.

*For God*] Eve rejoyceth, that her whole number of children in him was filled up again. For it is not imaginable, that she had no more then Cain and Abel in all that time. And it might be she foresaw by the Spirit of God, that Seth should be like righteous faithful Abel, and the root of that holy progeny, wherein the Church was afterward established.

V. 26. *Enos*] Sorrowful, Psal. 9. 20. that the Nations may know themselves to be but Enos; i.e. woful men. **וְנֹחַ בְּכָל יָמָיו**

*Then began men to call*] the Worship of God grew more publick and solemne, and in a sort restored and revived again, in the persons and families of Seth and Enos, having bin almost buried in the paucity and privacy of the godly before this time; a separation now being made by them from the profane society of the wicked; such as were generally the posterity of Cain.

#### CHAP. V.

Ver. 3. *In his own likeness after his image*] such as he was now sinful; not as he was created Holy. Yet still God was the Father of spirits, the God (and Creator) of the spirits of all flesh, Heb. 12. 9. Numb. 16. 22.

V. 4. *And he begat sonnes and daughters*] after Seth; yet not excluding some to be begotten before Seth; as Cain and others. And the same is likely to be understood of the rest of the ten Patriarchs in this chapter before the flood; That they begat sons and daughters, as well before as after the birth of those Patriarchs, by whom the line of the Genealogy and Chronology is drawn. For it is scarce probable, that in this first Age of the world before the flood, wherein mankind had most need of multiplication, the Patriarchs should be so old, as the half of them above 100. yea, Jared 162. Lamech, 182. Methuselah 187. Noah 500. before they had any children: though indeed Noah for his part, had no more then three, when the flood came, 1. Pet. 3. 20. But so old they were before that sonne was borne who was the Progenitor of our Saviour, and in whose race the main progresse and succession of the true Church did consist.

V. 5. *All the dayes*] Adam was living in Lamechs dayes.

V. 21. *Enoch walked with God*] the seventh of Adam followed not the wickednesse of his age; But pleased God, prophesied, saying, Behold, the Lord cometh with ten thousands of his Saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him, Jude ver. 14, 15. And Enoch was not; died not as others: but was translated by faith; God took him, body and soule, as after he did Elias, that he should not see death, and he was not found, Heb. 11. 5. after he had lived on earth so many yeares as there are dayes in our yeare; Thus was he a pledge and pawne of the

the Resurrection, and life eternal and celestial, and prophesied of the last and general judgement; *Adam* and *Methuselah*, and five Patriarchs between them were living witnesses of his Translation.

V. 27. *All the dayes of Methuselah*] the longest liver, and died the last of the nine Patriarchs, in the beginning of the yeare of the flood.

V. 29. *Noah*] Thus *Lamech* his father prophesied of him at his birth, presaging comfort and rest by him, in the midst of all miseries, in those evil and uncomfortable times.

V. 32. *And Noah began*] i. e. began to beget. So, chap. 11. 26. and, chap. 7, 10. *Japheth* the eldest, *Sem* the second, *Cham* the youngest.

Of the LXX-Chronology in this Chapter. They extend the age of *Methuselah* beyond the flood, contrary to Scripture, and adde almost 1600 yeares, to the true Chronology, in this and the eleventh chapters. Haply out of some considerations touching the Heathens, for whom that Greek Translation was made. But the LXX. now is no where extant, but patched infinitely.

## CHAP. VI.

Ver. 1. **W**hen men began to multiply] very greatly; and specially *Cains* wicked progeny, and wickednesse with them.

and daughters] the occasion both of the corruption and calamity set forth in the ensuing story.

V. 2. *That the sonnes of God*] Professors of the true Worship of God, *Deut.* 14. 1. *2 Cor.* 6. 18. *1 John* 3. 1. which here grew remisse in Religion.

Daughters of men] of the profane race of *Cain*, that had little of God or his image in them, in their manners or manners, but were meer men, *1 Cor.* 3. 3. natural men, unregenerate, and out of the Church; and such these their daughters were.

Faire] without respect to spiritual beauty, not minding at all what they were for Religion and manners. Thus beauty intangleth the fond and fleshly affection.

Wives] Loved, liked, and chosen only for Beauties sake. Gods Law after forbade such marriages with those out of the Church, *Deut.* 7. 3, 4. *Exod.* 34. 16. *2 Cor.* 6. 14.

V. 3. *My spirit*] In the Patriarchs, and specially in *Noah*, a Preacher of righteousness, *1 Pet.* 3. 19, 20. *2 Pet.* 2. 5. And by good motions and checks of conscience in the men of these times. As, *Nebem.* 9. 30.

For that he also is flesh] even my people also; all mankind, v. 12. are fleshly, not having the Spirit, *Jude* v. 19. *Rom.* 8. 8, 9. *Gal.* 5. 16, 17.

120 yeares] granted for trial of their repentance, the long suffering of God waiting, whether in this space of time, while the Ark was a preparing they would repent, *1 Pet.* 3. 20. by mortification of the flesh, and vivification of the Spirit, or, as *St. Peter* expresseth it, be judged according to men in the flesh, but live according to God in the Spirit, *ch.* 4. 6. agreeing with that of *Paul*, *1 Cor.* 5. 5.

This was twenty yeares before the birth of *Japheth*.

V. 4. *Giants*] Men of huge stature and strength, beyond others in those dayes, such as *Og* was, of the race of giants, and the *Anahims* in *Moses* time, *Numb.* 13. 33.

*Amorites*, *Amos* 2. 9. *Deut.* 3. 11. *Goliath*, *Ishbi-benob*, *Saph*, *Lahmi* in *Dauids* time, *2 Sam.* 21. 16, 18, *1 Chron.* 20. 5, 6, 8. Men, who in the pride and confidence of their bodies greatnesse, were apostates from God, oppressors of men, fierce and cruel.

And also after that] After those unlawful mixtures and marriages, v. 2. many of their seed became such Giants: and after that destruction threatened, v. 3.

V. 5. *Every imagination*] This heightens the sinfulness of this age, *Mat.* 7. 3. But *Gen.* 8. 21. More strongly proves the universal corruption of mans nature by the fall.

V. 15. 300 cubits] The length is ten times the height, and six times the breadth; resembling for the fashion of it a mans coffin.

V. 16. *In a cubit shalt thou finish it*] The Ark, not the window.

Doore] Wide, to receive an Elephant, closed up, and pitched belike, when all were in, and that by God himself. *ch.* 7. 16.

With lower, second and third stories] These stories, considered with the quantity and kinde of the cubits, a common cubit then being longer then our cubits now, and the sacred cubit being double to the common cubit, as appears by comparing *1 Kings* 7. 15. with *2 Chron.* 3. 15. (not to speak of a Geometrical cubit, six times, as some alledge, as great as a common cubit;) we may easily conceive the capacity of the Ark, to be fully sufficient to hold whatsoever was required to be contained in it; specially if we understand here, where no kinde is nominated, the sacred cubit.

V. 18. *My Covenant*] For thy preservation, Typifying our spiritual preservation and salvation by Christ, from the deluge of Gods wrath, *1 Pet.* 3. 21.

Thou] Eight in number, *1 Pet.* 3. 20.

V. 19. *Two of every sort*] Paires of every sort. And here only the kinds are named, the number in chap. 7. v. 2, 3.

V. 20. *Shall come unto thee*] Of their own accord, by my instinct, not else so freely, as, *ch.* 2. 19.

V. 22. *Thus did Noah*] By faith *Noah* being warned of God of things not seen as yet, moved with feare prepared an Ark to the saving of his house, by the which he condemned the world, and became heire of the righteousness which is by faith, *Heb.* 11. 7. So, *Exod.* 39. 43. and, 40. 16.

## CHAP. VII.

Verse 1. **A**nd all thy house] Thy children; specified, v. 13. No doubt, but he had more of his family; men-servants and maid-servants. But they, and the Shipwrights all drowned.

in this generation] Called by *St. Peter*, the world of the ungodly, *2 Pet.* 2. 5.

V. 2. *Of every clean beast*] Here is the distinction of clean and unclean beasts, and fowles in *Noahs* time and before, even soon in all likelihood after the fall of man. Long then before *Moses* time. In *Moses* time the distinction of beasts and fowles, clean and unclean for sacrifice was this, that of all beasts, only Beeves, Sheep and Goats were counted clean for sacrifice; and of Fowles only

only the turtle-Doves and Pigeons, *Levit. 1.* And the Sparrow was used in the cleansing of the Leper and Leprous house, *Levit. ch. 14. 4, 5.* But for meat to the Jews there was a further distinction of clean and unclean beasts, fishes, fowles and creeping things, *Lev. 11.* The distinction here at the flood is not particularized; and therefore we cannot be so certain, but guesse only by *Moses*, which were clean, which unclean.

by *sevens*] Not two sevens. The use of the seventh is set down for sacrifice, *ch. 8. 20.* of other sours, likely for meat; and of the other two, for preservation of seed, as is here commanded, concerning the unclean beasts and fowle. Or more then two of the seven, might be for the greater increase of those which were of most use and comfort to mankind, and the rest, for present food and for sacrifice.

V. 10. *Were*] Began to be.

V. 11. *In the second moneth*] *Bull*; about our *October*, *1 Kings 6. 38.* which is the eighth moneth of the yeare, according to the Ecclesiastical account, first commanded by God to the Jews, at his miraculous bringing of the children of *Israel* out of *Egypt*, *Exod. 12. 2.* The civil account, and the civil yeare, even then and still after continuing with them, the same beginning, as it ever had from the beginning; in the moneth *Tizri* or *Ethanim*; about our *September*, *1 Kings 8. 2.* I can see no just cause why we should not follow the civil Account of the yeare here in *Noahs* time. Though the other reckoning of the moneths be most followed in Scripture, after the time of the change aforesaid, *1 Kings 6. 1, 37, 38. Nehem. 2. 1. 6. 15. Esther 2. 16. 3. 7. 9. 15. Zach. 1. 7. 7. 1.*

V. 17. *And the flood was forty dayes, &c.*] It rained so long, till the twenty seventh day of the third moneth *Chisleu*; which is the ninth moneth according to the Ecclesiastical Account, *Zach. 7. 1.* and falls in, with, or about the middle of our *December*; and it prevailed upon the earth 150 dayes, *v. 24.*

V. 20. *Fifteen cubits upward*] Above all the high hills that were under the whole Heaven; whatsoever we heare true or fabulous by Writers, or reports of the height of the hills of *Olympus*, *Atlas*, *Athos*, *Caucasus*, *Pike* in *Tenerif*, or any other.

V. 22. *Died*] But yet small charity to judge the Infants, and all of them to be damned. *Cham* in the Ark cursed: and many out of it in the time of the lingring deluge, might repent and be saved; though not from the temporal death, yet from that which is eternal.

V. 24. *One hundred and fifty dayes*] Reckoning from the first day of the raine falling, viz. seventeenth day of the second moneth, to the seventeenth day of the seventh moneth, whereon the Ark rested on the mountaines of *Ararat*, *ch. 8. 4.* are one hundred and fifty dayes.

Hearthens in the deluge of *Deucalion*, shew they had some inckling and hint of this sacred history.

## CHAP. VIII.

Ver. 1. *A Winde*] To assuage; not inrage.

V. 4. *Rested in the seventh moneth*] Called *Nisan* by the *Chaldees*, and *Abib* by the *Hebrewes*, answering to part of our *March* and *April*.

On the seventeenth day] About the beginning of our *April*; where ended the one hundred and fifty dayes.

mountaines of *Ararat*] An hilly tract of land in *Armenia* the greater, not far from the *Caspian* sea; and near to *Assyria* and *Mesopotamia*, *2 Kings 19. 37. Esay 37. 38. Jer. 51. 27.* Some take these for the *Gordean* or *Cordean* mountaines. Some for the hills of *Taurus* or *Caucasus*.

V. 5. *In the tenth moneth, on the first day*] Called *Thamus*, answering the middle of our *June*, beginning still the reckoning from *September*, the beginning of their civil yeare. Thus after seventy three dayes since the Ark first rested, and two hundred twenty three dayes since the flood first began, were the tops of the mountaines seen. To determine the gradual abatements of the waters day by day, is vain curiosity, and foolish presumption, upon uncertain grounds.

V. 6. *At the end of forty dayes*] After the mountaintops were first seen. This makes up the number of two hundred sixty three dayes since the flood began, and one hundred and thirteen days since the Ark first rested; and falls on the eleventh day of their eleventh moneth, called *Ab*, and towards the end of our *July*; and not as the great Annotators have it on this place, on the eleventh day of the eleventh moneth, called *Sebat*, *Zach. 1. 7.* the same which we call *January*. But to reckon thus were to reckon the yeare according to the Ecclesiastical Account, contrary to their own minde set down in their Annotations, upon the fourth verse of this same chapter.

V. 8. *A Dove*] Seven dayes after the Raven, *v. 10.* on the eighteenth day of their eleventh moneth, about the beginning of our *August*. The sending out of the Dove is mentioned in *Deucalions* history.

V. 9. *Found no rest*] Though the tops of the mountaines were seen forty seven dayes before.

V. 10. *And again be sent*] On the twenty fifth of their eleventh moneth, called by some *Ab*, about the tenth of our *August*.

V. 11. *In the evening*] Spending the day abroad.

pluck't off] Not floating on the waters; so now growing trees were discovered. The Dove found a place of rest to her feet; but not yet food fit for her.

V. 12. *Yet other seven dayes*] On the second day of the twelfth moneth, called *Elul*, *Nehem. 6. 15.* About the seventeenth of our *August*. She met with her mate after. Thus there are twenty one dayes from the opening of the window, for the sending out of the Raven, and the Dove.

V. 13. *First moneth, first day of the moneth*] Twenty nine dayes after the last sending forth of the Dove, to this time. This moneth is the moneth *Tizri* or *Ethanim*, *1 Kings 8. 2.* though there called the seventh moneth, according to the Ecclesiastical Account. And the first day of it is about the sixteenth of our *September*: but we must not here make this the first moneth, according to the Ecclesiastical account; which would be the moneth *Nisan* or *Abib*; the first day of it answering to the middle of our *March*.

covering of the Ark] *v. 6.* He opened the window of the Ark.

was dry] Yet soft and muddy.

V. 14. *Second moneth*] Not *Giar* or *Zif*, the second moneth according to the Ecclesiastical Account, *1 Kings 6. 1, 3, 7.* answering to part of our *April*, and part of our *May*: but the moneth *Bull*, according to the Civil Account and yeare; according to the Annotations on the fourth verse of this chapter. And answering to part of our

our *October*, and of our *November*.

*Twenty seventh day*] The second of our *November*. And thus there are fifty seven dayes from the first moneth, first day to this time. And here is the end of the flood, continuing from first to last, one yeare and ten dayes. The Account whereof must no wise be cast, as in the said Annotations on this fourteenth verse: But thus, beginning on the second moneth, seventeenth day, thence to the seventh moneth, seventeenth day, are one hundred and fifty dayes, reckoning in them the forty dayes of raine, as is confessed on *ch. 7. ver. 24.* and as according to the truth it must needs be. And the Ark then rested on the mountaines of *Ararat*. Thence to the tenth moneth, first day, whereon the tops of the mountaines were seen, are seventy three dayes. Thence forty dayes, at the end whereof *Noah* opened the window of the Ark. Thence twenty one dayes for the sending out of the Raven and the Dove. Thence twenty nine dayes reacheth to the first moneth, first day, when the ground was dry. Thence fifty seven dayes, to the second moneth, twenty seventh day, when *Noah* came out of the Ark. The total summe of this reckoning ariseth to three hundred and seventy. And the compass of the yeare, reckoning twelve moneths to the yeare, and thirty dayes to the moneth, ariseth to three hundred and sixty dayes. And the other ten dayes were those ten, wherein he continued in the Ark more then one yeare.

*V. 20. And offered burnt-offerings on the Altar*] In this verse is an Altar first nominated, and burnt-offerings, or whole burnt-offerings, *Lev. 6. 9.* And this so long before *Moses* and the Levitical Law, an Altar likely of earth or turf.

*V. 21. In his heart*] After spoken to *Noah*, *chapt. 9. 11.*

*not again curse the ground*] This is opened more in this and the next verse, not as formerly, with an universal deluge. Though particular inundations may be.

*for the imagination, &c.*] This in part moved God to destroy the world, *ch. 6. 5, 6.* This here is brought in as a motive to mercy, as, *Psal. 103. 13, 14.* A like plea *David* makes, *Psal. 25. 11.* and God himself, *Esay 48. 8, 9.* Though sin abound, Gods mercy superabounds, mercy rejoiceth against judgement.

*V. 22. While the earth*] God restores and repaires the natures of things corrupted by the flood. This hinders not *Peters* fiery Prophecie of the end of the world, *2 Pet. 3. 7. Esay 54. 8, 9, 10.*

*Seed-time, &c.*] Generally so, which hindereth not particular judgements upon particular places to the contrary, as, *1 Kings 17. 1.* God will henceforth deal more particularly with men, and not overturn the general course of nature any more.

## CHAP. IX.

Verse 1. *BE fruitful, &c.*] Though we reade not of any more children of *Noah* after this time: yet it is not likely but he had more; Gods Word and his Work go together. In three hundred fifty two yeares; viz. from the flood to the birth of *Abraham*, mankind was wonderfully multiplied, and yet mans life in that time mightily shortened.

*V. 2. The fear of you*] Though not your dominion over them, as it was before the fall; yet the fear and dread of you shall be upon them: even to the taming, or over-

awing at least, of the wildest, fiercest and strongest of them by force or cunning, *Psal. 8. 6, &c. 104. 20, 21, 22, 23. Jam. 3. 7.* Though God can arme even the least of them, to execute his judgements upon man.

*V. 3. That liveth*] Likely, not dying of it selfe, or torne by beasts, as, *Levit. 17. 15.* and *22. 8. Exod. 12. 31.* For many of the Mosaical Lawes were in use long before.

*meat for you*] See Annotations on *ch. 1. 29.*

*meat*] Such as were fit for meat: and even those that were not fit for meat and sustenance, yea, poisonous, yet might serve for Physick or otherwise, for the maintenance and preservation of the life of man.

*V. 4. But flesh with the life thereof, the blood*] The blood of these creatures is called the life of them; and their life is said to be their blood, and in their blood, *Lev. 17. 11, 14.* because the spirits, which are the most lively parts of them, are produced of the purest part of the blood, and with it diffused in arteries throughout the whole body: without which vital spirits, though blood be in the body, yet the body may be dead, as in things strangled. Now with the blood, or in the blood, the flesh was not to be eaten; but first it must be killed and cleansed of the blood. A restraint, no doubt, to make them the more fearful of shedding mans blood, as the words following do declare. But yet thus the sense of the place seemes not so full, as when the blood is forbidden, not only with the flesh in the veines, (for who desires so to eat it) but also poured out by it self alone. And thus the prohibition was given by *Moses* to the Jewes, who declared at large the various manner of the use of blood, in their several kinde of sacrifices; but inhibits the eating of it, rather then, or at any other time. In their sacrifices, sometimes some of it was sprinkled upon the side of the Altar, and the rest of the blood wrung out at the bottome of the Altar; as when turtle-Doves or Pigeons were sacrificed, *Lev. 1. 15.* and *5. 9.* sometimes it was sprinkled round about upon the Altar; as in the burnt-offerings, and peace-offerings, *Lev. 1. 5, 11.* and, *chapt. 3. 2, 8, 13.* sometimes with the finger dipped in it, some of it was put upon the hornes of the Altar, and the rest poured out at the bottome of the Altar; as in the sin-offering for the Ruler, and for any one of the common people, *Lev. 4. 25, 30, 34.* sometimes with the finger dipped in it, some of it was to be sprinkled seven times before the Lord, before the vaile of the Sanctuary. And then some of it to be put upon the hornes of the Altar of sweet incense before the Lord, and the rest of the blood to be poured out at the bottome of the Altar of the burnt-offering; as in the sin-offering of the Holy Priest, *Levit. 4. v. 5, 6, 7.* And of the whole Congregation, *ch. 4. v. 16, 17, 18.* Sometimes it was to be put upon the tip of the right eare, and upon the thumb of the right hand, and upon the great toe of the right foot; and some of the blood upon the Altar was to be sprinkled upon the garments, as *Moses* did at the consecration of *Aaron* and his sonnes, *Levit. 8. 23, 24, 30.* all which was typical and ceremonial. In summe, it was given upon the Altar, to make an atonement for foules; for it is the blood that maketh an atonement for the soule, *Lev. 17. 11.* and almost all things are by the Law purged with blood, and without shedding of blood is no remission, *Heb. 9. 22.* But with them blood was never at any time, or upon any occasion to be eaten, *Lev. 7. 26, 27. 1 Sam. 14. 32, 33, 34.* And the Apostles make a decree for the forbearance of eating things strangled, and blood, *Acts 15. 20.* yet now the ceremonial

Law being expired; and the restraint in this text, not so clear and full, or, not reaching to all people in all ages; out of the case of scandal, which occasioned the Apostles necessary, 1 Cor. 8. 13. thought temporary decree; I see no necessity enforcing the contrary, but that Christians may use their Christian liberty, knowing *that so the pure all things are pure*, that meat commends us not to God, that whatsoever is sold in the shambles, that we may eat, asking no question for conscience sake.

V. 5. *And surely your blood of your lives*] Your life-blood. The reason of the former prohibition.

*Of every beast*] Exod. 21. 28.

*mans brother*] All men are brethren, Aft. 17. 26.

V. 6. *Who so sheddeth*] Wittingly and wilfully, Numb. 35. 31. else Cities of Refuge were appointed, as may be seen, Numb. 35. 11, 15, 22, 23. Deut. 29. 3, 6.

*by man*] Magistrate. Revenger of blood, Numb. 35. 19, 21, 27.

*for in the image*] This reason sheweth death to be due for murder before the flood, and from the beginning, though God extraordinarily suffered Cain to live (a life likely worse then death) as a spectacle of his wrath all his age. To deny the legal and military use of the sword to Christians, is an Anabaptistical faucie.

V. 10. *And with every living creature*] For mans sake, for whom they were made, and in the flood for his sin destroyed.

V. 11. *All flesh*] No universal deluge, though particular countreys may be drowned.

*by the waters of a flood*] Yet in the end by fire, 2 Pet. 3. 7, 10.

*the earth*] As, ch. 6. 11.

V. 13. *My bowe*] Wittily say some, bended upwards; and without any arrow in it. This was in the clouds before, naturally; But now significantly instituted to this use, to be a token of this Covenant, for the assurance of the truth, and performance of it, and Gods oath annexed to it, E say 54. 9.

V. 14. *When I bring a cloud*] At sometimes.

V. 18. *And Ham is the father of Canaan*] So againe, v. 22. To imply the reason why Canaan is cursed, v. 25, 26, 27. And that the Israelites, who in Moses time and after, were commanded to root them out, might know, that they were of an accursed race and off-spring.

V. 20. *Began*] In the new world a new beginner, yet some yeares after the flood.

V. 21. *Uncovered*] Likely wearing long and loose garments, without breeches. As likely David did, when Michal mocked him, 2 Sam. 6. 20. To prevent which, linen breeches were commanded to Priests, Exod. 28. 42. Ezech. 44. 19. and Gods Altar was to be builded without steps, Exod. 20. 26.

V. 22. *And told*] He should have concealed it from his brethren, and covered it himself.

V. 24. *And knew*] Upon enquiry, or otherways, by relation or revelation.

V. 25. *Said*] Prophetically, both in his cursing and blessing, by warrant of Gods Spirit.

V. 25. *Cursed be Canaan*] Not naming Cham. But shewing thereby the curse to be entailed on him, and on Canaan his fourth sonne, ch. 10. 6. then borne, and haply a Partner in his fathers sinne, and on his posterity after him, Prov. 30. 17.

*a servant of servants*] Thus fore-doom'd to a most servile slavish estate and condition. This most seen long after in the Gibeonites, Josh. 9. 21. and in the Canaanites.

As the blessing on Japhet was long after fulfilled, when the Gentiles became Christians.

V. 26. *Blessed be the Lord God of Shem*] Shem blessed, because God is called his God, Psal. 144. 15. He named before Japhet his elder brother, in covering his fathers nakednesse, v. 23.

*and Canaan shall be his servant*] So to Chadorlaomer of Shems progeny, being King of Elam, ch. 14. 1, 4, &c. and, ch. 10. 22. so in the times of Jashnah, Judges, and Kings of Judah and Israel.

V. 27. *In the tents of Shem*] In the Church, become Converts and Christians, Eph. 2. 13, 14, 19. 3. 6. even when Shems posterity, the natural branches, was much cut off, Rom. 11. 11.

*and Canaan shall be his servant*] Alexander the Great, and the Romanes subdued them.

V. 29. *And he died*] living almost to the birth of Abram.

## CHAP. X.

Verse 1. *Japhet*] He is renowned in the ancient Greek Writers, called Iapetos.

V. 2. *Madaï*] Of him the Medes.

*Javan*] Of him the countrey Ionia, the Grecians.

V. 5. *Ishet*] Properly; or improperly such countreys, whereto the Jewes from their land could not passe but by shipping: the Province of Europe here meant.

*every one after his tongue*] As it fell out after that division of tongues, ch. 11. 9.

V. 6. *Cush*] Cushians, or the Ethiopians near the Arabian sea.

*Mizraim*] Egyptians. Mizraim in the Old Testament is alwayes called Egypt in the New Testament.

V. 7. *Seba*] Whence came the West-African-Ethiopians, and likely the Queen of Shebah, 1 King. 10. 1. called the Queen of the South, coming from the uttermost parts of the earth, Matth. 12. 42. And the Eunuch of Candace, Afts 8. 27.

*Havilah*] In Arabiab.

V. 8. *And Cush begat Nimrod*] Reserved here to the last place, because Moses meant to speak most of him.

*a mighty one*] Usurped by violence a more imperious Power and Government, then formerly was used, and enlarged his dominions.

V. 9. *A mighty Hunter*] Hunter of men, Tyrants and Oppressors are called Hunters, Jer. 16. 16.

*before the Lord*] Openly, without feare of God.

V. 10. *Babel*] ch. 11. 9. Semiramis, then the wife of Ninus sonne to this Nimrod or Belus, as profane Authors have it, founded not this City, but repaired it. After Nimrods time it seems, the seat of that Monarchy (being the first,) was translated to Nineveh in Assyria, Micah 5. 6. And after many ages Babylon rebuilt by Nebuchadnezzar, Dan. 4. 30.

*Shinar*] Comprehending Mesopotamia, situate between the two rivers Tygris and Euphrates, and the countreys adjacent, ch. 11. 2.

V. 11. *Out of the land went forth Ashur*] He Shems sonne, v. 22. went out of Shinar by Nimrods invasion, and built Nineveh, and gave the name to the Assyrian Monarchy. Or else Nimrod enlarging his Conquests and Dominions, went from Shinar to Ashur, and built Nineveh.

V. 12. *The same is a great city*] Not *Calah*, but *Nineveh*, *Jonah* 1. 2. 3. 2. 3. 4. 11. specially in the Prophet *Jonah's* time, who lived in the days of *Jeroboam* the second, the son of *Josiah*, 2 *Kings* 14. 25.

14. *Out of whom came Philistim*] The Philistines, not of the off-spring of *Canaan*, but expelling some of them, made room for themselves in part of the land of *Canaan*, *Amos* 9. 7. *Jer.* 47. 4.

V. 15. *And Heth*] Whence come the Hittites, *ch.* 23. 3, 5, 7, 10.

*Girgath*] *Mat.* 8. 28, 34. *Gadarenes*, *Luke* 8. 26.

V. 16. *Febusite*, 2 *Sam.* 5. 6. 1 *Chron.* 11. 4.

V. 19. *The border of the Canaanites*] Set down particularly, because it was promised to *Abraham*, and his seed the Israelites.

V. 20. *These are the sonnes of Ham*] Many more of them are set down here, then either of *Shem* or of *Japheth*. But most likely it is, that all these children or Grand-children of *Shem*, *Cham* and *Japheth*, are not here set down, but only such as were famous, and by their several Plantations gave names to several Nations descending from their loines.

V. 21. *Unto Shem also the father of all the children of Eber*] Great Grand-father to *Eber*; yet *Eber* thus mentioned, because of him afterwards they were called *Hebrewes*; so *Abraham*, *ch.* 14. 13. so, *ch.* 40. 15. *Phil.* 3. 5. and so frequently.

*of Japheth the elder*] Because *Shem* was begotten in the five hundred and second year of *Noah's* life, he being one hundred years old, two years after the flood, *ch.* 11. 10. Therefore *Japheth* was two years older.

V. 22. *Elam*] Hence came the *Elamites* or *Persians*, *Acts* 2. 9.

*Aram*] From him came the *Aramites*, *Syrians*. There is *Padan-Aram*, *ch.* 25. 20. *Aram-Naharaim*, *ch.* 24. 10. *Aram-Damascus*, 2 *Sam.* 8. 5, 6. *Aram-Zobah*, *Psal.* 60. 11. *Aram Maachab*, 1 *Chron.* 19. 6. *Aram-Beth-Rehob*, 2 *Sam.* 10. 6. all these being several Provinces of *Syria*.

V. 23. *Edom*] *Job* 1. 1. There dwelt the *Edomites* or the *Idumeans*, *Lam.* 4. 21.

V. 25. *For in his dayes was the earth divided*] About the time of his birth was the division of tongues, at the building of *Babel*, which occasioned their dispersion into several parts of the earth for habitation. And the language before used of all, continuing in *Eber* the father of *Peleg*, might occasion his posterity to be distinguished from all others by the name of *Hebrewes*.

V. 29. *Ophir*] From this mans land in *India*, it is likely *Solomon's* ships fetched fine gold, 2 *Chron.* 9. 10. called also gold of *Parvaim*, 2 *Chron.* 3. 6. This is supposed to be in *Havilah* near *Ophir*. See the Tree in the beginning of *Speed's* Genealogies.

## CHAP. XI.

Ver. 1. *Of one language*] Since the flood, no doubt. Whether the *Hebrew* language, which was *Adams* continued the same among all men, for the space of one thousand six hundred fifty six years before the flood, may be more questionable.

*And it came to passe*] One hundred years after the flood, *v.* 10, 11, 12, 13, 14. and *ch.* 10. 25.

V. 2. *They journeyed*] *Nimrod* and his company. Not

*Noah*, *Shem*, *Arphaxad*, *Salah*, *Eber*, and their godly posterities.

*from the East*] Likely from about the mountaines of *Ararat*; which parts are much North-eastward from *Shinar*, or *Chaldea*, or *Mesopotamia*. Or from other Easterne parts.

*Shinar*] Containes *Babylon*, *Mesopotamia*, and the Countries adjacent, foure Cities, afterwards built there by *Nimrod*, *ch.* 10. 10.

V. 3. *Slime*] A pitchy slime.

V. 4. *Unto Heaven*] An Hyperbole, for the chief, haply to escape another flood.

*lest we be scattered*] Lest this company be the sooner dispersed. Or when by multiplication they should in after-times be scattered, yet this might remaine as an honourable monument and memorial of their former co-habitation.

V. 6. *And now nothing*] Ironically, as, *ch.* 3. 22.

V. 7. *Let us go down*] See, *ch.* 1. 26. God speaks of himself after the manner of men, for mans better understanding. A while he suffered them to go on in building.

*and confound their language*] The number of the several languages now made is uncertain.

V. 8. *Scattered them*] The thing they sought to prevent by their proud project, *v.* 4. God for it brings upon them presently.

V. 10. *Generations of Shem*] Those, *ch.* 10. 22, &c. were without any mention of the age of the Patriarchs descended from him, when they begat their eldest sonnes, or those by whom the holy line is drawn, and of whom our Saviour descended. And if they had been passed over so, the Chronology of the world had been lost. But now here they are resumed, and the chaine of Chronology carefully continued. And as there were ten Patriarchs before the flood, counting in *Noah*, so there are ten after the flood, from *Shem* to *Abraham* inclusively. The yeares of the world, in the former ten to the six hundredth year of *Noah*, when the flood came, amounted to the number of 1656. The years from the flood, which was in the ninety eighth year of *Shems* age, to the birth of *Abram* the tenth Patriarch after the flood, came but to the number of three hundred fifty two yeares: For mans age was shortened about the half at the time of the flood. And again shortened about the half in *Peleg's* time, at the building of *Babel*. And yet the third time shortened somewhat near the half in the time of *Nabor*, as may be seen and observed in the ages of the Patriarchs at their deaths in this chapter.

*Arphaxad*] The third son of *Shem*, 1 *Chron.* 1. 17.

V. 12. *Arphaxad begat Salah*] Betwixt these is inserted *Cainan*, as the sonne of *Arphaxad*, and father of *Salah*, *Luke* 3. 35, 36. which would break the chaine of Chronology, and leave unknown the age of the world. The LXX-Translation hath here in *Genesis* put in that *Cainan*. And that Translation was much more known, & much more in use in publick Synagogues, in private Libraries and Houses in our Saviours time, then the Authentical Hebrew Text was; yea, thereupon the Holy Writers of the New Testament, in their quotations out of the Old Testament, do follow much the said Translation, even with some variation from the Hebrew Text, though not in any material thing, as the learned well know. This may seem to occasion *St. Luke* in this of *Cainan*, to follow the LXX-Translation, though he knew that this *Cainan* was never in the world, condescending so to the times and weakness

of men therein, lest otherwise he might have given occasion of offence, or rather they have taken it.

V. 22. *Nabor*] The first idolater of the line, *ch* 31. 53. *Josh* 24. 2. And so after him were *Terah* and *Abraham*, till God called him out of that place, *chap* 11. 31. 12. 1. *Rom* 4. 2, 5.

V. 26. *Begat Abram, &c.*] Began to beget, as, *Gen* 5. 32. For *Abram* was borne in the one hundred and thirtieth yeare of his father *Terah*; *Terah* dying at the age of two hundred and five in *Haran*, *ch* 11. 31, 32. and *Abram* being then seventy five yeares old, as appears, *ch* 12. 4. *Acts* 7. 4. Likely *Haran* was the eldest, *Nabor* the second, and *Abram* the youngest; as the eldest likewise is named last, *ch* 5. 32.

V. 28. *In Ur*] *Nebem* 9. 7. *Acts* 7. 4. *Ur* significth fire, which likely was worshipped by the idolatrous *Chaldeans*; and some place or city received denomination from that idol. Heathen Writers call it *Orchoe*, it is the Easterne part of *Mesopotamia*, when *Mesopotamia* is taken in a large sense, comprehending *Chaldees* in it.

of the *Chaldees*] Given much to Astrology, whence such are called *Chaldeans*, *Dan* 2. 2, 4, 5.

*Ur of the Chaldees*] Called *Mesopotamia*, *Acts* 7. 2.

V. 29. *Milcab the daughter of Haran*] Not another *Haran*, but *Abrams* eldest brother, as appears by the next words. He was elder then *Abram* sixty yeares.

the father of *Milcab*, and the father of *Iscah*] This *Milcab* was Grand-mother to *Rebecca* *Isaacs* wife, *Gen* 22. 20, 22, 23. great Grandmother to *Rachel* and *Leah*, *Gen* 29. 10, 12, 13, 16. This *Iscah* is *Sarai* the daughter, i. e. the Grandchilde of *Abrahams* father, but not the daughter, i. e. the Grandchilde of his mother, *Terah* having *Haran* her father by another wife then he had *Abraham*, *Gen* 20. 12. *Nabor* and *Abraham* marry their Nieces, their brother *Haran*s daughters, and so *Amran* takes *Fochebed* his father *Kobabs* sister to wife, *Exod* 6. 20. Such marriages are forbidden, *Lev* 18. 12, 14. howeuer here by divine dispensation tolerated, or not condemned.

V. 31. *And Terah took Abram*] *Abram* first motioned this remove; God having appeared to him in *Ur* of the *Chaldees*, *Acts* 7. 2. *Gen* 15. 7. And here begin the foure hundred and thirtie yeares, at the end whereof the *Israelite*, came out of *Egypt*, *Exod* 12. 41. *Gal* 3. 17. *Nabor* came too, though not mentioned here. For he settled in *Haran*, whence it is called *Nabors City*, *ch* 24. 10. 29. 4. 28. 2, 10.

to *Haran*] A City of *Mesopotamia*, but not taking *Mesopotamia* in a strict sense, as it is taken, *Acts* 7. 2, 3. *Gen* 24. 10. 28. 2, 7, 10.

and dwelt there] Likely, through *Terah*s old age and sicknesse so long, till they got substance and soules there, *ch* 12. 5. See, *Judeth* 5. 8, 9. even five yeares, as may be gathered out of the thirty yeares, between *Abrams* calling out of *Ur*, and the birth of *Isaac*. See, *Annot* on *ch* 15. v. 13.

## CHAP. XII.

Ver. 1. *H* Ad [aid] For this seemes not to be a second Call; But the Narration of the first Call out of *Ur*, and the cause of their going forth of *Ur*, *ch* 11. 31.

and thy kindred] If they had rather stay behinde thee then remove with thee.

will shew thee] As he raised this righteous man from the East, so he called him to his foot to follow him: and his direction, *Esay* 41. 2. Likely, God bade him go to *Canaan*, but told him not that that was the land intended for him, till he came thither, *Heb* 11. 8. *Gen* 12. 7. And this was for the greater trial of his faith.

V. 2. *A great Nation*] Yet *Sarah* now at sixty five was barren. And under this is also a spiritual seed promised, *Rom* 4. 11, 12. *Gal* 3. 7.

blesse thee] Spiritually also, *Gal* 3. 14.

thou shalt be] Or be thou a blessing. God will command a blessing, *Ps* 42. 8. 44. 4. and so, 133. 3.

V. 3. *And I will blesse*] Like to this is that of *Isaac* to *Jacob*, *Gen* 27. 29. and that of *Balaam* to *Israel*, *Numb* 24. 9.

in thee] In thy seed *Christ*, *Gen* 18. 18. 22. 18. *Acts* 3. 25, 26. *Gal* 3. 8, 14. Thus the Gospel was preached unto *Abraham*, *Gal* 3. 8. From this Promise and Covenant made in *Ur* of the *Chaldees*, to the giving of the Law which could not disannul it, were foure hundred and thirtie yeares, *Gal* 3. 17, 18.

V. 4. *Departed*] Went out by faith, not knowing whither he went, *Heb* 11. 8.

and Lot went with him] *Terah*s family and *Nabor* stayed here. See Annotations on *ch* 11. 31. Here they left following God, and fell again to idolatry, *ch* 31. 30, 53. *Josh* 24. 2.

Seventy five] He lived one hundred yeares after, *ch* 25. 7. And *Isaac* his sonne, then seventy five yeares old, being borne in the one hundredth yeare of *Abrahams* age, *ch* 21. 5. is left heire of *Canaan*.

V. 5. *Soules*] Likely divers were converted Profelytes, considering his care of his family, *ch* 18. 19: and their ready obedience to him, *ch* 14. 14. and to Gods Ordinance of Circumcision, *ch* 17. 23.

*Canaan*] *Deut* 8. 7, 8, 9. This was the type of an Heavenly, which *Abraham* looked for, *Heb* 11. 9, 10. And in *Salem* a City of *Canaan*, *Melchisedech* dwelled, and reigned a Priest of the most High God.

V. 6. *Sichem*] Where after the City *Sichem* was, *chap* 33. 18. about the midst of the countrey called *Sichar* in our Saviours time, *Joh* 4. 5.

unto the Plaine] Set with a grove of oakes, *Deut* 11. 30.

the *Canaanite*] When God promiseth the cleansing of his Church, he saith, the *Canaanite* shall be there no more, *Zach* 14. 21.

V. 7. *Unto thy seed*] Here he tells him this is the land intended for him, and now doth promise it; whereupon it is called the Land of Promise, *Heb* 11. 9. the Lords Land, *Hof* 9. 3. the Holy Land, *Zach* 2. 12. the Land of *Immanuel*, *Esay* 8. 8.

thy seed] When as yet he had no childe, *Acts* 7. 5.

an Altar] As, *Gen* 8. 20.

V. 8. *Bethel*] After so called, at this time *Luz*, *ch* 28. 19. *Moses* calls many places by the names which were afterwards given to them, fitting his speech to the men of that age wherein himself lived.

West] Sea is here put for the West, as Desert for the South, *Pf* 75. 6.

V. 9. *South*] Next *Egypt*.

V. 10. *Into Egypt*, *Pf* 105. 13.

V. 11. *Faire*] Very faire, v. 14. in her self, but more comparing her with the *Egyptian* women, though now she was sixty five yeares old.

V. 13. *My sister*] Niece; she being his brothers daughter,

daughter, his fathers Grand-child, persons so near of kin are usually called brothers and sisters, sons and daughters, *Gen. 31. 28. Exod. 2. 18.* which makes him say to *Abimelech*, *ch. 20. 12.* Indeed she is my sister. But *Abram*, praying her to conceale part of the truth, and purpote that the *Egyptians* might not conceive her to be his wife, bewrayeth weaknesse of faith and humane frailty, fearing perhaps, that if he should die without issue, Gods Promise should not have taken place, and therefore he exposeth her to danger to save himself, though withal he might have some hope that God would prevent that mischief.

V. 15. *The Princes*] Courtiers.

*Pharaoh*] The common name of the Egyptian Kings, as *Abimelech* of the Philistines, and *Cesar* of the Roman Emperours. They had other proper names, as *Pharaoh Neco*, *2 Kings 13. 29. Pharaoh Hophra*, *Jer. 44. 30.* In the Grecian Monarchy they were called *Ptolemies*.

*Pharaohs house*] Likely stayed there a while.

V. 17. *Plagued*] *Psal. 105. 14. 1 Chron. 16. 21, 22.*

V. 20. *And Pharaoh commanded*] The King being angry, expects no answer.

[*sent him away*] Haply with Honour, as, *Exod. 18. 27.* and safe conduct.

## CHAP. XIII.

Verse 1. *South*] *Canaan* is South from *Egypt*.

V. 2. *Very rich*] *Ch. 12. 2. 24. 35. Prov. 10. 22.*

V. 5. *And Tents*] Which implies also many servants that dwelt in those tents.

V. 6. *To beare them*] But they wanted pasture and water for so many flocks and herds, whence the strife rose, *v. 7.*

V. 7. *And the Canaanite*] Had taken up the better part of pasture; neither were they to have a scandal given them by any dissensions and discords between *Abram* and *Lot*.

V. 8. *And Abram said to Lot*] The Uncle and Superior condescends herein, and chooseth rather to take wrong then to contend, *1 Cor. 6. 7.*

V. 9. *If thou wilt take*] By consent of the *Canaanites*. *Abram* had no inheritance in it, no, not so much as to set his foot on, *Act. 7. 5.* Nor did he, or could he give to *Lot* any title to the land, but such an use of it, as upon faire and reasonable termes he might obtain and enjoy. *Abram* after bought a burial place, *ch. 23. 11, 12, 13.*

V. 10. *Zoar*] Afterwards so called, but then called *Belah*, *ch. 14. 2, 8. 19. 22.* The meaning is, all the Plaine of *Jordan*, even to *Zoar* was such.

V. 13. *Sinners*] *ch. 19. 5. Ezech. 16. 49, 50.* *Lot* thinking to get *Paradise* found hell.

V. 15. *Which thou seekest*] Part whereof each way thou seekest. So *Moses* viewed the land, but possessed it not, *Deut. 34. 1, 4.*

*and to thy seed*] For thy sake. The heavenly *Canaan* to thy spiritual seed, Christs mystical body for Christs sake, *Gal. 3. 16. Rom. 9. 6, 7, 8. Gal. 4. 22, 23.*

*for ever*] If they obey and keep my Covenant, *Esay 65. 9. Psal. 69. 35, 36.* degenerate not, *John 8. 39.* But else not. *Deut. 4. 25, 26. Lev. 26. 33. 18. 28. Ezech. 33. 24, 25, 26.*

But I will give the heavenly *Canaan*, typified by this,

*Heb. 11. 10, 16.* to thy spiritual seed to all eternity, *Gal. 3. 16, 26, 28, 29.*

V. 16. *as the dust*] *Ch. 28. 14. 32. 11.* so *Balaam* said, *Numb. 23. 10.*

V. 18. *Plaine of Mamre*] *Ch. 14. 13, 24.* The Plaine of *Moreh* differs from this, and joyne to *Shechem*, *chap. 12. 6.*

*which is in Hebron*] It had this name afterward, before it was called *Kiriath-Arba*, *ch. 23. 2. 35. 27. Josh. 14. 15. 15. 13.* It was after a famous burial place, *ch. 49. 31.* sometime possessed by Giants, *Numb. 13. 22.* and driven out by *Caleb*, *Josh. 15. 13, 14.* and given to him, *Josh. 14. 14.* a City of Refuge in the Tribe of *Judah*, *Josh. 15. 54. 20. 7.* *David* first reigned in it. And thither most likely went the blessed Virgin to visit her Cousin *Elizabeth*, *Luke 1. 39.*

*an Altar*] To sacrifice thankfully to God, and to sanctifie his viewed heritage.

## CHAP. XIV.

Verse 1. *IN the dayes*] This falling out a little before *Abram* took *Hagar*, as the sequence of the story sheweth, and he taking *Hagar* in the tenth yeare after he left *Haran*, and came into *Canaan*, *ch. 16. 3.* He being then seventy five yeares old, *ch. 12. 4.* must be now eighty foure at the time of this battel.

*Shinar*] [*baldea*, *ch. 10. 10.*

*Chedorlaomer*] The chief in this expedition, though two other Kings named before him, *v. 4, 5.*

*Elam*] Or *Persia*, *ch. 10. 22.* And so *Chedorlaomer* of *Shems* Progeny, had *Chams* and *Canaan*s posterity for subjects and servants, *ch. 9. 26.* who these Kings were, and what their Kingdomes cannot certainly be determined.

V. 2. *With Bera King of Sodom*] These following were but petty Kings, Kings of *Cities*: which were burnt, *ch. 19. Deut. 29. 23.* except *Zoar*, fifteen yeares after, when *Sarah* was with childe of *Isaac*, as appeares, *chap. 18. 10, 20, &c.*

V. 3. *The salt sea*] *Josh. 3. 16.* called so afterwards, the dead sea, or *Lake Asphaltites*, of which many strange things are reported by Authors.

V. 5. *Rephaims*] *Ch. 15. 20.*

*in Ashteroth*] A City in *Bashan*, where *Og* after reigned.

*Emims*] Where the *Moabites* after dwelt, *Deut. 2. 9, 10, 11.*

V. 6. *Horites*] In Mount *Seir*, till the *Edomites* drove them out, *Deut. 2. 22.*

*Elparan*] *Gen. 21. 21.*

V. 7. *Kadesh*] So called in *Moses* time, it was in the desert of *Zin*, *Numb. 20. 1, 14, 16. 13. 26. 33. 36. Deut. 1. 2, 46.*

*Amalekites*] The people of that countrey, where afterwards the *Amalekites* did dwell. For *Amalek* the Grand-child of *Esau* was yet unborn, *Gen. 36. 12.*

*Hazezon-Tamar*] Which is *Engedi*, *2 Chron. 20. 2.* which fell afterwards to the tribe of *Judah*, *Josh. 15. 62.*

V. 10. *Fell there*] Their armies, rather then their persons. For the King of *Sodom* escaped, meeting *Abram*, *v. 17.*

V. 13. *Confederate*] So *Abimelech* and *Phicol* with

*Abraham, ch. 21. v. 22, 23. and after with Isaac. ch. 26. v. 6.* Such confederacies with Infidels, not simply in themselves unlawful, Though specially forbidden with the *Canaanite, Exod. 34. 15. Deut. 7. 2.* And *Jehoshaphat* justly reprov'd for his needlesse familiarity and association with wicked *Ahab, 2 Chron. 19. 2.*

*V. 14. Brother]* Being his brothers sonne, *v. 12. trained servants]* In military and religious discipline.

*three hundred and eighteen]* A mighty Prince, *chap. 23. 6.*

*pursued]* Justly for *Lots* sake, though haply *Chalorlaomers* cause and quarrel might be just, *v. 4.*

*unto Dan]* One of the two springs of *Jordan*, at the foot of *Lebanon*, in the North of *Canaan*, where was a town of that name, called *Leshem* or *Laiish, Josh. 19. 47. Judg. 14. 29.*

*V. 15. Unto Hoba]* Thus God gave the Nations before him, and made him rule over Kings: He gave them as the dust to his sword, and as driven stubble to his bowe, he pursued them and passed safely, even by the way which he had not gone with his feet, *Esay 41. 2, 3.*

*V. 17. The Kings Dale]* So called in after-times, where likely *Abshalom* set up his pillar, *2 Sam. 18. 18.*

*V. 18. Melchisedech]* That this *Melchisedech* had father and mother, descent or pedigree, beginning of dayes, and end of life is not to be doubted. But the Scripture presents him to us as such, no where telling us of his Parents, descent, birth or death: and so in this, and in his name *Melchisedech*, and in his title of Office, King of *Salem*; and in his Offices themselves, being both King and Priest, the Priest of the most High God, and that without being successour to any, or having any successour to him, and so as one that typically abideth for ever; and as one that is far superiour to *Abraham*, who blessed *Abraham*, and to whom *Abraham* the Patriarch gave tithes; therefore in regard of all these, the Apostle makes him a notable type and figure of Christ, of his Person and Offices, of his Kingdome and Priesthood especially, as we see at large, *Heb. 7.* and *David* did so before him, *Psal. 110. 4.* Now who this *Melchisedech* should be, whether *Shem*, who being borne before the flood, lived seventy five yeares after *Abrams* coming into *Canaan*, and about sixty five after the time of this history of his meeting *Abram*, who though his Parents, Birth and Death be known to us, yet not as here brought in under the name of *Melchisedech*; or whether it were some neighbouring King of *Canaan*, of another Kindred from that of *Abraham*, *Heb. 7. 6.* extraordinarily raised up and sanctified by God to this purpose, though haply it may be probably, yet it cannot certainly be defined.

*Melchisedech King of Salem]* *Heb. 7. 2.* Thus righteousness and peace do kisse each other, *Psal. 85. 10. Esay 32. 17.*

*Salem]* Not *Salim*, mentioned, *John 3. 23.* But *Salem, Ps. 76. 2. Jerusalem.*

*brought forth]* Not for sacrifice, but to refresh *Abram* and his army, as, *2 Sam. 17. 27, 28, 29.* The neglect whereof was punished in the *Mozabites* and *Ammonites*, *Deut. 23. 3, 4.*

*and he was the Priest]* King and Priest; both offices concurring in one Person. It was an ancient manner among Heathen Nations, *Rex Anius Rex idem hominum, Phœbique sacerdos.* And how much short was it with the Patriarchs, and first-borne in *Israel*, before the Levites supplied their place?

*V. 19. And he blessed him]* A part of the Priests office, *Numb. 6. 23, 27. 1 Chron. 23. 13. Heb. 7. 6, 7.* The lesse is blessed of the greater.

*V. 20. Blessed be God]* Thanked and praised.

*and he gave him tithes of all]* *Abram* gave *Melchisedech*, *Heb. 7. 2, 4, 9, 10, 11.* And *Levi* in *Abrams* loines. Tithes are due as an homage to God: as tribute is to Kings. They are called holy, an heave-offering to the Lord, *Lev. 27. 30. Numb. 18. 24.* As here *Abram*, so *Jacob* also paid them to the Lord, before the Levitical Law, *Gen. 28. 22.* In the Law of *Moses* they are strictly enjoyned, *Numb. 18. 20, 21.* yea, if redeemed, a fifth part must be added to it; if changed, both it and the change thereof shall be holy, *Lev. 27. 31, 33.* yea, Heathen paid tithes both Greek and Latine. And here, being paid to *Melchisedech*, a type of Christ, they are not abolished by the Gospel.

*of all]* Of all the spoiles, of *Sodoms* too, and of all the vanquished. So of the *Midianites*, *Numb. 31. 28, 29, 30, 37, 38, 39, 40, 41.*

*V. 22. I have lifted up my hand]* He had sworn or vowed, when he went forth to this war, and implored Gods aide, *Deut. 32. 40. Dan. 12. 7. Rev. 10. 5, 6.*

*V. 23. Left thou shouldest say]* Thou or any man should say, that covetousnesse of the prey drew me to this warre, or that this victory, or any thing else enriched me, but Gods extraordinary blessing, *Ester 9. 15, 16.*

## CHAP. XV.

*Vcr. 1. After these things]* Spoken by *Abram* to the King of *Sodom*.

*in a vision]* Of the night, *v. 5. Numb. 22. 19, 20.* There are nightly visions by dreams in sleep, *ch. 31. 11. 46. 2. 1 Kings 3. 5.* And so God came to *Abimelech* in a dream by night, *Gen. 20. 3.* and secret revelations came to *Eliphaz, Job 4. 12, 13.* whereupon the false Prophets counterfeited false dreams and visions in them, *Deut. 13. 1. Jer. 23. 25, 28, 32.* And there are also visions to men waking, as, *Ezech. 1. 1. Dan. 8. 2. 10. 4, 7. 2 Cor. 12. 2. Acts 2. 17.* Both wayes God made himselfe known to his Prophets, *Numb. 12. 6.* whence Prophets were called Seers, and Prophecie is named a vision, *Esay 1. 1.* Here is meant an open apparition, which *Abram* a Prophet, *ch. 20. 7.* beheld waking with the eyes of his body. For *v. 9, 10.* shewes, he was waking, and a deep sleep is said to fall upon him after this vision, *v. 12.* In what manner, and how glorious this vision was is not set down particularly.

*fear not]* The Prophets were sometimes terrified with visions, at the visible appearance of the Majesty of God, *So, Dan. 10. 7, &c.*

*fear not]* For the presence of my glory, for thine enemies, for any discomfort whatsoever.

*I am thy shield]* Against thine enemies, those vanquished Kings, and all else.

*reward]* Beyond all merit and measure.

*I go]* Am going on, going away, mine age going on towards mine end.

*V. 2. Childlesse]* Yet he rejects not the Promises of God concerning his seed, but as perplexed between feare and hope he bemoanes his sad state and condition, intimates and commends his desire to God, that he would at length remember his Promise made to him concerning his seed.

and

and the steward] He most likely mentioned, *ch. 24. 2.* He now is the guide and stay of my family. Here *Abram* complains not of his steward, but commends him rather.

of *Damascus*] By his Ancestors, though he borne in *Abrams* house, *v. 3.*

V. 3. *Is mine heire*] Likeliest for the present, in my thoughts, if I go on and die childlesse, my Nephew *Lot* having no sonnes but daughters: and *Eleazer* having all under his charge.

V. 5. *And tell the stars*] This therefore was in the night.

if thou be able to number them] Now at this view: though haply it were possible for Astronomers by much Art, to attain to the number of the visible stars. God speaks, as often, according to common account. *Fer. 33. 22.*

so shall thy seed be] Innumerable, *Deut. 1. 10.* specially counting his spiritual seed, children by faith, according to the Promise, *Rom. 4. 11, 12, 13. Rom. 9. 8 Gal. 3. 7, 29.* innumerable as the dust of the earth, *ch. 13. 16.* as the sand on the sea-shore, *ch. 22. 17.*

V. 6. *And he believed in the Lord*] For the innumerableness of his seed, and principally for the promised seed, wherein all the Nations of the earth should be blessed.

Believed] Here is belief or faith first named in the Old Testament, whence *Abram* is called the Father of all Believers, *Rom. 4. 11, 16, 17.* And this before either Circumcision was ordained, or the Law given, *Rom. 4. 9, 10 Gal. 3. 17.* Now the word belief or faith signifies a lively motion of the heart and spirit, firmly resting in the things spoken. For which this belief or faith in *Abram* is much commended, *Rom. 4. 18, 19, 22.*

Counsed] Impured, thought, esteemed.

for righteousness] *Pf. 106. 31. Rom. 4. 3, 9.* Now of this the Apostle inferreth justification by faith without works, both to *Abram*, *Rom. 4. 4, 5.* as having been an idolater, *Fosh. 24. 2.* and still without glory of works before God, *Rom. 4. 2.* and also to all believers, *Rom. 4. 23, 24.*

V. 8. *Whereby shall I know?*] This he asked to be strengthened against humane infirmity, and to know somewhat more particularly of the manner of performance: and likely it was by a special motion of Gods Spirit, as that also of *Gideon*, *Judg. 6. 17, 37.* and of *Hezekiah*, *2 Kings 20. 8.* And others like by divine instinct, *Gen. 24. 13, 14. 1 Sam. 14. 9, 10.* without which such questions are not so lawful, *Luke 1. 18.*

V. 9. *Take me an heifer*] Not for sacrifice, though all sorts here commanded to be used were fit for sacrifice: But for confirmation of this Promise and Covenant, as, *Fer. 34. 18.*

V. 12. *And when the Sun was going down*] By comparing this with the fifth verse, it seemes the day was spent by *Abram* in preparing and doing according to that command, *v. 9.*

a deep sleep] As, *ch. 2. 21.* extasie or trance.

an horror] See, *Dan. 10. 8, 9.* Here shadowing out the great distresses *Abrams* children should have through vexation of their enemies.

V. 13. *In a land that is not theirs*] In *Canaan* and *Egypt.*

and they shall afflict them] Not all that time, nor the greater part, but upward of the last hundred years.

Four hundred yeares] *Acts 7. 6.* From the birth of *Isaac* to their going out of *Egypt*: Thus, From the birth of

*Isaac* to the birth of *Jacob* sixty yeares, *Gen. 25. v. 26.*

Thence to the birth of *Joseph* ninety yeares: *Jacob* being so old at *Josephs* birth, which is collected thus; *Jacob* was one hundred and thirty when *Joseph* was forty, viz. thirty when *Pharaoh* advanced him, *ch. 41. 46.* after which passed seven yeares of plenty, and three of famine, when *Jacob* came down, *ch. 47. 9.* Now *Jacob* was fourteen yeares with *Laban* before *Joseph* was borne, *ch. 30. 25.* deducting then those fourteen yeares before *Joseph* was born, and forty yeares of his age out of *Jacobs* one hundred and thirty, and so will remain seventy five or seventy six, for the age of *Jacob* when he came to *Laban*, and so ninety yeares old he was when he had *Joseph*. Now *Joseph* lived in *Egypt* after his father came thither seventy yeares, *Gen. 50. 26.* Between the death of *Joseph* and birth of *Moses* were sixty yeares, as the undoubted beginning, and undoubted end of the four hundred yeares, do clearly and necessarily evince and enforce. Thence to the Israelites going out of *Egypt*, in the eightieth yeare of *Moses* age, eighty yeares, *Acts 7. 23, 24, 30.* Now these several

summes cast up come to foure hundred

60	}	400.
90		
110		
60		
	80	

In *Exod. 12. 40, 41.* and *Gal. 3. 17.* are foure hundred and thirty yeares reckoned. But that is from the first giving the Promise and Covenant to *Abram*, which was in *Ur* of the Chaldees, to the foresaid time of their coming out of *Egypt*, which thirty yeares are thus made up; viz. five yeares in *Haran*, at the end whereof *Abram* was seventy five, *ch. 12. 4.* Thence ten yeares to the taking of *Hagar*, *ch. 16. 3.* Thence fifteen to the birth of *Isaac* when *Abram* was one hundred yeares old, *ch. 21. 5.* And thus from the first Promise to their coming into *Egypt* were two hundred and twenty yeares. And their time in *Egypt* two hundred and ten yeares. And this I take to be the true and clear Account of these times. The particulars wherein I differ from the great Annotations and others, in this Account I do willingly submit to the judgement of the learned.

V. 14. *Will I judge*] *Exod. 7. 8, 9, 10, 12, 14. chapters.* and *Psal. 78. 43, to 52. and 105. 27, to 37.*

with great substance] *Exod. 3. 21, 22. 12. 35, 36, 38.*

V. 16. *In the fourth generation*] *Caleb* the sonne of *Hezron* was the fourth generation from *Judah*, *1 Chron. 2.* and *Aaron* and *Moses* were the fourth from *Levi*, *Exod. 6. 16, 18, 20.*

V. 17. *A smoking furnace, and a burning lamp*] By which God did passe between those pieces, *Fer. 34. 18, 19.* haply shadowing hereby their afflictions in the furnace of *Egypt*, *Deut. 4. 20.* and the burning bush, *Exod. 3. 2.*

V. 18. *Have I given*] By Promise already, or this shewes the certainty of the Promise.

from the river of *Egypt*] *Sichor*, *Fosh. 13. 3. Fer. 2. 18.*

*Euphrates*] The Lands so far became Tributary in *Dauids* and *Solomons* dayes, *2 Sam. 8. 3. &c. 1 Kings 4. 21. 2 Chron. 9. 26.* If they possessed not all that was promised, the cause was in their breach of Covenant with God, not in Gods with them.

V. 19. *The Kenites, &c.*] Here are ten Nations reckoned. After usually reduced to seven, *Deut. 7. 1. Acts 13. 19.*

## CHAP. XVI.

Verse 1. **N**ow Sarai] Being seventy five years old, and Abram being eighty five when he took Hagar, *ch. 12. 4. ch. 16. 3, 16.* Fifteen yeares after, Sarai being then ninety, and Abraham one hundred they had Isaac, *ch. 17. 17.*

*an handmaid*] Or bondmaid, *ch. 21. 10, 12.* Opposed to a free-woman, *Gal. 4. 22.*

*an Egyptian*] Of Chams posterity.

Hagar] The Apostle allegorically makes her a figure of the Covenant of the Law on Mount Sinai, and of the earthly Jerusalem, gendring to bondage; and Sarah of the Covenant of the Gospel, and of Jerusalem which is above, gendring to freedom, *Gal. 4. 22, to the end of the chapter. Gal. 3. 12, 14, 18, 22, 29.*

V. 2. *Restrained me*] *Ch. 20. 18.* God had promised a seed to Abram, but not as yet unto Sarai; therefore doubting whether she should be the mother, she sets on foot this course; not lawful in it self, *Mal. 2. 15.* The impediment she alledged, why she was out of hope of bearing childe, *ch. 18. 11.* was fifteen yeares after.

*it may be*] No certainty. But after Sarah had a Son by Promise, *ch. 18. 10. Gal. 4. 23. Rom. 9. 9.*

*I may obtain*] Thus Rachel and Leah did, and said, *ch. 30. 3, 6, 9.* by the Law, *Exod. 21. 4.* Bond-servants-children were their Masters.

V. 3. *Ten yeares*] Since he left Haran.

*to be his wife*] A secondary wife, a Concubine, *ch. 25. 6.* so Keturah, *Gen. 25. 1.* *1 Chro. 1. 32.* so Bilha and Zilpa, *Gen. 35. 22.* yet called wives, *ch. 37. 2.* inferiour to a lawful wife. This a fault and infirmity of faith in Abraham too.

V. 4. *Conceived*] Quickly, *v. 16.*

*despised*] *Prov. 30. 21, 23.* it seems by Saraies words, *v. 5.* in an high degree.

V. 5. *My wrong*] Likely Abram bear too much with Hagars insolencie, and was the more tender of her because she was with childe by him. So the Israelites too passionate against Moses and Aaron, *Exod. 5. 21.* and Zipporah against Moses, *Exod. 4. 25.* either right thou my wrong, or beare the punishment thereof from God, yet otherwise she made a patterne of wively obedience, *1 Pet. 3. 6.*

V. 6. *Thy maid*] So he calls her still, and so Hagar calls her Mistresse, *v. 8.*

*in thine hand*] To correct her for her fault.

V. 7. *And the Angel*] Christ, the Angel of the Covenant, *Mal. 3. 1.* called here Jehovah, *v. 13.* speaking as God, *v. 10.* called an Angel, *Exod. 14. 19. 13. 21. 23. 20, 21, 23, 23. Esay. 63. 9.*

Shur] Towards Egypt her countrey, *Exod. 15. 22.* In this wilderness her posterity after dwelt, *chap. 25. 17, 18.*

V. 8. *Whence*] As, *ch. 3. 9.*

V. 11. *Thy affliction*] Though her self the cause of it.

V. 12. *A wilde man*] He after dwelt in the wilderness as a Salvage, and was a warlike man, fierce and unruly, rough and rude, of such courage, as to match all his opposers, *ch. 21. 20.*

*his hand*] A quarrelsome man: he for booty by prey and pillage, they most to defend themselves.

*and he shall dwell*] His seed be a several Nation from his brethren, border upon them, and they not able to overbear him, *ch. 25. 9, 18. 37. 23.*

V. 13. *Have I also, &c.*] Magnifying Gods mercy, for his careful eye and providence over her, for vouchsafing her to clear a sight of him, and that even here in the desert, which was more marvell then if it had been in her holy Masters family, and that after her so ill carriage of her self, and letting her yet live after it; many after the sight of God were afraid, yea, some that they should die, *Gen. 3. 10. 32. 30. Exod. 3. 9. 24. 12. 33. 20. Deut. 4. 33. and, 5. 24. Judg. 6. 27. 13. 22. Esay. 6. 2. 5. Luke 5. 8.*

V. 14. *Beerlechai-roi*] i. e. The Well of him that liveth and seeth me.

Kadesh] Kadesh-barneah, *Numb. 32. 8. 13. 26. Deut. 1. 19. 9. 23. Josh. 14. 6, 7.*

V. 15. *Abram called his name*] Therefore Hagar returned as the Angel commanded.

Ishmael] Likely upon Hagars relation.

V. 16. *Eighty six*] See Annot. on *v. 1.* For the space of thirteen yeares after this God keepeth silence, and speaketh not to Abram, *ch. 17. 1.*

## CHAP. XVII.

Verse 1. **A**ppared] In a visible forme, *v. 22.* before me] As alwayes in my presence, *Gen. 5. 22. 48. 15. 1 King. 2. 4. 3. 6. 2 Kings 26. 3.*

V. 2. *Make*] Renew or stablish, it being made, as, *v. 7.* multiply] *ch. 12. 2.*

V. 3. *Fell on his face*] *v. 17.* In way of feare and reverence of gratulation and rejoycing.

*and God talked with him*] After he had lifted him up, as may appear out of the seventeenth verse, where he is said to fall upon his face again.

V. 4. *My Covenant is with thee*] *Ch. 12. 2.*

*a father of many Nations*] *Rom. 4. 16, 17.* even all believing Christians, *Gal. 3. 28, 29.* following Abrahams doctrine and example.

V. 5. *Abraham*] i. e. a high father of a multitude, *Nehem. 9. 7.* so Jacobs name changed to Israel, *ch. 32. 28. Esay. 62. 2. Rev. 2. 17.*

*a father*] *Rom. 4. 17. Gen. 17. 6.*

*have I*] *Ch. 15. 8.*

V. 6. *Kings*] As Saul, David, Solomon, &c. of the Ishmaelites, Midianites, and Idumeans. Also the faithful Kings of the Gentiles, *Rev. 21. 24.*

V. 7. *And thy seed*] Specially Isaac, *v. 19. ch. 21. 12, 22. 7. 18. Rom. 9. 8.*

*everlasting*] In respect of the long continuance of the outward ceremony of Circumcision; but for the spiritual part literally everlasting in Christ, *Heb. 13. 20. 9. 15. Luke. 1. 7. 53. 1 Pet. 1. 4.*

*a God unto thee*] Herein consisteth the summe and substance of all; God himself wholly being applied to man for blessing and salvation, *Pf. 144. 15.* exercising his perfections for mans happiness.

V. 8. *Wherein thou art a stranger*] *Acts 7. 5. Hebr. 11. 9.*

*everlasting*] So, *Esay. 60. 21.* which for the earthly Canaan is to be understood conditionally, if his seed keep the Covenant, which they brake, and so kept it but for a time; Though the outward signe is changeable, yet the Covenantant

nant it self remaineth one in substance for ever, *Esa* 63. 18. *Lev* 18. 28. 20. 22.

V. 10. *My Covenant*] Token of it, v. 11. so Covenant of Circumcision, *Act* 7. 8. so the Lamb is the Lords Pascheover, *Exod* 12. 11. the bread the Lords body. It is called the seale of the righteoufnesse of faith, *Rom* 4. 11. sealing on Gods part, that he would give them that promised seed the Messiah, and in him accept them, pardon and cleanse them; and on their part, that they would believe in the Messiah, and as Gods peculiar people, mortifie their lusts, and be new creatures.

*Every man-child*] The man is the head of the woman, from him the generation proceedeth, *1 Cor* 11. 3, 8. women are baptized, *Act* 8. 12.

*Circumcised*] With shedding of blood, with shame and much paine, *Exod* 4. 25, 26. *Gen* 34. 25. It figured mortification, *Deut* 10. 16. 30. 6. *Rom* 2. 25, 29. 4. 11. *Phil* 3. 3. *Col* 2. 11, 13. See, *Lev* 26. 41. *Esa* 6. 10. *Jer* 4. 4. 6. 10. *Lev* 19. 22. *Heb* 9. 12.

*Circumcised*] By whom it is not specified. *Abraham* did it, v. 23. And likely the Parents, Masters or Magistrates did in case of neglect, *Zipporah* did it, *Exod* 4. 25.

V. 12. *Eight dayes old*] Though it fell on the Sabbath-day, *Josh* 7. 22. Creatures till eight dayes old were unclean, not fit for sacrifice, *Lev* 22. 27. And so in mankind, *Lev* 12. 2. The same number of dayes in many other Levitical rites, *Lev* 8. 33, 35. 9. 1. 14. 8, 9, 10. 15. 13, 14. *Numb* 6. 9, 10. *Ezech* 43. 26, 27. And yet we read, *Josh* 5. 2 &c. the day and Sacrament it self neglected; and the Lord commanding *Joshuah*, to circumcise all the males borne in the wilderness, in that space of forty yeares wandering, at *Gilgal*. And haply sickness might put off circumcision till time of health, *Hos* 6. 6.

V. 13. *Bought with thy money*] *Heathen* Profelytes and their Infants, were hereby made capable and partakers of Gods Covenant.

*in your flesh*] Genital part. To reach regeneration of nature, *Psal* 51. 7. to make an holy seed, *Ezra* 9. 2. *1 Cor* 7. 14. Thus honouring that uncomely part, to beare the mark of the heavenly Covenant. Thus the foolishnesse of God is wiser then men, *1 Cor* 12. 23. *1 Cor* 1. 23, 24.

V. 14. *Cut off from his people*] The Infant here can be in no fault, as not capable either of the command or contempt; He cannot be laid to break the Covenant, in the end of this verse) that can do nothing that belongeth to the keeping of it. Neither was *Moses* child in danger of it, but the father, *Exod* 4. 24. neither was the want of Circumcision so perillous, except in case of contempt or wilful neglect, *Josh* 5. 7. As likewise it was with the Pascheover, enjoyed upon the same danger and penalty, *Exod* 12. 14, 15. And yet omitted in the wilderness, and put off upon occasions to the second moneth, *Numb* 9. v. 10, 11. *1 Chron* 30. 23. The penalty here then is laid upon that man, who not being circumcised in his Infancy, should afterwards also wilfully and contemptuously neglect it; and upon those by whose default Circumcision of the Infant is omitted, as *Ezech* 18. 20. Now the penalty of cutting off from his people here, is elsewhere in Scripture expressed in other cases, with this variety; shall be cut off, *Lev* 17. 4. utterly cut off, *Numb* 15. 31. cut off from *Israel*, *Exod* 12. 15. cut off from my presence, *Lev* 22. 3. from the Congregation of *Israel*, *Exod* 12. 19 from among the Congregation, *Numb* 19. v. 20. from the midst of my people, *Ezech* 14. 8. in the sight of their people, *Lev* 20. 18 as in the case of *Moses* before mentioned, cut off from the earth. And it is used as a threatening and penalty a-

gainst divers sorts of sins and sinners, against such as eat leavened bread in the feast of the Pascheover, *Exod* 12. 15, 19. or forbear to keep that feast, *Numb* 9. 13. or that eat fat, *Lev* 7. 25. or blood, *Lev* 7. 27. 17. 10, 14. for that eat of the flesh of the peace-offering on the third day, *Lev* 19. 8. or that eat of the flesh of sacrifice, having their uncleannesse on them, or being uncleane, do not purifie themselves, *Numb* 19. 13, 20. or having touched any unclean thing, *Lev* 7. 20, 21. 22. 3. or that bring not their sacrifice to the door of the Tabernacle of the Congregation to be killed there, and not elsewhere, *Lev* 17. 4, 9. or that shall not afflict his soule on the fast-day, the tenth day of the seventh moneth, *Lev* 22. 29. or doth any work in that same day, or that defileth the Sabbath to do any work therein, *Exod* 31. 14. or that lieth with a woman in her sicknesse, *Lev* 20. 18. or with a sister, *Lev* 20. 17. or an idolater, *Ezech* 4. 8. or that gives of his seed to *Molech*, *Lev* 20. 2, 3, 4. or that turneth after wizards and such as have familiar spirits, *Lev* 20. 6. or that doth ought presumptuously, *Numb* 15. 30, 31. All these are expressly threatened with, and sentenced to this punishment. And the meaning of the phrase is most usually taken to signifie a cutting off by death, and it is so expressed, *Exod* 31. 14. *Lev* 17. 4. 20. 2, 3, 4, 5. And must needs be so understood when it is used against grievous sins and crimes, as against idolatry, witchcraft, incest, and sins done presumptuously, despising the Word of the Lord, and reproaching him. This penalty is to be inflicted by the Magistrates power no doubt: And in case of his faile, God himself threatens and undertakes to do it, *Lev* 17. 10. 20. 2, 3, 4, 5, 6. 23. 30. And for the lesser offences mentioned, they being wittingly and wilfully done in Gods Worship and service, and against his plaine and peremptory command; I see not how they come short of sins of presumption, *Numb* 15. 30. which are doomed to death in the judgement of the learned upon that place. I conceive therefore that they fall short, that by this penalty here, will understand no more, but that such an offender is to be cast off, and held for no Jew, but as an *Heathen* man. And they also that would apply this phrase here, and in other places of the Old Testament, for the maintenance of Ecclesiastical Excommunication among the Jewes. The doubtfulness of the meaning of the phrase hath made me the more inquisitive into it, I confesse, if not too tedious in it. However I leave all to better judgements. And for my part like not in things dubious to be too definitive.

V. 15. *Sarah*] Yet in the New Testament it is written *Sara*, without the [h] the Greek tongue having no [h] at the end of words.

V. 16. *Nations*] *1 Pet* 3. 6. *Jerusalem*, which is above her, answerable type, is the mother of us all, *Gal* 4. 26.

V. 17. *Laughed*] For joy and wonder, *Rom* 4. 17, 18, 19, 20, 21. as over-joyed and amazed at the promise which he believed, *Heb* 11. 12. rejoycing even at the promised seed, *Joh* 8. 56.

*an hundred yeares old*] *Rom* 4. 19, 20. he did hope against hope. If *Abraham* married *Keturah* thirty seven yeares after this time, and had six children by her, then surely God shewed his power in renewing *Abrahams* vigour and strength of body as the Eagles, *Psal* 103. 5. or it may rather seem that *Abraham* took *Keturah* in *Sarahs* life-time, within those thirty seven yeares, between the birth of *Isaac* and her death, seeing *Keturah* is called his Concubine, *1 Chron* 1. 32.

V. 18. *Oh that Ishmael*] *Ch* 16. 10.

D

V 19.

V. 19. *Isaac*] Laughter, *Chap. 21. 6.*  
 V. 21. *My Covenant*] Thirteen times named in this chapter, *Luke 1. 72, 73, 74.*  
*with Isaac*] *Ch. 21. 12. Rom. 9. 7, 8. Gal. 3. 29.*  
*at this set time*] *Ch. 18. 10.* This was just a year before *Isaac's* birth.  
 V. 22. *Went up*] Ascending, vanished out of his sight; so from *Jacob*, *ch. 35. 13.* so from *Manoah* and his wife, *Judg. 13. 20.*  
 V. 23. *In the self-same day*] Of the command, not eight days after.  
 V. 24. *When he was circumcised*] By whom *Abraham* was circumcised is not set down. But he is said to circumcise the rest, *v. 23.* some say that now the *Jewes* use *Chirurgions* in this service.

## CHAP. XVIII.

Verse 1. *Plaines*] Of Oak-grove.

of *Manve*] *Ch. 13. 18. 14. 13. 23. 19.*

V. 2. *Three men*] So, in his thought, and in appearance. But thus he entertained Angels at unawares, *Heb. 13. 2.* But one of them is called *Jehova*, *13. 14, 17, 20, 22.* And after *Abraham* so acknowledgeth him, *v. 25, 27.* The other two were created Angels, *Ch. 19. 1.*

V. 3. *Lord*] Speakes to one of them, in shew, the chief.

V. 6. *Three measures*] *Jewes* write that their measure, which they call *Seah*, the *Greeks* *Saton*, contains as much as one hundred fourty four Hens egges, about two gallons and  $\frac{1}{2}$  of our measure, three of these measures make an Ephah, containing about seven gallons, and  $\frac{1}{2}$ .

V. 8. *And they did eat*] *Ch. 19. 3.* They had true bodies for the time, and did truly eat. I though a Spirit hath not flesh and bones, *Luke 24. 39.* yet Spirits may, and by Gods dispensation sometimes do assume humane bodies.

V. 9. *Where is Sarah thy wife*] Thus they begin to manifest themselves to be more then men.

V. 10. *He said*] *Jehova*, *v. 13.*

*returne*] Not by apparition again, but by performance of promise, *ch. 21. 1.*

*according to the time of life*] From this time, according as the time of life is between conception and birth; so many moneths as a woman goes with childe, *Rom. 9. 9.* This Promise argued more then men.

V. 11. *After the manner of women*] *Rom. 4. 19. Heb. 11. 11.*

V. 12. *Laughed*] Not as *Abraham*, *ch. 17. 17.* but through weaknesse of faith, and therefore it is reprov'd, *v. 13.* yet commended, *Heb. 11. 11.* after sure she did better recollect her self, *Luk. 1. 45.* after she laughed for joy, *ch. 21. 6.*

*within her self*] Not outwardly and openly, which haply made her the more readily deny it.

V. 13. *And the Lord said*] *Jehova* said, *Christ*, *so, v. 17.* He knew her thoughts themselves.

*saying, shall I, &c*] She used, if not the very same words, yet to the same sense.

V. 15. *Denied, for she was afraid*] Weaknesses and failings in Saints.

V. 16. *Toward Sodom*] As going thither, the two Angels did so, *ch. 19. 1.*

V. 17. *Shall I hide*] *Amos 3. 7. Job. 15. 15. Abraham* a Prophet, *ch. 20. 7.* and a friend, *2 Chron. 20. 7.*

V. 19. *He will command*] Duty of Parents, and Masters of families, and example to them, *Gen. 18. 1. Deut. 6. 7. 11. 19. 32. 46. Job. 1. 5. Prov. 6. 20.*

V. 20. *Sodom and Gomorrah*] *Admah* and *Zeboim*, *Deut. 29. 23. Hos. 11. 8.*

V. 21. *I will go down and see*] God speaks after the manner of men, as, *ch. 11. 5, 7.*

V. 22. *And the men*] Two of the three, *ch. 19. 1.* stood yet before the Lord] *Jehovah.* This *Abraham* now knew.

V. 23. *Drew near*] A signe and fruit of faith in prayer, *Heb. 7. 19. 10. 22.*

V. 24. *Within the City*] Implying the like for the other three Cities.

V. 25. *That be far from thee*] That the righteous should be as the wicked, taken away in justice, wrath and vengeance, as the wicked *Sodomites* here were; though in public calamities they are sometimes taken away, as the wheat is thrashed with the chaffe, yet it is in mercy to them.

V. 32. *Ten*] *Fer. 5. 1.* God offers mercy if there were but one, *Esay 65. 8.* sometimes again he forbids his Prophets to pray for such, *Fer. 15. 1. Ezec. 14. 14.*

## CHAP. XIX.

Verse 1. *Two Angels*] Two of the three, *chap. 18. 2, 22.*

*in the gate*] As *Abraham* in the tent-door, *ch. 18. 1.* Both entertain Angels at unawares, *Heb. 13. 2.*

V. 2. *Behold now*] Now that the night is come on.

*Nay*] To try his affection, and haply they would have done so otherwise, to see the behaviour of the people, and their carriage, *ch. 18. 21.*

V. 3. *They turned in*] Upon his pressing of them. A sleight invitation may be seriously refused; and yet that which is pressing be accepted afterwards; so, *Luke 24. 28, 29.* and this without Popish equivocation, or mental reservation.

*unleavened*] For haste. And so unleavened is to be understood, *ch. 18. 6.* See, *Exod. 12. 39.*

V. 4. *But before they lay down*] Likely the rare beauty of the two men (Angels) being soon noted and spread abroad occasioned this.

*all the people*] So vile were they all.

V. 5. *called unto Lot*, *Esay 3. 9.* proclaim their sin, impudence.

*know them*] Hence that sin is called Sodomy or Sodometry, as from *Simon* is the name Simony, *Acts 8. 18. Jude v. 7. Rom. 1. 23, to 27.*

V. 7. *Brethren*] In nature, *Act. 17. 26. Esay 58. 7. Gen. 29. 4. 1 Sam. 30. 22, 23.* And in neighbourhood.

V. 8. *Two daughters*] Virgins; yet betrothed, *v. 14.* This sinful in *Lot*, *Rom. 3. 8.* Neither had he such power over his daughters, nor ought they to have yielded to him herein. Haply he might think and hope by this strange offer, to take off their mindes, qualifie their present heat by some delays. and alter them from their whole purpose by degrees. As *Reuben* sought by his strange offer, *Gen. 42. 37.* to alter his fathers minde, and so indeed brought him at last to let *Benjamin* go with them, *chap. 43. 9, 10.*

V. 9 *Stand further*] Spoken in disdain, as, *Esa* 65. 5.

*needs be a Judge*] Now and heretofore, *1 Pet.* 7. 8.  
*pressed fore*] To impudence they joyne violence, as, *Judg.* 19. 22. 20. 5. Their other sins are mentioned elsewhere, as, *Ezech.* 16. 49.

V. 11. *With blindness*] Such, as they could not see the door, though likely the house, and the way to their owne houses; so dazzled, such a blindness likely as that of those *Aramites*, *2 Kings* 6. 18. which could see to follow the Prophet, though they could not distinctly discern who he was, nor the way they went, nor the City whereto they came, *v.* 20. *Mar.* 8. 24. *Luke* 24. 16.

*wearied themselves*] Infinite impudence in sin.

V. 14. *Which married*] Shortly should, being about to marry them, and already betrothed, *Deut.* 2. v. 23, 24. *Mat.* 1. 18, 20, 23, 24, 25.

V. 15. *Which are here*] Possibly he had other daughters which were married, and were dead, or else refused and perished with their husbands. But this not so likely.

V. 16. *Laid hold*] *John* 6. 44.

V. 17. *That he said*] *Jehovah*; most likely, by the passages in the ensuing verses. He had now left *Abraham*, met them, and made himself known to *Lot*.

*Look not*] Thou, or any in thy company, *v.* 26. *Luke* 17. 22. See, *Luke* 9. 61. *Mat.* 24. 16, 17, 18. *Phil.* 3. 13, 14.

V. 19. *I cannot escape to the mountain*] In so hasty a flight make so long a journey, lest ere I get thither the judgement poured out should overtake me. His infirmity of faith and fearfulness, out of which he left *Zoar* also, *v.* 30.

V. 22. *I cannot*] *Mar.* 6. 5. *Exod.* 32. 10. *Deut.* 9. 14. *Gen.* 32. 26.

*Zoar*] Little, before *Bela*, *ch.* 14. 2.

V. 23. *The Sun was risen*] Hasty flight from break of day, *v.* 15. to Sun-rising and speedy execution of justice.

V. 24. *Then the Lord*] *Jehovah* from *Jehovah*. Suites well with a plurality of persons in the unity of the Deity.

*brimstone and fire*] *Luke* 17. 28, 29, 30. Fit judgement for their stinking burning lusts, and fire unnaturally descending, to punish their unnatural lusts. And this but a forerunner of their everlasting punishment, in that lake which burneth with fire and brimstone for ever, *Rev.* 21. 8. *Jude* v. 7.

V. 25. *Overthrow these Cities*] *Deut.* 29. 23 *Esa* 13. 19. *Jer.* 50. 40. *Amos* 4. 11.

V. 26. *From behinde him*] Either *Lot* going before, and she following behinde him, looked back; or *Lot* coming hindmost to haste them forward, she looked back, behinde and beyond him.

*a pillar of salt*] A statue of salt; not such salt as will melt with raine, and turne into water, but a kinde of rockie mineral salt, which will endure all weathers, and serve for a lasting monument, *Numb.* 18. 19. *2 Chron* 13. 5. This place of this Plaine is called the salt sea, *ch.* 14. 3. Salt to season us with better wisdom, *Luke* 17. 32. 9. 62.

V. 27. *Stood*] *Ch.* 18. 22.

V. 28. *The smook*] Before it was as the Garden of the Lord, *ch.* 13. 10. but now fearfully destroyed, *Psal.* 107. 34.

V. 29. *Remembred Abraham*] *Ch.* 12. 1. 14. 14. 16.

18. 23, &c. yet this excludes not a regard had to the righteousness of *Lot*, *2 Pet.* 2. 7, 8.

V. 30. *In the mountain*] Where the Lord appointed him first, *v.* 17. so now he findes it had been best to have followed Gods Will at the first.

*feared to dwell in Zoar, and he dwelt in a cave*] Weaknesse of faith and other causes might occasion this feare.

*two daughters*] Maidens, *v.* 8.

V. 31. *In the earth*] She knew there were people in *Zoar*: and saw the judgement to be particular, not universal over the earth or *Canaan*: and that *Abraham* and his family were not far off. But she complains, as for the present mured up in a cave, and in this solitary life, without society of any but themselves, like to be deprived of all hope of marriage; and this feare and passion blinding her, drives her to this desperate damnable course.

V. 32. *Wine*] Which they had brought from *Zoar*, conceiving, that unlesse drunk he would never sin so foully.

*perceived not*] Drunkenesse drownes all understanding, sense and conscience. He did prostitute their chastity, *v.* 8. They overthrow his. This just, as from God, though evil in them. He righteous in *Sodom*, and almost Sodomitical here.

*seed of our father*] They seem to be greedy of having children of their own kin, and not of the faithlesse and cursed Nations. And by giving the names of *Moab* and *Ben-ammi*, *v.* 27, 28, even to boast of it.

V. 37. *Moab*] The Moabites idolaters, neighbours and enemies to the Israelites, yet *Ruth* a Moabiteesse and our Saviour came of her.

V. 38. *Ben ammi*] Sonne of my people. Ammonites like the Moabites to the Israelites. Many foule faults and infirmities in *Lot*, and yet pardoned upon repentance, and he commended, *2 Pet.* 2. 7.

## CHAP. XX.

Verse 1. *Thence*] From the Plaines of *Mamre*, *ch.* 18. 1. There it is likely he had now lived about fourteen yeares, *ch.* 13. 18. 14. 13.

*between Kadesh and Shur*] *Ch.* 16. 14, 17.

*Gerar*] *Ch.* 10. 19. Hither *Isaac* came to sojourn, *ch.* 26. 1, 6. and after went from *Gerar* to the valley of *Gerar*, *v.* 17.

V. 2. *She is my sister*] *Abraham* falls into the same sinne the second time, *ch.* 12. 13. And so *Jehoshaphat* in joyning with *Abab*, and after with *Ahab*, reproved both times, *2 Chron.* 19. 2. 20. 37.

*Abimelech*] The common or usual name of the Kings of the Philistines, *ch.* 26. 1. *Psal.* 34. title. See, *Annot.* on *ch.* 12. 15.

V. 3. *God came*] *Psal.* 105. 14.

*in a dream by night*] Dreams natural are not much to be heeded, as being full of vanities and deceits, *Eccles.* 5. 3, 7. *Esa* 29. 7, 8. *Job* 20. 8. Dreames are sometimes by the illusions of Satan, as to the false Prophets, *Deut.* 13. 1, 3, 5. *Jer.* 23. 25, 27. 27. 9. 29. 8. *Zach.* 10. 2. *Jude* v. 8. Dreames are sometimes supernatural, sent of God, and bring their evidence and assurance with them: God thereby signifying what he would, or what men should do. And thus God sends dreames sometimes upon extraordinary occasions to wicked men, as here

to *Abimelech*; and so to *Laban*, *Pharaoh*, and his butler, and baker, to the *Midianite*, *Judg.* 7. 13. to *Nebuchadnezzar*, to *Pilates* wife, *Mat.* 27. 19. And all these, for the good of his own servants and people. And chiefly God lends them to his choice servants themselves, as to *Jacob*, to *Solomon*, to *Daniel*, to *Joseph* the sonne of *Jacob*, to *Joseph* the husband of the blessed Virgin. And this was one of the ordinary meanes whereby God revealed his Will unto his Prophets, *Numb.* 12. 6. *Joel* 2. 28. *Acts* 2. 17. Under which colour *Saul* complains of the want of them, *1 Sam.* 28. 15.

a dead man] A condition and exception is implied, *v.* 7. So, *Jonah* 3. *v.* 4. *John* 3. 18. The Lord had now struck him and his, *v.* 17, 18. And here tells him the cause.

*V. 4. Near her*] Nor touch her, *v.* 6. being hindred by Gods plague and sickness, *v.* 17, 18.

a righteous Nation] Seeing it on his family; *v.* 17, 18. and fearing it on all his people and subjects. As they sometimes smart for the Princes sinne; so, *ch.* 34. 24. *2 Sam.* 24. 17. so threatened here, *v.* 7.

*V. 5. Even she her self said*] It was even *Sarabs* sinne also.

integrity] Yet he had a wife, *v.* 17. but haply he thought Polygamy no sin.

*V. 6. Withheld thee*] Gods restraining grace in the wicked, giving meanes to stay from evil, *Gen.* 31. 7. *1 Sam.* 25. 16. *Gen.* 35. 5. *Exod.* 34. 24. And again sending delusions when it pleaseth him, for the punishment of sin, *2 Thes.* 2. 7.

against me] Though wronging in it both *Abraham* and *Sarah*, *Psal.* 51. 4.

*V. 7. A Prophet*] *Psal.* 105. 15. To whom God familiarly revealed himself and his Will, and who foresaw Christs day, *ch.* 18. 17, 18, 19. *John* 8. 56. Some Prophets foretel this to come; some only interpret Scripture, as, *1 Cor.* 14. 3, 29. 31, 32. *Rom.* 12. 6. *Aaron* is called *Moses* Prophet, *i.e.* Interpreter, *Exod.* 7. 1.

and he shall pray for thee] Prayer for others is the work of a Prophet, *Jer.* 14. 11. 15. 1. 27. 18.

*V. 12. Indeed she is my sister*] See, *Annotat.* on *chap.* 11. 19.

*V. 13. When God caused me*] In the Hebrew it is, when they, even God, or the gods caused *errare facerent Deus*, So, *2 Sam.* 7. 23. Here *Elohim* is coupled with a word plural, expounded singularly, *Josh.* 24. 19.

*V. 16. Thy brother*] As thou callest him. This summe is *62. li. 16. sh.*

a thousand pieces of silver] *i.e.* shekels, usually where silver is set down, and not the kinde, shekels are understood, as, *Numb.* 7. 13. where in the end shekels are named. And where shekels are set down, and the mettall not expressed, there silver is understood; so, *Exod.* 30. 13, 15. compared with *Exod.* 38. 25, 26. The common shekel is 1. sh. 3. d. The shekel of the Sanctuary 2. sh. 6. d. *i.e.* 1 ounce. In gold 15. sh.  $\frac{1}{2}$  shekel is a *Bekah*, *Exod.*

38. 26.  $\frac{1}{2}$  is mentioned, *1 Sam.* 9. 8. which is the Romane penny, and Grecian drachmas, our 7. d. ob. (still counting upon the sacred shekel) A common shekel is ten *Gerahs*, our 1. sh. 3. d. The Kings shekel 1. sh. 10. d. ob. The sacred shekel is 2. sh. 6. d. Shekel comes of *Shakal*, weigheth; whence haply come our skole, or skale to weigh; they used of old to weigh money. A sacred shekel is twenty *Gerahs*, *Exod.* 30. 13. A *Gerah* weighed sixteen barley cornes, and is our 1. d. ob. Of shekel or the Chaldee *Selang*, our shilling seemes to come. The Greeks translate shekels didrachmas, or double drams

a covering of the eyes] Covering of the eyes and face with a vaile, is a signe of the wives subjection, and of the husbands power, *Gen.* 24. 65. *1 Cor.* 11. 3, 6, 7, 10. He is the Guardian of thy chastity to cover thee from the eyes and lusts of all others.

Thus she was reproved] These are rather *Moses* words, then *Abimelech*; here a Heathen King schooles her, to her greater shame.

*V. 17. Healed Abimelech*] Therefore there was some further punishment, then the closing up of the womens wombes by barrenesse, which was a thing that could not in so short a time, either be perceived as a judgement, or discerned as a cure upon *Abrahams* prayer,

## CHAP. XXI.

*Ver. 1. Visited*] This word signifieth Gods remembrance, care, providence, performance of what he hath spoken, be it good or evil, in justice, as, *Exod.* 20. 5. or in mercy, for blessings temporal or spiritual. Here, for performance of his promise of a childe to *Sarah*, *ch.* 17. 19, 21. 18. 10, 14.

*V. 2. Conceived*] Hereupon her faith commended, *Heb.* 11. 11.

at the set time] *Ch.* 18. 10, 14. Hereupon *Isaac* is said to be borne by promise, *Gal.* 4. 23, 28. *Isaac* borne at *Gerar*.

*V. 3. Isaac*] So appointed by God, *ch.* 17. 19.

*V. 4. Being eight dayes old*] On the eighth day, *chap.* 17. 12.

*V. 5. An hundred yeares old*] *Ch.* 17. 1.

*V. 6. Laugh*] For joy now, *Esay* 54. 1. 66. 10. *Gal.* 4. 27. not out of diffidence, as, *ch.* 18. 12, 13, 15. Laughing is taken for mocking, or laughing to scorne, *v.* 9.

*V. 7. Who would have said*] So, *Esay* 49. 21. *Rom.* 4. 18.

children] As daughters for daughter, and sonnes for sonne, *ch.* 46. 7, 23.

*V. 8. Weaned*] So *Samuel*, *1 Sam.* 1. 23, 24. It is not said at what yeare of his age.

feast] Fitter at that time then at the time of birth or Circumcision.

*V. 9. Mocking*] Laughing to scorne, mocking him as their young Master, and he that must forsooth be heire of all. And likely his mother *Hagar* had some hand in it, as being not free from an envious eye, and repining at the jollity of this feast; and therefore she is cast out too. So, *ch.* 19. 14. *Ezech.* 23. 32. *Nehem.* 2. 19. 4. 1. This mocking here was in some malignant bitter way, which so highly incensed *Sarabs* wrath. St. *Paul* calls it a persecution, *Gal.* 4. 29. So *Cham* his mothers Progenitor derided his own father, *ch.* 9. 22.

*V. 10. She said*] By the Spirit of God, and God confirms it, *v.* 12. And *Paul* faith not that *Sarah*, but the Scripture speaks it, *Gal.* 4. 30. Her saying was not only passionate, but propheticall.

this bondwoman and her sonne] *Gal.* 4. 22, 23, 24, 25, 30, 31.

not be heire] Under this inheritance Heaven was figured, *Gal.* 3. 18, 29.

*V. 12. And God said*] By night, *v.* 14. God approves *Sarabs* minde and Will, it was not then only her passion that ruled her.

she lad] *Ismael* was now about seventeen or eighteen year.

years old, chap. 17. 24, 25. 21. 5.

in Isaac shall thy seed be called] And not from Ishmael. The promised seed and spiritual prerogatives shall be entailed upon him, Rom. 9. 7, 8.

V. 14. *Bottle of water*] Scant in those dry deserts. and the childe] See Annot. on v. 12 wandered] Lost her way in those deserts towards Egypt.

of Beersheba] So first called, v. 31.

V. 15. *Cast the childe*] Being sick and fainting for thirst.

V. 16. *The death*] Such extremity they were come unto in the wilderness.

V. 17. *And God heard*] In accomplishment of his Promises, ch. 16. 10, 12. 17. 20.

where he is] Though he be cast out of his fathers house, and here in such misery.

V. 18. *And hold him in thy hand*] Not lay him on thy back.

V. 19. *Opened her eyes*] Withheld before from seeing it, by grief or some other reason; or as it was with the two disciples going to Emmaus, Luke 24. 16, 31. and Elisha's servant and the Aramites, 2 Kings 6. 17, 18, 20.

V. 20. *Dwelt in the wilderness*] Ch. 16. 12. *archer*] And so a Warriour, shooting with the bow being used in war, ch. 48. 32. 49. 23, 24. Psal. 44. 6. Josh. 24. 12. 2 Sam. 1. 22. 1 Kings 22. 34.

V. 21. *Paran*] Nigh to Sinai, through which the Israelites went, Numb. 10. 12. A part of that wilderness is called Kedar, from one of Ishmael's sons of that name, ch. 25. 13. Ps. 83. 6.

his mother] The mothers right in marrying her childe; she chose an Egyptian as her self was one.

V. 22. *At that time*] While Abraham dwelt at Gerar, ch. 20. 1. and after Isaac's weaning.

that Abimelech] Ch. 20. 2.

V. 23. *If thou shalt lie unto me*] Gen. 14. 23. An imperfect speech, implying an imprecation if he should deal deceitfully with him. For an oath calls God both as a witness of the truth, and an avenger of the untruth. This imprecation is sometimes expressed, as, Ruth 1. 17. 2 Cor. 1. 23.

V. 24. *I will swear*] Heb. 6. 16. Abraham's right to the land of Canaan, was but for the future; after four generations, ch. 15. 13, 16.

V. 25. *A Well of water*] Of great use in that dry Southerne part of Canaan. And therefore such strife about them, v. 30. ch. 26. 15, 18, 19, 20, 21, 22, 25, 35.

V. 27. *And Abraham took sheep*] Likely gifts were in use at the making of Covenants. Or he did it in requital of Abimelech's gifts, ch. 20. 14.

V. 30. *That they may be a witness*] To prevent future controversy about this Well, v. 25. so an heap of stones is made a witness, ch. 31. 46, 48.

V. 31. *Beersheba*] The Well of the oath, or of seven, with relation to the seven lambs. It was afterward in the Southerne part of the lot of the tribe of Judah; toward the coast of Edom, Josh. 15. 21, 28. 1 Kings 19. 3. Nehem. 11. 25, 27. yet seemeth to be allowed to the tribe of Simeon, which was within the inheritance of the tribe of Judah, Josh. 19. 1. 2. 1. ch. 4. 24, 28. It is oft opposed to Dan, as to the Northerne part of Canaan. There is a Well, Wilderness and City of this name, all joyning together. As Abraham dwelt here, and made this Covenant, and digged this Well: so after Isaac dwells there, makes a Covenant, and digs again the Well, and renews the name, chap.

26. 23, 33. And Jacob dwelling there with his father, went thence to Laban in Hiran: and going into Egypt, with all his family comes thither, there sacrificeth and hath a vision. And yet at last in the dayes of King Uzziab or sooner, it became a seat of some solemn idolatry, Amos 8. 14. 5. 5.

V. 32. *a Covenant*] Such Covenants lawful with Heathens and Idolaters; so, ch. 31. 44.

V. 33. *Grove*] Of Oakes, as intending long to dwell here. Abraham dwelt under the shadow of trees in the Plaine of Mamre, ch. 18. 4, 8. Here it seems he intends it for a religious use, for the place of prayer and exercise of Gods Worship, as not being a thing yet forbidden. But after in Moses time, when God had chosen a place of Worship, God strictly forbids this, not to plant a grove of any trees near the Altar of the Lord, and commands such groves to be cut down, and threatens grievously such offenders; yet hardly were Gods people kept from this sin and idolatry, but they planted groves, placed their idols, served them, even as the Canaanites and other Heathens did, Deut. 12. 2. Thus it was in the times of the Judges, ch. 3. 7. In the times of the Kings of Israel throughout, 2 Kings 17. 16. Specially in the reignes of Jeroboam, 1 Kings 14. 23, and of Ahab, whose Queen Jezebel had foure hundred Prophets of the groves, that did eate meat at her table; yea, and in the reignes of some Kings of Judah, specially of Ahab and Manasseh. But the godly Kings of Judah cut them down, pluck't them up, or burnt them, as Jehoshaphat, Hezekiah and Josiah. And Asa put down his Grandmother Maachab from being Queen, because she had made an idol in a grove.

V. 34. *Many dayes*] Till Isaac was offered, ch. 22. 19. And how long after we know not.

## CHAP. XXII.

Verse 1. *After these things*] How long a time it is not certain. But that Isaac was then able to bear the wood of the burnt-offering, v. 6. I know not why any can fix it upon the thirty third year of Isaac's age.

*God did tempt Abraham,*] Not by seeking to seduce him to evil, so God tempts no man, Jam. 1. 13. But so our own lusts and Satan do, Jam. 1. 14. 1 Cor. 7. 5. who is therefore called the Tempter, Mat. 4. 3. 1 Thes. 3. 5. God doth it to try by experiment what is in man, what faith in Gods Promises, what obedience to his Will; as men sometimes use to make experiments of the faithfulness of their friends. Not yet that God is ignorant of what is in man, but to make it the better known to himself and others. So, Exod. 15. 25. 16. 4. Deut. 8. 2, 16. 13. 3. Indeed God and Satan may both have an hand in one and the same temptation, as in Davids numbring the people, 2 Sam. 24. 1. 1 Chron. 21. 1. But to far different ends; both Satan and wicked men tempted our Saviour often in the Gospels, with an evil minde, to an evil end. And the sinful Israelites are said often to tempt God, by making doubt and trial of his presence, Providence, Wisdome, Power, and so by unbelief and murmurings, tempting and provoking him to wrath. And so Ananias and Sapphira tempted the Spirit of the Lord. And Paul gives the caveat that we tempt not Christ, 1 Cor. 10. 9. And again tentations are taken for troubles, afflictions, persecutions, which try the truth

and strength of Gods graces in his children. And so if God lead into temptation, *Matth. 26. 13.* he will with it give you the issue and outgate, *1 Cor. 10. 13.* Here God doth so with *Abraham*, in a marvellous trial of his faith and obedience.

*V. 2. And he said]* In such a manner, as he could not doubt but it was God, and no Satanical illusion.

*thy only (sonne) Isaac]* Only in thy family, *Ishmael* was gone, and we never read he returned, but to the burial of his father, *ch. 25. 9.* And it seems at this time *Abraham* had not taken *Keturah*, or had no children by her. Thy only *Isaac* that childe of Promise, *Heb. 11. 18.* Thy only begotten son. *Heb. 11. 17.* namely of *Sarah*, thy lawful wife, the free woman.

*w. om thou lovest]* Above all; and that for many good reasons.

*land of Moriah]* Here afterwards *Solomon* built the Temple, *2 Chron. 3. 1.* *Moriah* had this name afterwards, upon the occasion in the fourteenth verse.

*a burnt-offering]* Not that God intended he should do it. But this was for trial of his rare faith and obedience, and that in a most extraordinary way and manner. For indeed here all that was in *Abraham* as a Man, Father, Husband, Believer, Professor of Religion, were put to trial, *Heb. 11. 19.*

*one of the mountaines]* It was a mountainous countrey, *Psal. 125. 2.* The mountaine or hill *Sion* was close by it.

*V. 3. Rose up early]* It seemes the command was given in the night. Here in this strange trial is his strange and ready quick obedience.

*and went]* From *Beer-sheba*, in the land of the Philistines, *ch. 21. 31, 33, 34.* and *v. 9.* of this chapter.

*God had told him]* More particularly then at first, *v. 2. 4, 9.*

*V. 4. The third day]* Either he went leisurely, or some occasions might let and hinder him in his travel.

*V. 5. Abide you here]* Left they should hinder him.

*lad]* The same word used of *Joseph* when he was thirty yeares old, *ch. 41. 12.* and of *Josuah* when he was fifty three yeares old, as appears in that he lived fourty yeares in the wilderness, and seventeen yeares after *Moses* death, and his whole life was one hundred and ten, *Josh. 24. 29.* and so of *Benjamin*, *Gen. 43. 8.* when at that time he had nine or ten sons. *ch. 46. 21.* And so of *Abisalom* at the time of his death, *2 Sam. 18. 29.*

*and come again to you]* He speaks this as a man astonished and amazed, or in humane frailty, or as Prophet, (as *Caiaphas* did, *John 11. 49, 50, 51.* not knowing or meaning what his words would bear, *Heb. 11. 19.* and so, *v. 8.*

*V. 6. And laid it upon Isaac]* *Isaac* a type of Christ in many things. Christ the only Sonne of his Father, Well-beloved Son in whom he is well-pleased, the promised seed, bore his Crosse, was bound, sacrificed, meekly submitted, being obedient unto death, rose again, as *Isaac* from the Altar.

*V. 9. And bound Isaac]* Telling him, no doubt, at this time Gods whole command: and he having only his fathers word for it, yet readily submits and obeyes.

*V. 10. To slay his sonne]* *Heb. 11. 17, 18.* *James 2. 21, 22, 23.*

*V. 11. And the Angel]* Christ the Angel of the Covenant, who speaks of himself as God, *v. 12.* (weareth by himself, and promiseth as God, and is called *Jehovah*, *v. 16, 17, 18.*

*Out of Heaven]* So to *Hagar*, *ch. 21. 17.*

*V. 12. Lay not thine hand]* *Heb. 11. 19.* God accepts the Will for the deed, *2 Cor. 8. 12.* Against idolaters sacrificing their children, both Jewes and Gentiles haply upon this pretended example.

*V. 13. Behinde him]* Likely that way the Angels voice sounded.

*aram]* This is for the Lamb mentioned, *v. 7, 8.* This he took as sent from God, *1 Pet. 1. 19.*

*V. 14. Jehovah fire]* The Lord will see, or will be seen, answerable to that, *v. 8.* *Mori-Jah* is of the same signification, so *Jehovah-Nissi*, *Exod. 17. 15.* *Jehovah Sham-mah*, *Ezech. 48. 35.*

*in the Mount of the Lord it shall be seen]* The meaning of the proverb is, that in due time and place God will help and provide for his children, and they shall see it.

*V. 15. By my self have I sworne]* *Heb. 6. 13, 14, 17, 18.* Sometimes God doth swear by his Soul, *Jer. 51. 14.* by his Holinesse, *Amos 4. 2.* by his Name, *Jer. 44. 26.* And all this is to swear by himself.

*[saith the Lord]* Thus saith Christ of himself. In like manner, *Pf. 2. 7.*

*for because]* Not for the merit of this prompt obedience. The Promise was freely made afore, *ch. 12. 2. 3, 16. 15. 5. 17. 2, 4, 5, 6, 16.* But as an occasion of repeating and confirming the Promise, finding him rightly qualified, and to encourage him and others to the execution of faith and obedience.

*V. 17. In blessing]* Surely under the name blessing is meant the Promise of eternal salvation.

*thy seed]* *Isaacs* posterity, *ch. 21. 12.*

*possesse the gate]* *Ch. 14. 60.* where all publick places were for consultation, for judgement. *Job 31. 21. Deut. 22. 15, 21. 19. Amos 5. 12, 15.* and which were the strongest fortifications. The meaning is, thy seed shall subject them, and bring their strength and government under command; their holds and cities, *Mat 16. 18.*

*V. 18. In thy seed]* Christ. So the Apostle applies it, *Gal. 3. 16, 8. Jer. 4. 2 Pf. 72. 17.*

*Beer-sheba]* *Ch. 21. 31, 33, 34.*

*V. 20. Milcay]* *Ch. 11. 29.* *Abraham* sends thither for a wife for *Isaac*, *ch. 24. 15, 47.*

*V. 21. Hagar]* In this land *Job* dwelled, *Job 1. 1.* There is another *Hagar*, *ch. 10. 23.* and another, *ch. 36. 28.*

*Buz]* *Job 32. 2.* dwelt by his elder brother *Hagar* in *Arabia*, *Jer. 25. 20, 23, 24.*

*Kemuel the father of Aram]* *Aram* throughout the Bible, is turned in Greek *Syria* and *Syrians*, as *Mizraim* is *Egypt*, and *Cush* *Ethiopia*.

*V. 22. Bethuel]* *Ch. 24. 15.*

*V. 23. Rebekah]* *Isaacs* wife, *ch. 24. 15, 67.* For this cause chiefly is this Genealogy here set down.

*V. 24. And his Concubine]* An half wife, sometimes called by the name of a wife, yet not solemnly betrothed, nor taken with dowry, nor Partner in the Government of the family, but subject to the lawful wife, and whose children did not inherit, *ch. 16. 6, 9. 25. 5, 6. 21. 10. 1 Kings 11. 3.* yet *Bilhah* and *Zilpah* did extraordinarily, becoming Heads of Tribes.

## CHAP. XXIII.

Verse 1. **T**hese were the yeares of the life of Sarah] How long any other woman lived is not recorded in Scripture. She lived sixty yeares in Ur, five in Haran, twenty five in Canaan, (almost all) before she had Isaac, and thirty seven after in Canaan, most at Geraa and Beer-sheba, until her death in Kiriath-arba or Hebron.

V. 2. Kiriath-arba, the same is Hebron] V. 19. Judges 1. 10. This city was first called Mamre, ch. 13. 18. Here Abraham and Isaac sojourned; and thither Jacob came to his father Isaac, after his returne from Laban, ch. 35. 27. This afterwards fell by lot in the tribe, and mountain or hill-countrey of Judah, Josh. 15. 54. And was given to the Priests for a City of Refuge, Josh. 20. 7. But the fields of the City (excepting the suburbs,) and the villages thereof were given to Caleb, Josh. 21. 11, 12, 13, 14, 15.

and Abraham came] Out of his own Tent into Sarahs Tent, for they had several Tents, separated from each other, ch. 24. 67. So, ch. 31. 33. It is possible that Abraham had not removed his dwelling from Beer-sheba to Hebron, but that Sarah upon some occasion travelling thither, there from home fell sick and died. And that from Beer-sheba Abraham should come and mourne for her, and take order for her burial. But it is not likely she should so travel in her extreme old age, nor so likely he would have in that manner buried her there, if they both had not removed and dwelled there, it being their ancient place of habitation. And wherever Abraham had been, as at Beer-sheba, as at Hebron, he must have bought an inheritance, if any he would have for any use, he being but a stranger and sojourner in the land, Acts 7. 5.

to mourne and to weep] So our Saviour wept for Lazarus, John 11. 35. but it must be with moderation, as in hope and belief of the Resurrection, 1 Thess. 4. 13. A little letter is here in the Original to note his moderation in weeping without excessive.

V. 3. Stood up from before his dead] Where likely he had sitten while on the earth, Job. 2. 12, 13. Eysay 47. 1. the sonnes of Heth] The Governours and Elders of the Hittites, the inhabitants of Hebron, of the progeny of Cham, ch. 10. 15.

V. 4. Sojourner] Heb. 11. 13, 14, 16.

a possession] Leave to purchase it.

burying place] Abraham having lived sixty two yeares in this land, yet never purchased foot of inheritance, till now a burying place. This was a kinde of taking possession of this promised land, Eysay 22. 16. or a kinde of pledge or propheticall signe that his posterity should come and inherit the land, as Jeremies buying his Uncles field was a signe of the Jewes returne into the possession of this land, Jer. 32. This made Jacob give charge to be buried here. And Joseph to have his bones carried into this land, not a foot; by Gods gift, Acts 7. 5.

bury my dead] Sowe it as seed in the ground, till the Resurrection, where they rest, as in their beds, till their change come.

out of my sight] Death makes lovely Sarah, the desire of his eyes, now loathsome to his sight.

V. 6. A mighty Prince.] ch. 11. v. 22.

V. 9. For a possession] Though they offered him the free use of the choice of their sepulchres, v. 6. yet he had rather pay for a propriety, then hold such a community with the heathen.

V. 9. Machpelah] Before Kiriath-arba, or Hebron, or Mamre, v. 17, 19.

V. 10. And Ephron dwells] Or sate, being present in that assembly, though likely not known by face to Abraham, v. 8.

at the gates of the City] There Assemblies used to be and places of Judicature, v. 18. ch. 34. 20. Deut. 17. 5. 21. 19. 22. 15, 24. 25. 7. Ruth 4. 1. 11. and in many other places, Prov. 31. 23.

V. 13. If thou] Wilt give it; or, be that Ephron. I will give] v. 9. The like striving in kindnesse is between David and Araunah, 1 Sam. 24. 21, 22, 23, 24.

V. 15. Shekels of silver] See, ch. 20. 16. The common shekel little more then our shilling, viz. three pence, foure hundred common shekels come to twenty five pounds; some make the common shekel to be one shilling eight pence; and the Royal or Kings shekel to be one shilling three pence, 2 Sam. 14. 26.

V. 16. Weighed] Money paid by weight, not by tale, so, ch. 43. 21. Eysay 55. 2. Jer. 32. 9. Zech. 1. 12.

V. 17. And the field of Ephron] This is not that mentioned, Acts 7. 16.

were made sure] By payment and Witnesses, without Deeds and Writings; after Writings were used, Jer. 32. Now hardly will skill ul Writings serve the turne.

V. 18. For a possession] And monument to posterity, without distrust of Gods Promises, or a renunciation of his own right, he buyeth a parcel of the land for his present necessity. The time of possession, according to the grant and promise being not yet come.

V. 19. Buried Sarah] And so after himself was buried there: and Isaac and Rebecca, Jacob and Leah, ch. 25. 9. 49. 31. 50. 13. They testifying hereby their faith in Gods promises, for the inheritance of this land, and of the heavenly Canaan figured by it, Mat. 27. 7.

V. 20. A burying place] A seemly care is to be had of burial places.

## CHAP. XXIV.

Verse 1. **W**As old] One hundred and forty yeares old, as may be gathered out of chap. 25. 20.

V. 2. His eldest servant] Most likely his Steward Eleazer, ch. 15. 2. And this not without Isaacs consent, he being now forty yeares old.

thy hand under my thigh] So Jacob required of Joseph, ch. 47. 29. It is a signe of subjection, 1 Chron 29. 24. yet in Scripture the most frequent ceremony used at swearing, is the lifting up the hand, 1s, ch. 14. 22. Exod. 6. 8. Numb. 14. 30. Deut. 32. 40. Ezech. 10. 15. Dan. 12. 7. Rev. 10. 5, 6. The custome of several countreys and religions hath been, and is very various for rites and gestures in this case. That Abraham by this gesture here should have any relation to the promised seed, to proceed out of his loines, is a reach, I feare, too far fetch't.

V. 3. Swear] A thing lawfull; forbidden in vain, and light causes, and such was Herods oath to the dancing damo-sel, Mar. 6. 23. forbidden in ordinary communication, Mat. 5. 34, 37. James 5. 12. But in weighty causes we may swear, and being thereunto lawfully called and warranted; so here. And so for ratification of Covenants and Promises of importance, so did Abraham and Abimelech swear.

sware, *ch. 21. 31.* so Isaac and Abimelech, *ch. 26. 31.* so Jacob and Laban, *ch. 31. 53.* so David and Jonathan, *1 Sam. 20. 17.* And so God commands it, for removal of suspitions of jealousy, *Numb. 5. 21.* of theft, *Exod. 22. 11.* *1 Kings 8. 31.* *2 Chron. 6. 22.* And so many men in Scripture, upon weighty causes did lawfully require an oath, so did Abraham of his servant, Jacob of Esau, *Gen. 25. 33.* and of his sonne Joseph, *Gen. 47. 31.* Rakab of the spies, *Josh. 2. 12.* Samson of the men of Judah, *Judg. 15. 12.* Saul and the Egyptian of David, *1 Sam. 24. 21.* and *30. 15.* Nebuchadnezzar of Zedekiah, *2 Chron. 36. 13.* And many in like cases freely and voluntarily gave their oaths; so Moses to Caleb, *Josh. 14. 9.* David to Bathsheba, *1 Kings 1. 13.* Gedaliah to the remnant of Judah, *2 Kings 25. 24.* King Zedekiah to Jerem, *Jer. 38. 16.* The reason and end of all is, to assure men the more of faith and truth in words and promises; for in an oath men call God to be both a witness of the truth, and an avenger of the lie, and breach of promise. And so an oath bindes the soule with a bond, *Numb. 30. 2.* And hereupon the godly, to binde themselves the more to God, and his service, and good duties, have sworn to the Lord, so David to finde out an house and place for Gods habitation, *Psal. 132. 2.* so the Priests, Levites and all Israel, to reforme the strange marriages, *Ezra 10. 5.* so King Asa and all the people entred into a Covenant to seek the Lord, and they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets, *2 Chron. 15. 12, 13, 14.* yea, God himself is mercifully pleased so far to condescend, as to swear unto men for their better assurance, and the confirmation of their faith in the truth of his promises, *Heb. 6. 12, 18.* so he sware to Abraham, Isaac and Jacob, *Gen. 24. 7. 26. 3. Exod. 6. 8. Luke 1. 73.* so to David, *Psal. 89. 49.* And sometimes in wrath, to ratifie his threatenings against sinners, so, *Psal. 95. 11. Heb. 3. 11.* In sacred account then is the bond of an oath, *Heb. 6. 16.* it must be carefully taken, in truth, in righteousness, and in judgement, *Jer. 4. 2.* Not vainly or falsely, Gods wrath is great against such oaths and oath-breakers, *Exod. 20. 7. Levit. 19. 12. Hof. 4. 2. 10. 4. Jer. 23. 10. Ezek. 17. 15, 21. Zech. 5. 3, 4. Mal. 3. 5.* It was Peters sinne for which he wept so bitterly, *Math. 26. 74, 75.* we must feare an oath, *Eccles. 9. 2.* though it be taken to men, yet it is called the oath of God, *Eccles. 8. 2. Ezek. 17. 18.* and therefore the godly man, though he sweareth to his own hurt, yet changeth not, *Psal. 15. 4.* Though the Gibeonites beguiled Joshua, and the Princes of Israel, yet say they, we must let them live, lest wrath be upon us, because of the oath which we sware unto them, *Josh. 9. 15, 19, 20.*

by the Lord] It is a part of our duty, and Gods Worship, to swear by Gods Name, *Deut. 6. 13. 10. 20. Esay 45. 23. 65. 16. Jer. 12. 16. Psal. 63. 11.* so Jacob sware to Laban by the feare of his father Isaac, *Gen. 31. 53, 42.* we must not swear by false gods, *Josh. 23. 7. Jer. 12. 16.* not by Baal, by the sin and idol of Samaria, the manner of Beersheba, by Malcham. Against such Swearers God threateneth his judgements, *Jer. 5. 7. Amos 8. 14. Zeph. 1. 5.* nor must we sweare by the creatures as if they were God, or we had power over them as our own, to pawn them on the truth of what we say, *Mat. 5. 34, 35, 36.* and *ch. 23. 16, 18, 20, 21, 22. James 5. 12.*

of the daughters of the Canaanites] *ch. 9. 15. 10. 15. 11. 16, 21.* such was the sin of the old world, *ch. 6. 2.* This was Rebekahs grief at Esau, and feare, lest Jacob should do the like, *ch. 27. 46. 28. 1, 2.* Left by marrying with idolaters his sonne or seed should be drawn from God, *Deut.*

7. 3, 4. And specially he would not have his seed and blood mixed with that cursed Nation, whose blood his posterity was to shed without pity, and to succeed in their place according to Gods Promise. Therefore Moses forbids any Covenant with them; neither would Abraham bury with them, *ch. 23. 6, 20.*

V. 4. Unto my Countrey] the City of Nabor in Mesopotamia, *v. 10. Havan or Charran (not Ur) ch. 29. 4.* Here was the truest Worship of the true God, next to that in Abrahams family, though indeed very much corrupted. Laban being an idolater, *ch. 31. 30, 53.* and after Jacobs marriage there also, some of that race in his family were not altogether free, *ch. 31. v. 19, 32. 35. 2, 3, 4.*

V. 5. Must I needs bring] In case the woman will not yield to marry Isaac, to leave her countrey and come dwell in Canaan, but that he must yield to go and dwell there, in that case he desires direction, and to know what his oath bindes him unto.

bring] Isaac having undertaken to his father to be guided by him, and this servant in the businesse of his marriage bring him by perswasion.

again] Not that Isaac had been there before, but Abraham, as, *ch. 15. v. 16.*

V. 6. Beware] Yield not to any such condition. They there are too corrupt in Religion; and my sonne must not by going to dwell elsewhere, in a kind, renounce so the land of Promise. He must live here rather as a stranger and sojourner by faith as himself had done, *Hebrewes 11. 9.*

V. 7. His Angel] A ministring Spirit, *Heb. 1. 14.* for thy direction and protection.

V. 8. Clear] So, *Josh. 2. 17.*

V. 10. Master] Or Lord. These two termes in Scripture are used indifferently, *Mat. 17. 4.* compared with *Mar. 9. 5.*

all the goods] *V. 2. 53. ch. 39. 4.*

in camels] Numerous in those countreys, *1 Chron. 5. 21.* ten here, and servants to attend them, *v. 59.* and landing no doubt for them. This argues Abrahams wealth, and the servants trust. And it was fit for so long a journey, and to carry presents and gifts, *v. 53.* and that the kindred might see his Masters great estate.

Mesopotamia] Between Tygris and Euphrates, called Padan-Aram, *ch. 25. 20.* Aram in the New Testament is usually called Syria, *Mat. 4. 24.*

City of Nabor] See Annotations in *ch. 11. 31.* as Christs City, i. e. wherein he dwelt, *Mat. 9. 1.*

V. 11. Kneel down] As the custome of those Camels was, to rest them, and to load and unload.

V. 12. And be said] In his heart, *v. 45.*

Good speed] *V. 42.* prosper my way. *Luke 10. 31.* the word chance is used.

and shew kindnesse] This kindnesse, in the words following.

V. 14. Let it come to passe] No doubt this came into his minde by the special instinct of Gods Spirit, *v. 7.* as that of Gideon, *Judg. 6. 17, 37.* and that of Jonathan, *1 Sam. 14. 9.* without like warrant we may not attempt the like.

V. 15. Before he had done speaking] So, *Esay 65. 24. Dan. 9. 23.*

her Pitcher] Thus women employed in mean services, *v. 11. 13.* yea, great and good women, as here, and, *ch. 18. 6.* and, *29. 9. Exod. 2. 16.*

V. 17. Ran to meet her] *v. 13.* but had removed a little aloof off to give way to Rebekah, and to mark her.

V. 22. Took a golden ear-ring] To give her, as taking or receiving, *Psal.* 68. 19. is expounded giving, *Eph.* 4. 8. He puts the ear-ring upon her face, *v.* 47. after he had asked whose daughter she was.

*Shekel*] See *Annotat.* on *ch.* 20. 16. and on *ch.* 23. 15. Half a shekel is called *Bekah*, *Ex.* 38. 26.

V. 26. Worshipped] *v.* 52. *ch.* 22. 5. *Exod.* 4. 31. This is more then kneeling, or bowing of the head. This is a prostrating of the whole body, a falling down upon the face to the ground, *Psal.* 95. 6. *Luke* 5. 12. compared with *Mat.* 8. 2.

V. 27. Brethren] *Kinsfolk*, *v.* 48. *ch.* 13. 8.

V. 28. Mothers house] It seems the custome of those times and places, was for the women to dwell in tents and houses apart by themselves, *v.* 67. *ch.* 31. 23.

V. 32. And he ungirded] i. e. *Laban*.

and water to wash] *Ch.* 18. 4. *1 Tim.* 5. 10. In those hot countreys men used to go barefoot, or with sandals, open above.

V. 33. I will not eat] *Eph.* 6. 5, 6, 7, 8.

V. 47. Upon her face] Some were worne in the eare, some on the forehead which hanged down to the nose, *Ezech.* 16. 12. *Esay* 3. 21.

V. 48. Daughter] Grandchilde.

V. 49. Kindly and truly] *Mercy* and *truth* joyaned, *ch.* 47. 29. *Josh.* 2. 14. *Prov.* 3. 3. *Psal.* 85. 10.

V. 50. Then Laban and Bethuel] The sonne set before the father, as having the chief managing of all, by reason of his fathers age, *v.* 55.

bad or good] Nothing at all against it, *chap.* 31. 24, 29.

V. 51. As the Lord hath spoken] As we plainly see by the whole carriage of this businesse, *v.* 15. *2 Sam.* 16. 10.

V. 57. As her mouth] About this motion for her sudden departure.

V. 59. Her nurse] *Deborah*, *ch.* 35. 8. Great is the tendernes of the affections of nursing fathers, and nursing mothers, *Numb.* 11. 12, 13. *1 Thes.* 2. 7. *Esay* 49. 22. *2 Sam.* 4. 4.

V. 61. And followed the man] *Psal.* 45. 10.

V. 62. Labai-roi] *Ch.* 16. 14. 12. 9. 25. 11. in the wilderness of *Beersheba*, *ch.* 21. 14. 33. 34.

he dwelt] Not apart from his father, but with him. That Well was not far from *Beersheba* where *Abraham* dwelt, *ch.* 21. 14. 33. 34.

V. 63. To meditate] Or pray, or both, so the word signifieth, *Psal.* 77. 3, 6. 12. 119. 15.

V. 65. A Veile] A signe of modesty and subjection, *1 Cor.* 11. 5, 6, 10. The custome was to bring the spouse veiled to her husband. The face was covered sometimes for grief and mourning, as in *Dauids* mourning for *Abisalom*. Sometimes by others in token of wrath and judgement, as when *Hamans* face was covered. Sometimes in way of feare and reverence, as *Elias* covered his face, *1 Kings* 19. 13.

V. 67. Sarabs Tent] Women, it seems, had their tents apart, *ch.* 31. 33. And *Sarabs* Tent and furniture, it seems, was reserved for *Isaacs* wife.

and took Rebekah] By solemnity of marriage, in the fourtieth year of his life, *ch.* 25. 20.

loved her] *Eph.* 5. 25. 28.

after his mothers death] Three yeares before, *ch.* 17. 17. 23. 1. Dear and durable was his affection toward his mother.

## CHAP. XXV.

Vers 1. **T**hen again] Whether in *Sarabs* life-time cannot certainly be determined. The sacred story mentions nothing of *Keturah* or her children, till now after *Sarabs* death. And the words here seem to give it to be after her death. And *Sarab* in her life-time not enduring *Hagar* and *Ishmael*. would hardly have endured another. And *Isaac* when offered is called his only son. And yet on the other side, *Keturah* is called a Concubine, implicite, *v.* 6. and expresse, *1 Chron.* 1. 32. And though a Concubine be called a wife, yet I finde not that a legitimate wife, as she should be after *Sarabs* death, or a second wife, is called a Concubine. And the words of *Abrahams* servant seeking a wife for *Isaac*, *ch.* 24. 36. compared with *v.* 5, 6. of this chapter, seem to reflect on *Keturahs* sonnes in *Sarabs* life-time. And which is most of all, if *Abraham* did not take her to wife till after *Sarabs* death, then he must be one hundred thirty eight, and likely one hundred and forty yeares old when he married her, and after that begat six sonnes of her, whereas the Apostle saith, that forty yeares before that time, his body was dead for begetting of children, *Rom.* 4. 19. *Gen.* 17. 17. 18. 12. If then it were after *Sarabs* death, it must be said, that God did renew unto him that masculine strength; and vigour of body, after forty yeares, by an extraordinary blessing, in a marvellous, if not miraculous manner, and that to make good his Promise of multiplying *Abrahams* seed, *ch.* 17. 5. in others also, though principally in *Isaac*.

V. 2. Medan] *Ch.* 37. 36.

Midian] *Numb.* 25. 6, 17.

Shuah] *Job* 2. 11.

V. 3. Sheba] *Job* 1. 15.

V. 4. Midian] *Numb.* 31. 18. *Judg.* 7. 25. 8. 5. children of *Keturah*] And Grandchildren.

V. 5. To Isaac] As being his only heire and childe of Promise, *ch.* 21. 12. a figure of Christ and Christians; *ch.* 24. 36.

V. 6. Concubines] *Hagar* and *Keturah*.

and sent them away from Isaac] Because he was to be the heire of *Canaan*.

Eastward] *Arabia Syria*, *Job* 1. 3. *Job* likely came of *Keturah*, *Judg.* 6. 3. 7. 12.

V. 7. One hundred seventy five yeares] *Ch.* 15. 15. *Heber* (of whom he was called an *Hebrew*, *ch.* 14. 13.) outliving him. And *Jacob* and *Esau* were then fifteen yeares old, *v.* 26. *ch.* 21. 5.

V. 8. Gathered unto his people] *V.* 17. which implies the immortality of the soule, and so the phrase of gathering to their fathers, *Judg.* 2. 10. *Heb.* 12. 23.

V. 9. Isaac and Ishmael] *Ishmael*, though never received again into *Abrahams* family; yet dwelt not so far off, but might heare of his fathers death, and come to his burial.

V. 11. Blessed Isaac] Entailed the blessing and Promises made to *Abraham* on him, *ch.* 17. 19.

Labai-roi] See, *ch.* 24. 62.

V. 12. Generations of Ishmael] *ch.* 16. 10, 12. 17. 20. much exceeded *Isaacs*, *1 Cor.* 15. 46.

Nebaiorh] He and his brethren feared in *Arabi*, *Esay* 21. 13. 60 7. *Ezech.* 27. 21. *Jer.* 49. 28.

V. 15. Tema] *Job* 2. 11.

E

V. 16.

V. 16. *Twelve Princes*] *Ch. 17. 20.* Like the twelve *sonnes of Jacob.*

V. 18. *Havilah*] *Ch. 2. 8.* an ample region in *Arabia*, not that *Havilah* in *India.*

*Sbur*] *Ch. 16. 7. Ex. 15. 21.* died in the presence] His brethren surviving him, *ch. 16. 12.*

V. 20. *The Syrian*] So, *Luke 4. 27.* *Aramite* is translated *Syrian* by our Saviour.

*Padan-Aram*] Called *Aram-Naharaim*, *ch. 24. 10.* sometime *Padan* only, *ch. 48. 7.* This is *Mesopotamia* of *Syria*, distinguished from *Aram-Zobah*, *Pf. 60 tit.*

V. 21. *Intreated*] Often, no doubt.

*barren*] Twenty yeares, *v. 20. 26.* many good women in Scripture barren a long time.

V. 22. *Strugled*] A misery to her, and a mystery in her, *v. 23.*

*if it be so, why am I thus?*] A speech of passion; why prayed I? why conceived I? or why is this strange struggling in my wombe, more then in other women?

*to enquire of the Lord*] By her prayer, or by some Prophet, as her father in-law *Abraham*, *ch. 20. 7.* or *Heber*, yet living.

V. 23. *Two Nations*] *Esau* and *Jacob*, the virtual roots and Original of two Nations, *Edomites* and *Israelites*,

*two manner of people*] Differing and disagreeing one from and with another, differing in Religion, Lawes, Manners, Affections, jarring, at variance.

*shall be stronger*] So *Esau* stronger then *Jacob*, *ch. 27. 43. 32. 46. 13.* and, *ch. 33. 3.* And a long time the *Edomites* were more potent then the *Israelites*, *Numb. 20. 18. 20.*

*and the elder shall serve*] So the *Israelites* subdued the *Edomites*, *2 Sam. 8. 14.* *1 Kings 22. 47.* *Obad. v. 17. 18.* And spiritually *Jacob* got the birth-right, *v. 33.* and *Esau* despised it, *v. 34.* and he got also the blessing, *ch. 27. 29. 36.* The Lord in *Malachi* proceeds further, saying, Though *Esau* was *Jacob's* brother, yet I loved *Jacob* and hated *Esau*, *Mal. 1. v. 2. 3.* whence the Apostle gathereth the doctrine of Gods free grace, in the election of some, and reprobation of others, before the doing of good or evil, *Rom. 9. v. 10. 11. 12. 13.* Likely *Isaac* did not rightly understand this Prediction; but *Rebekah* did, which made the one seek so much to favour *Esau*, and the other *Jacob.*

V. 25. *Red*] A signe of the cholerick and cruel disposition, found in him and his posterity, *ch. 27. 40. 41.* *Obad. 1. 10.* *Ezech. 35. 12.* His meat red, *ch. 25. 30.* his land red, *ch. 32. 3.*

*all over*] With red haire all over his body, *ch. 27. 11.*

*his name Esau*] That is, made, perfected, as if he were borne a man rather then a childe.

V. 26. *Took hold on Esau's heele*] As if he would have pulled him back; that he might be borne before him; or as if he would overthrow and supplant him. A divine prefiguring what would afterward come to passe, *v. 23.* This striving for the grace and preeminence of the birth-right, the Prophet mentioneth, *Hos. 12. 3. 4.*

*Jacob*] An holder by the heele or supplanter, *chap. 27. 36.*

V. 27. *A cunning hunter*] Somewhat like *Ishmael* or *Nimrod*, valourous, fierce,

*a plaine man*] A good plaine man; living a plaine shepherds life, keeping home and looking to household-affaires, *ch. 4. 20.* and a sincere plain-dealing man, without guile, though at his mothers instance and urging, he used too

much deceit in getting the blessing, *ch. 27.* Shepherds kept in Tents. And such was *Jacob's* trade and his childrens, *ch. 46. 34.*

V. 28. *Because he did eat of his venison*] By seeing his officiousness to please his fathers palace, his father might take it as a signe, that he did greatly reverence, respect and love him, and that he would prove the most able and active, the fittest for great employments, and the best and stoutest stay and support of their family; yet all this was but carnal, and not so suiting to the divine oracle, on the behalf of *Jacob*, *v. 23.*

V. 29. *Sod pottage*] This though a small matter, conduceth yet, and is subservient to that divine Promise, *ch. 27. 29. 2 Sam. 8. 14.*

V. 30. *Red*] Red is doubled in the Hebrew, and pottage omitted; to note *Esaus* haste, and his eagerness of appetite, in his extremity of fainting, after that meat which his eye first pitched upon, (there being other meat, no doubt, in his fathers house) and haply fancied too by him for the colour sake, if there were not alio some cordial in it, as saffron or other like thing, which gave it that extream red colour.

*called Edom*] Or *Edom*; *Adam* signifieth red, red-borne, *v. 25.* and now so greedily desiring red broth, and selling for it his birth-right, got him this nick-name, and brand for it.

V. 31. *Sell me this day thy birth-right*] The honour of the first-borne was great. God in honour calls *Israel* his sonne, his first-borne, *Exod. 4. 22.* and so *Ephraim*, *Jer. 31. 9.* as first chosen by him of all people to be his peculiar people, *Ex. 19. 4. 5.* *Deut. 32. 11. 12.* *Pf. 89. 27.* yea, Christ is called the first-borne among many brethren, *Rom. 8. 29.* This birth-right advanced them to be highest in their Parents affections, *Zech. 12. 10.* to be first in honour next their Parents, *ch. 49. 3.* to be Governours of the family under them, *ch. 4. 7.* *2 Chron. 21. 3.* to the Priesthood, after the fathers death, at least till *Moses* time, *Numb. 8. 14. 15. 10. 18.* to a double portion, *Deut. 21. 17.* to omit, that it might be an outward sign or pledge of being one of those first-born, which are written in Heaven, *Hebr. 12. 23.* They being peculiarly consecrated to God in after-times, *Exod. 22. 29.* These rights and priviledges, or the most of them, together with the Oracle, *v. 23.* might move *Jacob* to catch at any advantage to gain the birth-right; and did move him too to seek it, in a way not altogether so lawful, as to deny his brother necessary relief in his extremity, except upon such hard termes: upon such a pinch to drive him for such a price to sell unjust a bargain.

V. 32. *At the point to die*] With this present hunger, with dangers in hunting wilde beasts.

V. 33. *Swear*] See *Annotation ch. 24. 3.*

V. 34. *Bread and pottage*] One morsel of meat, *Hebr. 12. 16.*

*of lentiles*] A mean kinde of graine, a kinde of pulse, *2 Sam. 17. 28.* *Ezech. 4. 9.*

*ate and drink*] Never troubled at all for what he had done, *1 Cor. 15. 32.*

*despised*] Irreligiously and profanely, *Hebr. 12. 16.* Though possibly selling so precious a thing, for so poor a price, he might have a purpose to recover that by force, which was got from him by fraud. And therefore he pleads his birth-right after this to his father, *ch. 27. 32.*

## CHAP. XXVI.

Verse 1. **B**esides the first famine] *Ch. 12. 10.*  
unto Gerar] From the Well Labai-roi,  
*ch. 25. 11. near Beer-sheba, ch. 21. 14. 33. 34.*

V. 2. Into Egypt] As thy father did, and by his example thou mindest to do.

V. 3. I will give] To thee as a sojourner, to thy posterity as owners, by way of propriety, possession and hereditary right.

all these countreyes] Possessed by so many Nations, *ch. 15. 18, 19, 20, 21.*

to Abraham thy father] Thy self being present, *ch. 22. 17, 18.*

V. 4. Stars] See Annot. on *ch. 15.*

Seed] Meaning Christ, *Gal. 3. 6, 18.*

V. 5. Because that Abraham obeyed] On mans part there are conditions required, and by the assistance of Gods grace performed and graciously accepted, and mentioned as if there were some causality in them, for Gods acceptance and performance of his part. *ch. 22. 16.* See the Annotat.

V. 6. And Isaac dwelt in Gerar] Where he was borne, *ch. 20. 1. 21. 2.*

V. 7. She is my sister] As his father did through frailty, *ch. 12. 13, 19. 20. 25, 12, 13.* This true in a sense, as, *Fer. 3. 7, 9. Ezech. 16. 46. Mat. 12. 50. Rom. 16. 1. 1 Cor. 7. 15. Jam. 2. 15.* But untrue in their intent.

V. 8. Looked out] As David saw Bathsheba, *2 Sam. 11. 2.*

sporting] *Deut. 24. 5. Prov. 5. 18, 19.*

V. 9. Of a surty she is thy wife] So holy and unblameable was Isaacs life, that worse then this Abimelech never suspected.

V. 10. What is this] By this passionate expostulation he sheweth, how greatly adultery, if not, dissimulation too, were condemned by heathen morality, *ch. 20. 9.*

guiltinesse] Both sin and punishment, *Lev. 5. 5, 6.*

V. 11. Toucheth] So, *v. 29. ch. 20. 6. Josh. 9. 19. Ruth 2. 9. Ps. 105. 15. Prov. 6. 29. Zech. 2. 8.*

V. 12. An hundred fold] *Mat. 13. 8, 23.*

V. 14. Envied him] *Ecc. 4. 4. Ps. 112. 10. Job 5. 2.*

V. 15. The Philistines had stopped] Contrary to Covenant and Oath, *ch. 21. 30, 31.*

V. 17. Valley of Gerar] *V. 6.*

V. 18. After the names by which his father] Renewing the ancient good names, and altering idolatrous names, *Numb. 32. 38.* The names of idols are not to be heard out of our mouths, *Ex. 23. 13. Ps. 16. 4. Deut. 12. 3. Hof. 2. 17.*

V. 21. Sitnah] Hatred or spight. Hence Satan hath his name.

V. 23. To Beer-sheba] The famine being ended, he returned to the place whence the famine had driven him, the place of his fathers dwelling. See, Annot. on *v. 1.* and on *ch. 21. 31.*

V. 24. And the Lord appeared] As it seems to comfort him against the envious dealings of the Philistines. So, *ch. 15. 1.*

the God of Abraham] Therefore Abraham lives in soul, *Mat. 22. 32.*

V. 25. An Altar] *Ch. 12. 7, 8. 13. 4, 18.*

V. 26. Then Abimelech] As, *ch. 21. v. 22, &c.* These

may be those same men. This history is to be compared with that.

Abimelech] More then in *ch. 21. v. 22.*

V. 27. Seeing ye hate me] *Prov. 16. 7.*

V. 28. And they said] See Annotat. on *ch. 21. 22, 23.*

an oath] And execration, as, *ch. 24. 41.*

V. 29. That thou wilt] With a curse if thou shalt, so, *ch. 21. 23.* in the margin.

the blessed] *Ch. 24. 31.* This is spoken to further the Peace and Covenant desired.

V. 30. Feast] Used at Covenants, *ch. 31. 54.*

V. 32. Concerning the Well] *V. 25.*

V. 33. Shebah] Oath.

Beer-sheba] *Ch. 21. 31.* Here the name of the City. This Well was formerly so called by Abraham, *ch. 21. 31.* But having been stopped by the Philistines, and now opened again by Isaacs servants, the old name is again imposed upon the same occasion.

V. 34. Forty years old] He married thirty six yeares before Jacob. At forty years old also Isaac married, *chap. 25. 20.*

Judith] Esaus wives and their fathers had several names, *Gen. 36. 2.* Both Hittites the worst sort of Canaanites, *Ezech. 16. 3.* contrary to the cares and commands of his father, mother and grandfather, *ch. 24. 3.* and *v. 35.* of this chapter, and *ch. 27. 46.* and *ch. 28. 1, 6, 8.*

## CHAP. XXVII.

Verse 1. **I**saac was old] One hundred thirty six, or one hundred thirty seven yeares old. As is rightly gathered and proved in the great late Annotat. upon this place. For Isaac was sixty yeares old when Jacob was borne, *ch. 25. v. 26.* And Jacob was at this time seventy five or seventy six yeares old, when he got the blessing and fled to Laban. See the Annotat. on *ch. 29. 21.*

and his eyes were dimme] So Jacobs, *ch. 48. 10.* so Elies, *1 Sam. 3. 2, 4, 15.* Isaac lived blinde forty four yeares at least, *ch. 35. 28.*

V. 4. That my soule] He would by that feasting chear up his spirit against dulnesse, or any distemper, that he might be the more fit instrument of the Spirit of God; so Elisabeth calls for a minstrel, to allay his passion against Jehoram, prepare his minde, compose his spirit, and fit it for a divine motion of Gods Spirit by Prophecie, *2 Kings 3. 15.*

may blesse thee] In faith before the Lord, by the Spirit of the Lord, *Hebr. 11. 20.* some blesse men, by praying to God to blesse them: So, *Luke 6. 28.* Some by pronouncing a blessing upon them, by vertue of their calling, and warrant of Gods Word. So the Priests blessed the people, *Numb. 6. 23.* to the end. Some by the Spirit of Prophecie forerelling the blessings should come upon them; so Jacob blessed Ephraim and Manasse, *ch. 48. 9, 15, 16, 20.* and the twelve tribes, *ch. 49. 28.* and so did Moses likewise, *Deut. 33. 1.* And so Isaac intends to blesse Esau here. And doth blesse Jacob and Esau, *v. 27, 28, 29, 30, 40.* and Jacob again, *ch. 28. 3, 4.*

Thee] Esau. Isaac being left in this point to his owne spirit, out of his carnal judgement and affection, he intends the blessing to Esau, to transmit the inheritance of the blessings and promises made to his father unto Esau, as his first-borne; either nor mindful of the divine O-

role, *ch. 25. 23.* Or understanding it, not of their persons, but of their posterity. But Gods Providence, serving it self upon the better faith and illumination of *Rebekah*, and by her meanes doth disappoint *Isaacs* purpose, and he by his free grace and singular favour, transfers the blessing upon *Jacob*.

V. 6. *And Rebekah spake*] Being soundly grounded that the blessing belonged to *Jacob*; and seeing now her husband going about to give it to *Esau*, she labours to disappoint his error, though by wayes not so warrantable, unlesse she were moved by some secret instinct of Gods Spirit.

V. 7. *Before the Lord, before my death*] In his presence, and by his power and authority, who will ratifie this my last Will and Testament, *Heb. 11. 20.*

V. 12. *I shall bring a curse*] For my deceiving, *Deut. 27. 18. Jer. 48. 10. Mal. 1. 14.*

V. 13. *Upon me be thy curse*] She was over-confident, using such ill meanes, though in a good cause, and trusting to the Oracle.

V. 15. *Goodly raiment*] Perfumed or kept sweet, *v. 27.* not likely to be holy robes received from their Ancestors, and kept for the first-borne to minister in.

*which were with her*] Not with *Esaus* wives.

V. 16. *Skins upon his hands*] His face by a beard and haire, might be much like *Esaus*.

V. 19. *I am Esau*] It is in vaine to labour to excuse *Jacob* here and hereafter from divers lies, deceipts and dissemblings.

V. 20. *Brought it to me*] *Ch. 24. 12.* one lie drawes on another.

V. 27. *The smell of his raiment*] Aromatick odours, and spices for perfume, abounded in those countreys.

V. 27. *As the smell of a field*] With flowets, fruits and vines, *Cant. 2. 13. 4. 14. 7. 13.*

V. 18. *God give thee*] A Prayer and Prophecie. And these promises of earthly blessings were types of spiritual blessings, extending to all that was included in the Promises and Covenant made to and with *Abraham*, *Deut. 33. 28. 8. 8.*

V. 29. *Let people serve thee*] From *Jacob* came *Judah*; *1 Chron. 5. 2. Gen. 49. 10.* *David* subdued many Nations.

*be Lord over thy brethren*] Hereby he confirms to him the right of the first-borne.

*thy brethren, and let thy mothers sonnes*

*Cursed*] *Ch. 12. 3. Numb. 24. 9.* The efficacy of the blessing here, did not depend upon the intention of *Isaac*, And no more doth the truth and efficacy of the Sacrament depend upon the intention of the Minister.

V. 33. *Trembled*] As one perplexed, astonished, between wonder and feare lest he had done amisse.

*Yea, and he shall be blessed*] By that trembling as by a bit and bridle. God restraines him from revoking the blessing. And recollecting himself he doth now by faith re-establish it, *Heb. 11. 20.* And after more advisedly, *chap. 28. 3. 4.*

V. 34. *Exceeding bitter cry*] Yet found no place of repentance, no way to change his fathers minde, to recal what he had done, though he sought it carefully with tears, *Hebr. 12. 17. Prov. 1. 24. 28.*

V. 35. *Thy blessing*] Which I intended thee, and by birth-right pertained to thee.

V. 36. *And he said*] These words shew no true repentance in *Esau*.

*he took away*] Nay, *Esau* sold it and despised it, *ch. 25. 33. 34.*

*my blessing*] Not his then, when the birth-right was none of his.

V. 37. *Thy Lord*] *V. 19.*

*and what shall I do?*] As if he should say, comparatively, all other blessings are nothing.

V. 39. *The farnesse of the earth*] Not unlike that, *v. 28.* Mount *Seir* was such a place, *Josh. 24. 4.* By faith *Isaac* blessed *Esau* concerning things to come, *Hebr. 11. 20.* yet *Canaan* far surpassed *Idumea*. Besides that *Canaan* was a type of the heavenly *Canaan*.

V. 40. *And by this sword shalt thou live*] With warres and troubles defend thy state and countrey, *Mar. 10. 34.* And not enjoy peace as *Jacob*, *Deut. 33. 27. 28. Esay 2. 4.*

*and shalt serve thy brother*] In thy posterity, *Deut. 33. 29. Gen. 25. 23. 2 Sam. 8. 14. 1 Kings 22. 47. Obad. v. 18, 19, 21.*

*when thou shalt have the dominion*] Because of *Israels* sins, as in the days of *Jehoram*, *2 Kings 8. 20. 22. 2.*

*break his yoke*] Of thy servitude, *2 Chron. 21. 8.* under which thou wast from *Dauids* dayes till then, above one hundred yeares, *Esay 9. 4. 10. 27. Jer. 27. 8, 11.* Herod was an *Idumean*.

V. 41. *Hated*] Spitefully. This shewes no true repentance in him, *1 John 3. 12, 15.* This hatred continued in his posterity, *Obad v. 10, 11, 12, 13, 14, 18, 19, 21.*

*said in his heart*] Afterwards uttered it in words, *v. 42.*

*are at hand*] In his wish and opinion, *Isaac* being now blinde, and yet he lived fourty foure yeares after.

V. 42. *Comfort himself*] To receive his birth-right by killing of thee. Revenge is sweet to the enraged wicked man; yea, the very purpose of it. And thus they harden their heart in evil against Gods known Will; so did *Saul* against *David*, *1 Sam. 18. 28.* God useth a like speech of himself in an holy sense, *Ezech. 5. 13.*

V. 44. *A few dayes*] It proved to be above twenty yeares, *ch. 31. 38.* Doubtful whether ever *Rebekah* saw him again: She sent not for *Jacob*, because she saw *Esaus* rage and malice continue, *ch. 32. 6.*

V. 45. *Both in one day*] By fighting they might kill each other, or if *Esau* lived, they should and would then count him as dead, and no better. And the Law was such, *chap. 9. 6.*

V. 46. *Of the daughters of Heib*] *Esaus* wives, *ch. 26. 35, 34.* A wife, godly and crafty counsel she conceales from *Isaac*, the hatred of *Esau*, and dangerous discord between his sons.

## CHAP. XXVIII.

Ver. 1. **A**nd blessed him] *Isaac* was constant to his first blessing, notwithstanding *Jacobs* craft in getting it. *Jacob* had need of this second blessing to confirme his faith against his future troubles and trials; *Isaac* therefore by his fatherly authority, now wittingly and willingly settles it on him again.

V. 2. *Arise, go*] *Isaac* was not; but his fathers servant, *ch. 24. 3, 4, 5, 6.* And he with ten camels, &c. *Jacob* here with his staffe in his hand, *ch. 32. 10.* and to serve for a wife, *Hof. 12. 12.*

*thy mothers brother*] Cousin-germans marry.

V. 3. *A multitude of people*] *Chapter 35. 11. 48. 4.*

V. 4.

V. 4. *The blessing of Abraham*] His Grandfather, who had the Original grant of the blessings, both temporal and spiritual, earthly and heavenly, made over to him and his seed, and the blessing chiefly of the promised seed.

*as a stranger*] *ch. 17. 8.* This is to prevent the weakening of his faith, by being but a stranger in it still, as also his father and Grandfather were.

*unto Abraham*] By Promise, *ch. 12. 7.* and often repeated.

V. 5. *Of Bethuel the Aramite*] Syrian. So Luke translates the word, *Luke 4. 27.*

V. 9. *To Ishmael*] The Ishmaelites, for he was dead, *ch. 25. 17.*

*Mahalah*] Called also *Basemath*, *ch. 36. 3.*

*sister*] By the same mother at least, if not father.

*Nebaioth*] *Ishmael's* eldest sonne, *ch. 25. 13.* From him *Esau* had his sister to wife, *Ishmael* being now dead. *Esau* and she were Cousin-germans; two brothers children. This *Esau* did to please his father, and strengthen himself by the *Ishmaelites* against *Jacob*. And now he hath three wives, as soon likely as *Jacob* had any.

V. 10. *From Beer-sheba*] *Ch. 26. 23.*

*toward Haran*] *Charran*, *Acts 7. 2.* a long journey; seven dayes journey in *Laban's* pursuit to Mount *Gilead*, *ch. 31. 22, 23.* which Mount stretched through the two tribes, and  $\frac{1}{2}$  beyond *Jordan* Eastward. And now was *Jacob* seventy five or seventy six years old. See *Annot. on ch. 29. 21.*

V. 11. *And he lighted*] By Gods Providence, *chap. 32. 10.*

*because the Sun was set*] And so, or for weariness, he did not reach *Luza*, after called *Bethel*. Though it were hard by, *v. 19.* It is conceived to be near fifty English miles distant from *Beer-sheba*; and from *Jerusalem* eight miles Northward.

*for his pillowes*] Hard distress. He went so meanly from his parents, or haply stole away in a sort, lest *Esau* should lie in wait for him by the way; as he did at his returne, *ch. 32. 6.* *Abraham's* servant went with great state, so that *Rebekah* calls him Lord, *ch. 24. 18.* But *Jacob* with his staffe in his hand, *ch. 32. 10.*

V. 12. *Dreamed*] A divine dream; See *Annot. on ch. 15. 1.* and on *ch. 20. 3.*

*Ladder*] Signifying Christ, *John 1. 51.* In his two natures personally united; Heaven and earth are as it were joyned together. And by him the only Mediatour is man reconciled to God, *Colos. 1. 20.* by him the Angels for our service, and the Holy Ghost and his gifts descend down to us, and we and our prayers have access and ascend unto God. And secondarily, hereby is signified the Providence of God in governing the world, *Psal. 113. 5, 6.* and particularly, his provident care over *Jacob*, in his journey going and returning, *v. 13, 15.* and *32. 1, 2.* And both these, specially by the Ministry of Angels, *Psal. 91. 11, 12.* *Heb. 1. 13, 14.*

*earth*] Denoting Christs humanity, and his conversing with men, *Joh. 16. 28.*

*Heaven*] Denoting his Deity and Mediation, or negotiation for men with God, *Heb. 8. 1. 9. 24.* *John 14. 6.*

*ascending*] Coming and going, looking with desire into the mysteries of Christ, *1 Pet. 1. 12.* ministering unto him, *Mat. 1. 13.* at his Tentation, *Mat. 4. 11.* in his Passion, *Luke 22. 43.* at his Resurrection, *John 20. 12.* and Ascension, *Acts 1. 11.* And ministering through him unto his people.

V. 13. *The Lord stood*] *Jehovah*; His Providence over us in Christ: *I am the Lord God of Abraham, ch. 17. 7.* *Heb. 11. 16.* And this teacheth the Resurrection of the dead, *Luke 20. 37, 38.*

*to thee and to thy seed*] To thee in thy seed, when yet he had no wife or child.

V. 14. *And thy seed*] Renews the Promise to him, and states it in him, which was formerly made to *Abraham*, and to *Isaac*, *Acts 3. 25.*

*all the families*] So the Promise pertains to us; we may say with the Prophet, God found him in *Bethel*, and there he spake with us, *Hos. 12. 4.*

V. 15. *I am with thee*] The like Promise made at his return, *ch. 31. 3.*

*in all*] God giving his sonne, doth with him give all things also, *Rom. 8. 32.* *1 Tim. 4. 8.*

*not leave thee*] *Josh. 1. 5.* *Heb. 13. 5.*

*untill*] Not excluding the time following. As, *Mat. 28. 20.*

V. 16. *And I knew it not*] Being awaked, he perceived that God had appeared to him there: admires at it, and his goodness in it: that not only in his Fathers house, but even there God vouchsafed such Apparitions, *Joh. 9. 11.*

V. 17. *Afraid*] Such glorious, though gracious Apparitions, affects mans frailty with feare because of his sin, *Mat. 17. 6.* *Luke 2. 9. 8. 35.* *Rev. 1. 17.* See *Annot. on ch. 16. 13.*

*the house of God*] He thinks this therefore a fit place for the building of an House to God, *v. 22.* *1 Tim. 3. 15.*

V. 18. *The stone*] Or heap of stones, *v. 11.* or else some one of them.

*pillar*] Some extemporary pile of stones raised by him afore on the sudden, without tooles, as a thankful memorial of Gods gracious Apparition in that place. This likely being after demolished, he erects about thirty years after a new pillar of stone upon another Apparition in the same place, *ch. 35. 14, 15.* This here was a religious signe and monument as Altars also were, *Esay 19. 19.* There were also pillars for civil monuments, as *Rachels* pillar on her grave, *ch. 35. 20.* and *Abisams* pillar, *2 Sam. 18. 18.* the pillar *Galead*, *Gen. 31. 45, 47, 52.* But when the Law was given by *Moses*, pillars for religious use were forbidden, *Lev. 26. 1.* *Deut. 16. 22.* in the margin, *Hos. 10. 1.* And the pillars of idolaters commanded to be broken down, *Deut. 12. 3. 7. 5.*

*and poured oile*] Which he had for food, or to anoint his body in travel. *Jacob* poured it on the top of the pillar to consecrate it for holy use. Thus oile of consecration in use before the Law of *Moses*. So again, *ch. 35. 14.* As after in the Law there was an anointing oile, to sanctifie the things used in Gods service, *Exod. 25. 6. 30. 22, 25, 26, 30. 34. 40. 9, 10, 16.* Or rather here *Jacob* poured it as to an offering of thanksgiving to God; having no other sacrifice at hand. As *David* poured out the water of the Well of *Bethlehem*, *2 Sam. 23. 16.* See *ch. 35. 14.* but these rites and manner of Worship, with all the Levitical ceremonies, and Consecrations of places, persons, and things to divine service, are taken away by the Gospel, *John 4. 20. 1 Tim. 2. 8.* Yet the rules of religious order and decency in the times, places, and particulars of Christian Worship are to be observed.

V. 19. *Bethel*] The City *Luza* hard by this place; and after hereupon called *Bethel* *Veibel* was on an high hill; And therefore we read of Mount *Bethel*, *Josh. 16. 1.* It was

nigh to *Hai* or *Ai*, and West of it, *Gen.* 12.8. *Josh.* 7.2. *ch.* 8.9, 12. *ch.* 12.9. And therefore the men of *Bethel* and *Ai* are joyned together, *Ezra* 2.28. *Nehem.* 7.32. *Beth-lehem* and *Shilo* were not far from it, *Gen.* 35.16, 19. *Judg.* 21.19. *Abraham* pitched his Tent close by it it not there, *Gen.* 11.8. 13.3. As *Jacob* had this dream and vision here, whereupon he calls the name of the place *Bethel*, so God himself bidding him returne from *Laban*, is pleased to call himself the God of *Bethel*, *ch.* 31.13. And upon his return God bids him go and dwell there, which command he obeyes, and here makes an Altar. And upon a second vision and Promise made he the second time, erects a pillar, and renews the name of *Bethel*, *ch.* 35.1, 3.4, 5, 6, 9, 13, 14, 15. *Hos.* 12.4. In *Joshuab*'s time it had a King, *Josh.* 12.16. *Joshuab*, and after the house of *Joseph* conquered it, *Josh.* 12.16. *Judg.* 1.22, 23, 24, 25. It fell then by lot to the tribe of *Benjamin*, *Josh.* 18.22. There being another of the name it seems that fell to *Ephraim*, *1 Chron.* 7.28. It is one of the three places whither *Samuel* rode circuit yearly, and judged *Israel*, *1 Sam.* 7.16. *Saul* in his time met three men going up to God to *Bethel*, *1 Sam.* 10.3. & had two thousand men of his army with him there, and in *Micah*, *1 Sam.* 13.2. *David* sent of the spoiles of the *Amalekites* to them of *Bethel*, if under that name in that place, *Kiriath-jearim*, the House of God, where the Ark then was and abode be not understood. *Jeroboam* in his time set up here one of his golden Calves, made an Altar, and setled Priests, *1 Kings* 12.28, 29, 32, 33. And hence *Bethel* the House of God, seems to be called *Bethaven*, the house of vanity, *Hos.* 4.15. 5.8. 10.5. And yet there was another place properly called *Bethaven*, and nigh to *Bethel*, *Josh.* 7.2. 18.12. *1 Sam.* 13.5. 14.23. Thither came a man of God while *Jeroboam* stood by the Altar to burne incense, and prophesied against it; and healed the Kings hand that was dried up, for stretching it out against him; which Prophet was after slain by a Lion, for suffering himself to be seduced by an old Prophet that dwelt in *Bethel*, and came out of *Samarita*, *1 Kings* 13. *2 Kings* 23.18. *Abijah* the sonne of *Jeroboam* took from *Jeroboam* *Bethel*, with the townes thereof, *2 Chron.* 13.19. whereupon, and upon the captivity of the ten tribes *Jeremie* useth these words, *That the house of Israel was ashamed of Bethel their confidence*, *Jer.* 48.13. And before that captivity *Hosea* threatens that *Bethel* should do so unto them, as *Shalman* had spoiled *Beth-arbel* in the day of battel, *Hos.* 10.14, 15. In *Abaziah*'s time, or rather *Jehoram*'s Kings of *Israel*, *Elias* comes thither with *Elizeus*, immediately before his taking up into heaven. And upon *Elizeus*'s his return thither, the little children out of the city came and mocked him, calling him Bald-head, and fourty two of them were torne by beares, *2 Kings* 2. In the dayes of *Jeroboam* the second, *Amos* the Prophet in scorn, bids the ten tribes come to *Bethel* and transgresse, *Amos* 4.4. And seriously forbids them to seek to *Bethel*, for *Bethel* shall come to nought: but chargeth them to seek the Lord, lest he break out like fire, and there be none to quench it in *Bethel*, *ch.* 5.5, 6, 7. Upon his preaching *Amaziah* the Priest of *Bethel* sends to *Jeroboam* against him, and forbids him to prophesie any more at *Bethel*, for it is the Kings Chappel, and it is the Kings Court, *ch.* 7.10, 13. *Josiah* in his dayes performed all that was foretold by the man of God, *1 Kings* 13. He brake down the Altar, and burnt the bones of men upon it. And the idolatrous pollutions of the Temple of *Jerusalem* he burnt, and carried the ashes of them to *Bethel*, so far off, on purpose to defile that place, which the ten ido-

latrous tribes had held so sacred, *2 Kings* 23.15. 19.4. Thus large have I been on this place, once for all; purposing to make a reference hither, whenever I shall meet with the name elsewhere.

*Luze at the first*] This name in use. *ch.* 35.6. 48.3. and in *Joshuab*'s time, *Josh.* 18.13. See. *Judg.* 1.23, 26. It signifieth Nut-tree, whence the City might have its name, as *Jericho* is called the City of Palme-trees, *2 Chron.* 28.15. *Deut.* 34.3.

*V. 20. Vowed a Vow*] There is an Oath, a Vow, and a devoting of a thing to God: of an Oath, see, *Annot.* on *ch.* 24.3. of the devoting any thing, See, *Lev.* 27.28, 29. A Vow is a binding of the soule with a bond, by a sacred, and solemne, a free and voluntary Promise made to God, for the doing or more careful doing of things, which otherwise by our duty and Gods Law we are bound to do, or for the doing of certain things lawful in themselves, but otherwise left indifferent to be done, or not to be done; or for the abstaining from the use of some things, otherwise lawful to be used. And all this in way of thankfulness to God for some extraordinary blessings received; or for the obtaining of some special benefits, which we greatly desire and stand in need of. And therefore Vowes are ever joyned with Prayers, or Praises and Thanksgiving, or both. And these Vowes once made must carefully be kept and performed. Thus *Jacob* here vowed by way of thankfulness to God for this glorious Apparition, and the gracious Promises vouchsafed to him, and for further and future blessings to be received from God, that God should be his God, this should be a new engagement and obligation upon him, that he would for ever serve and worship him; and that that stone or pillar now erected by him, should be Gods house, a place consecrated to his worship and service, and that he would give the tenth of all he should have to God, and for his special use in Sacrifices, Altars, sacred buildings, and maintenance of his service. Thus *Hannah* vowed, that if God would deliver her from the reproach of barrenesse, and give her a man-child, she would give him to the Lord all the dayes of his life, and no razor should come upon his head, *1 Sam.* 1.11. Thus *Bathsheba* it seems made a Vow for the obtaining of *Solomon*, whence she calleth him the sonne of her Vowes, *Prov.* 3.1.2. Thus *Jephthah* made a Vow to obtain victory against the children of *Ammon*, *Judg.* 11.30, 39. And all *Israel*, to obtain victory against King *Arad* the Canaanite and his people, *Numb.* 21.1, 2. Thus *David* vowed unto the mighty God of *Jacob*, forthwith to finde out a place for the habitation of the Lord, *Psal.* 132.2, 3. Thus *Paul* was under a Vow, *Acts* 18.18. And again he and foure other men, *Acts* 21.23, 24. Yea, the Heathen Mariners, by the light of nature made vows to the Lord, vowes of thankfulness for their deliverance from shipwrack, *Jonah* 1.16. In *Moses* time, the vow of a Nazarite and Lawes for them are set down at large, *Numb.* 6. as also the things to be vowed to the Lord, as persons, beasts, clean and unclean, houses, fields of inheritance, and of purchase, whether vowed before the year of Jubile, or after, and the several Lawes for the Redemption of them, *Lev.* 27. And in that Mosaiical and Ceremonial Law, God carefully provides that no unworthy thing shall be vowed to him, no beast deformed, or that hath any member superfluous, or lacking, or any way faulty, *Lev.* 22.8, 21, 22, 23. *Mal.* 1.14. Much lesse the hire of a whore, or price of a dog, *Deut.* 23.18. any sinful thing as those wicked men of *Judah* did, in their idolatrous ways, both they and their wives which fled into the land of *Egypt*, contrary to the Word of the Lord by *Jeremie* say, We will surely

surely perform our vowes which we have vowed, to burne incense to the Queen of heaven, and to poure out drink-offerings unto her, *Jer. 44. 25.* And least of all would he have any sinful vow made unto him. Now to forbear to vow is no sin, *Deut. 23. 22.* at least, no such sin as if they vow and pay not, as, *Joh. 9. 41.* If ye were blinde, ye should have no sin, no such sin as now remaineth on you, for refusing the light. And the like, *Joh. 15. 22, 24.* For howsoever in the general, a vow is a kinde of a free-will-offering, a service of God, *Esa. 19. 21.* but an arbitrary and voluntary service. Before men vow it is in their own power and pleasure, as it is spoken in *Ananias* his case, *Acts 5. 4.* yet in some extraordinary cases of petition and thanksgiving, vowes are requisite and necessary. And however; yet being once made lawfully, after vowes to make enquiry, undoubtedly it is sin. But after vowes to make enquiry is a snare and sin, *Prov. 20. 25.* For who vowes, bindes his soule with a bond, *Numb. 30. 3.* And therefore when a lawful vow is lawfully made, then God strictly requires the same to be punctually performed, *Deut. 23. 21, 23.* *Ecl. 5. 4, 5, 6.* And for that cause he gives Laws, who have power to vow, and who may not vow, namely, children and wives, who are not free of themselves, but under the power and command of others, *Numb. 30.* David therefore is mindful of his performance, *Thy vowes are upon me, O God, Psal. 56. 12.* and *66. 13, 14.* And he mindes others of it, *Vow and pay unto the Lord your God, Psal. 76. 11.* And again, *To thee shall the vow be paid, Psal. 65. 1, 2.* And he saith unto God, *Thou, O God, hast heard my vowes. And so will I sing praise unto thy Name for ever, that I may daily performe my vowes, Psal. 61. 5, 8.*

*If God will be with me*] Prayer-wise, respecting the Promise, *v. 15.*

*and will keep me*] Respects the Promise likewise, *v. 15.* and bindes upon it; for if here hath the signification of when, as in *1 Sam. 15. 17.* And is here a word of doubting or of condition, but of faith and inference of his duty of thankfulness.

*bread to eat*] *1 Tim. 6. 8.*

*V. 21. So that I come again*] Jacobs vow in all points grounded upon the Word and Promise, *v. 15.*

*then shall*] Not as if otherwise not. He was sure of the truth of the Promise, and thereupon vowes this in way of thankfulness.

*V. 12. Rolled the stone*] See on *v. 18.* and *ch. 31. 45.*

*Gods House*] So performed, *ch. 35. 7, 14.*

*the tenth unto thee*] A signe of homage and subjection to God: And therefore given to the Priests. Thus by *Abraham*, and by *Jacob*, tithes paid before the Law of *Moses*.

*V. 6. Is he well?*] *So, ch. 43. 17, 28. 1 Sam. 25. 5, 6. 2 Sam. 20. 9.*

*V. 8. We cannot*] By right, as, *ch. 34. 14. 43. 32.* or with our might and strength, for it was a great stone, *v. 2.*

*V. 10. Rolled the stone*] By his own strength, or with the help of the shepherds.

*V. 11. Kissed Rachel*] Having first shewed her who he was, *ch. 31. 55.*

*V. 12. Her fathers brother*] That is Kinsman, his sisters sonne, *v. 13.*

*V. 13. Kissed him*] One man kisseth another; so, *ch. 45. 15. Exod. 4. 27. 18. 7. Luke 7. 45. Rom. 16. 16. 2 Cor. 13. 12.* Traiterous were the kisses of *Joab* and *Judas*.

*all these things*] Touching his father, the birth-right, blessing, *Esa.* his sending away, and the cause and end of it, and vision by the way, else *Laban* might have wondered at his poor and solitary manner of coming, *Deut. 26. 5.* considering he saw the servants rich manner of coming, *ch. 24. 10, 12, 53.* We read not here of any letter or token sent by him.

*V. 14. Surely thou art*] I doubt not of thy person; and welcome thou art whatever the occasion of thy journey be.

*V. 15. Shouldest thou therefore serve me for nought?*] Seeing him in his months abode not idle, but active and able, casts about to procure his stay.

*beautiful*] *So, Esther, chap. 2. 7. So, Joseph, chap. 39. 6.*

*V. 18. I will serve thee*] In some countreys, and in some ages men buy wives; so, *David, 1 Sam. 18. 25. 2 Sam. 3. 14. Hos. 3. 2. Gen. 34. 12.*

*V. 19. It is better*] *Laban* out of his churlishnesse and covetousnesse, makes use of *Jacobs* loving proffer. And yet by his general words and ambiguous speech may be suspected, not to intend faire and ingenuous dealing with *Jacob*, as soon after appeared, *v. 23.*

*V. 20. Served seven yeares for Rachel*] There are two several opinions, and there can be no more, which must guide and rule the Exposition of these words, and some others also which are in the ensuing passages of this history. One is, that *Jacob* married first at the end of his first seven years service. And then having *Leah* fraudulently put upon him in stead of *Rachel*. That he newly contracts the second time to have *Rachel* for other seven years service; but marries her a week after he had taken *Leah*; and performs that seven yeares service, for *Rachel* after he had married her. And most Expositors are of this opinion. But I conceive there are two strong arguments against it. One is, that they are thereby forced to hold, that *Jacobs* twelve children were all borne within those seven yeares, viz. *Reuben, Simeon, Levi, Judah, Dan, Naphthali, Gad, Ashur, Issachar, Zebulun, Dinah, Joseph, v. 25. ch. 31. 38, 41.* You may say, this may well enough, be by four women, I confesse it; but considering the plaine and pregnant passages of the sacred history, in the times and manner of their births, I hold it impossible. For it is plaine, that none of them at any time had twins. Again, *Leah* had *Reuben, Simeon, Levi, Judah*, at several births, which will take up three or four of the seven yeares, before *Rachel* complains of barrennesse. Or put case she complained sooner then the history mentions, yet *Bilhah* must have *Dan* and *Naphthali* at several births, before *Zilpah* had *Gad* and *Ashur* at several births; and these last foure sonnes will take up three or four yeares; and

## CHAP. XXIX.

Verse 1. **T**hen Jacob] Being seventy five or seventy six yeares old. See, *Annotat.* on *ver. 20.*

*East*] Whence *Abraham* came, *Esa. 41. 2.* where *Job* lived afterwards, *Job. 1. 3.* but the particular place in the East here meant is *Haran, v. 4.*

*V. 2. A Well*] *So, chap. 24. 11, 15. and, Exod. 2. 15, 16, 21.*

*a great stone*] To keep the store.

*V. 5. The sonne of Nabor*] That is, the Grandchilde.

and after all this, *Leah* having formerly left bearing when *Judah* was borne, *v. 35. ch. 30. 9.* And when *Reuben* her eldest sonne was of age to finde mandrakes in the field; then after her time of barrenesse, and after her maid *Zilpah's* births, she then again conceiving beares *Issachar*, and *Zebulun*, and *Dinah* at several births. And last of all *Rachel* beares *Joseph*, all which must be done within the compasse of one seven yeares according to that opinion. Which, how it may stand with truth, and without offering violence to the course of the history, and to many words of the text, I confesse I cannot comprehend. And a second argument against that opinion, is taken from the consideration of *Judah's* age, and the birth of *Hezron* and *Hamul* his Grandchildren, when they with *Jacob* and all his posterity went down into *Egypt. ch. 46. 12.* To open this, we must first know, that *Jacob* was seventy five yeares old when he came down to *Laban*, which appears thus; he was one hundred and thirty yeares old when he stood before *Pharaoh, ch. 47. 9.* and then *Joseph* was forty yeares old, *viz. thirty* when he was taken out of prison and advanced by *Pharaoh, ch. 41. 46.* After which passed seven yeares of plenty, and three of famine when *Jacob* came down, *Joseph* then being forty yeares old; it appears also that he was borne in the fourteenth yeare after *Jacob's* coming to *Laban, ch. 30. 25. 31. 38. 41.* Take then those fourteen yeares before *Joseph* was borne, and the forty yeares of *Joseph's* age, when his father stood before *Pharaoh*, out of his fathers age at that time, he being then one hundred and thirty; and it will so be clear, that *Jacob* was seventy five or seventy six yeares old, when he first came to *Laban*. Now this being so, *Judah* the fourth sonne of *Jacob* by *Leah*, must needs be by their opinion but three or foure yeares elder then *Joseph*, *Jacob* not marrying *Leah*, as they say, till after his first seven yeares of service were ended. And so *Judah* must be but forty three or forty foure yeares old at most, when he and his Grandchildren *Hezron* and *Hamul* came with *Jacob* into *Egypt*. To compasse this, they must cast their reckonings thus, that *Judah* married at twelve yeares old, and had *Er* at thirteen; that *Er* married at twelve yeares old, and *Onan* his younger brother, *ch. 38. 4.* married at twelve yeares old, that *Tamar* remained a widow, and waited till *Shelah* was grown, and the dayes being multiplied, *Judah's* wife died, and *Tamar* beares to *Judah Pharez*; and all this within the compasse of three yeares. That *Pharez* married at twelve yeares old and begat *Hezron* and *Hamul*; and supposing them to be twins, that at a yeare old they were carried into *Egypt*. For thus the reckoning will rise to the forty third or forty fourth yeare of *Judah's* age. But these supposed reckonings seem so harsh in that age of the world, to the most learned favourers of this opinion, that they choose to ease or avoid this, to say rather, that *Hezron* and *Hamul* were not carried down into *Egypt*, but were borne afterwards in *Egypt*, so the learned late *Annot. on ch. 46. 12.* But this were to offer such plain violence to that text, and to the drift of that whole chapter, and giving way for others borne after in *Egypt* to be reckoned in as well as they, for why not others as well as they? and so the whole number to be altered, and the intent of the Holy Ghost disappointed; that I think upon due consideration had, not many will comply with that conceit. And the same *Annotators* disclaim it themselves, in their *Annotations on ch. 38. 1.* The other opinion whereunto my resolution bends, is this; that *Jacob* being seventy five yeares old, married both sisters at the beginning of the fourteen yeares service, fulfilling a week in keeping the feast at the marriage of the one, and so a-

gain presently after at the marriage of the other. And the enjoying not the want and hopeful expectation of *Rachel*, made his seven yeares service for her seem unto him to be but a few dayes. This addition of seven yeares to the former opinion gives faire way to the birth of all the twelve children, in that order and sequence of time, as the letter of the words, and context of the story do require, and gives further scope, (which yet is little enough) for the time of the birth of *Hezron* and *Hamul*, in the fiftieth yeare of *Judah's* age, (as this opinion makes it) when he and they went down with *Jacob* into *Egypt*. The only difficulty here occurring is, the exposition of some words and sentences, seeming to favour the first opinion, which yet may better receive a commodious interpretation, then involve and intangle us in greater perplexities, and draw upon us the fore-mentioned incongruities, if not impossibilities. The text then here saith, *That Jacob served seven yeares for Rachel* that is, after he had married her. And so all Expositors agree, that indeed he did so, though most of them infer it upon their construction of the 27. and 28. verses.

but a few dayes] If he had not enjoyed her by marriage all those seven yeares of his service, they would have seemed a longsome and tedious time. For hope deferred maketh the heart sick, *Prov. 13. 12.* And love makes men think every day a year till they enjoy the Party loved.

V. 21. And *Jacob* said] That is, had said.

for my dayes are fulfilled] That is, I am full of dayes, and ripe for marriage: being now seventy five yeares old, and my brother *Esau* of my age, being married thirty five yeares ago, *ch. 26. 34.*

that I may go in unto her] Not go away with her, but use her as my wife, whiles I perform my covenanted service of seven yeers for her.

V. 22. And *Laban* gathered] Had gathered. The Hebrews want a preterpluperfect tense.

V. 23. He took *Leah*] Being veiled as the manner was, in bringing Brides into the Bride-chamber, *Joel 2. 16.* and unto their husbands in the dark, for modesty sake, *ch. 24. 65. ch. 38. 15, 16.*

V. 25. What is this] For he hated *Leah, v. 31.*

did not I serve with thee for *Rachel*?] Covenant to serve with thee.

beguiled me?] In the dark; and by her silence or soft whispering, likely upon her fathers direction, which *Jacob* also might impute to her modesty.

V. 26. Not be so done in our country] Custom here only pretended to cover his accustomed fraud. Else he should have said so before, and told it.

V. 27. Fulfil her week] The week-feast for *Leah*, and keep her with thee, reject her not. The marriage-feast continued a week, *Judg. 14. 10, 12, 15, 17.* Thus *Laban* provides, that *Jacob* by voluntary consent to this marriage with *Leah*, should not be able afterwards to put her away.

give thee this also for the service] All Expositors here agree, that *Jacob* did not first serve these seven yeares, and after marry *Rachel*. But married her first, and served after.

V. 28. And fulfilled her week] *Leah's* week for her marriage-feast. Or it may be understood of *Rachel's* week for her marriage-feast, presently succeeding the other.

V. 30. And I went in also unto *Rachel*] At the first Creation in *Adams* time. And again in *Noah's* time, when there was most need of multiplication of mankind, yet God allotted but one woman for one man. And therefore though

though the Law against plurality of wives, was not yet so expressly and literally declared, nor against the marriage of two sisters, as afterwards it was, *Lev* 18. 18. yet this here in *Jacob* cannot be allowed, unless besides a disposition of the divine Providence in it, there were a dispensation by divine authority for it. Neither may it without like warrant be drawn into example. As neither the example of *Abraham* taking *Hagar*, nor *Jacobs* taking here of *Zilpah* and *Bilhah*.

V. 31. *Hated*] Not simply, but in comparison of *Rachel*, *v. 30.* so, in *Deut.* 21. 15. *Mat.* 6. 24. *Luke* 14. 26. *John* 12. 25.

V. 35. *Now will I praise*] Openly in solemn manner. This here applied to the Lord, is after applied to *Judah* himself, *ch.* 49. 8. of *Judah* the Nation were afterwards called *Jews*.

and *left bearing*] If but two yeares; yet she could not have three children more, viz. *Issachar*, *Zebulun*, and *Dinah*, at several births, within the compass of one seven yeares; yea, the favourers of that opinion confesse, that it must needs be that it was not above a half yeare that she stayed ere she conceived again. *Mr. Jackson* on *ch.* 30. 9.

## CHAP. XXX.

Verse 1. *Rachel envied her sister*] *Rachels* fault, *ch.* 37. 11. *Num.* 11. 29. *Psal.* 106. 16. *Prov.*

27. 4. *give me children*] Laying the fault on her husband, who yet had children by *Leah*, she speaks this in a womanish passion, never considering to whom she spake, or by what meanes he should be able to satisfy her desire.

or *else I die*] For grief, *Prov.* 14. 30. It will be my death, and I shall have no desire to live, *Job* 5. 2. Barrennesse counted a reproach, *v. 23.*

V. 2. *Am I in Gods stead*] *ch.* 50. 19. God only can give children. *ch.* 16. 2. 20. 18. *Psal.* 113. 9. 127. 3. Therefore *Isaac*, and *Hannah*, and others go to God by prayer for children, *Gen.* 25. 21. *1 Sam.* 1. 10.

V. 3. *Bilhah*] By the example of *Sarah*, *ch.* 16. 2. *bear upon my knees*] Brought forth and nursed on my knees, *ch.* 50. 23.

that I may] So she calls them hers, and she gives them names, *v. 6, 8.* claiming a kinde of motherhood in her Hand-maids issue; the Hand-maids children by nature were the Dames by adoption, or in right of her husband by the Law given afterwards, in *Exod.* 21. 4. And so *Rachel* made account that some part of her barrennesse was put away, and some of her husbands good will swayed from her sister (whose envious rival she was,) to her side.

V. 4. *Handmaid to wife*] Called a Concubine, *ch.* 35. 22. so a secondary wife is called, such was *Hagar*, *ch.* 16. 3. *Kezulah*, *1 Chron.* 1. 32. and *Zilpah*, *v. 9.* yet she and *Zilpah* are called his two women-servants, *ch.* 32. 22. The sonnes of *Bilhah* and *Zilpah* became Heads of tribes, and did inherit in *Canaan*, as well as the sonnes of *Leah* and *Rachel*.

V. 5. *And bare Jacob a sonne*] An improbable conjecture it is, that this should be the same yeare, wherein *Leah* did bear *Levi*.

V. 6. *God hath judged me*] On my side against *Leah*, who upbraided me with barrennesse, as *Peninnah* did *Hannah*,

*1 Sam.* 1. 6. so judging is used, *1 Sam.* 24. 15. *2 Sam.* 18. 19. *Gen.* 42. 16.

V. 8. *Have I wrestled*] By prayer, and by all meanes.

V. 9. *Left bearing*] An improbable conjecture it is, that it was not above half a yeare that she stayed ere she conceived again. And yet to these straits they are driven that hold the opinion, that *Jacob* did not marry till the beginning of the last seven yeares service.

V. 13. *Call me blessed*] *Luke* 1. 48. *Cant.* 6. 9

V. 14. *Reuben*] Must now needs be more then five yeares old, rather eight or nine, having seven brethren at this time borne after him; three of his own mother, and foure by the two Hand-maids whiles his mother left off bearing. And yet if he were now but five or six yeares old, as the late *Annotat.* affirme on this verse, there would remain but one or two yeares for her three last children, *Issachar*, *Zebulun* and *Dinah*, which helps still to make against the foresaid opinion formerly rejected.

*mandrakes*] Pleasant to the eye, and of a sweet smell, *Cant.* 7. 13. Lovely flowers, whether those we call mandrakes, it is uncertain. But it seemes they were of some esteeme amongst them, such ado is here kept about them.

V. 15. *Hast taken my husband*] His affection from me, and so his conjugal duty belonging to me, that he doth estrange himself from my bed through thee. Haply these contentions were not meerly carnal; but aimed and reached further.

*shall lie with thee*] *Rachel* makes ill use of her husbands great affection to her, takes upon her the disposal of his person, and hires him out for a trifle to her sister.

V. 16. *Leah went out to meet him*] To make sure, he should not go in to *Rachel*. It seems they had several tents.

V. 17. *And God bearkened unto Leah*] *v. 22.* Therefore she prayed to him, for a child. Gods Providence reacheth to the numbring of our haire, *Mat.* 10. 30.

and she conceived] Not the same yeare that *Zilpah* her Hand-maid had her first sonne; much lesse the fifth yeare of the last seven yeares service.

V. 21. *Dinah*] *Ch.* 34.

V. 23. *My reproach*] Of Barrennesse, *1 Sam.* 1. 6. *Esay* 4. 1. *Luke* 1. 25.

V. 24. *The Lord shall adde*] Prayer-wise. See the accomplishment, *ch.* 35. 7.

V. 25. *When Rachel had borne*] *Jacob* then was ninety yeares old.

*send me away*] He being now out of *Labans* debt, *chap.* 31. 41.

*mine own place*] *Ch.* 28. 13. The respect he had to the Promise made him earnest to return thither.

V. 26. *Give me my wives*] *ch.* 21. 21. He would not have stollen them away against his will, and have married them after. He had served for them, and yet here craves his good leave to depart. Though afterwards upon good occasion he steales away, *ch.* 31. 20.

V. 27. *Favour in abine eyes*] *Ch.* 18. 3.

for thy sake] *Ch.* 39. 3.

V. 30. *Since my coming*] And at my labour.

and now when] I being now ninety yeares old, *1 Tim.* 5. 8. He alters his former real intention to return presently, upon good considerations. And God did not command his return, till *ch.* 31. 3. 13.

V. 31. *Not give me any thing*] No fit wages; nothing

out of thy precedent or present estate, but out of that which shall accrew to thee afterwards.

V. 32. *I will passe through*] *Jacob* will depend upon Gods bounty, rather then upon *Labans* churlish covetousnesse.

*and of such shall be my hire*] Of the speckled only, when no speckled ones were left in the flock. But only white ones.

V. 34. *I would it might be*] For this was likely to be a good bargain for *Laban*, for naturally cattel bring forth young ones like themselves; yet seeing the issue of this, *Laban* changes this course *ch. 31. 7.*

V. 37. *Rods*] This he did at the ramming-time; and it seems by Gods command, *ch. 31. 9, 10, 11, 12.* in recompence of his sore labours, *ch. 31. 38, 40.* As the Israelites dealt with the Egyptians, at Gods command. And other-wise *Laban* would have sent him away empty, *ch. 31. 42. Ezech. 39. 10.*

V. 38. *Conceive*] The colour of the rods, haply made also the shadowes of the rams that leaped upon them, to appear particoloured in the water. And the strength of fancy or imagination is much at such a time of conception, and specially with Gods blessing upon it, as here.

V. 40. *The Lambs*] That were particoloured.

*and set the faces*] That so they might conceive the like, as they did before, by seeing the pilled rods in the troughs.

*his own flocks by themselves*] Not amongst *Labans* cattel, lest his own seeing *Labans* cattel of one colour, shoul engender the like to *Labans*, and so be *Labans*, not his. A third device.

V. 43. *Increased exceedingly*] Thus even in temporal things God abundantly blessed him, *ch. 31. 9.*

V. 13. *I am the God*] This Apparition was six yeares after the former.

*of Bethel*] Putting him in minde of his promise and vow there made by him, and accepted by God, thus approving the name it self, and his service there vowed, *ch. 28. 18, 19, 22.*

*now arise*] Without delay.

V. 14. *Rachel and Leah*] The younger first named, as the best beloved, and who should have been the elder wife. So, *Ruth 4. 11.*

V. 15. *Strangers*] Dealt with us as strangers rather then children.

*hath sold us*] To thee for fourteen yeares service.

*our money*] What we might have had in money or money-worth, for thy fourteen yeares service being our husbands; whereas in good conscience he should have given us that as our portion. he hath converted it to his own use. And should he do so with the wages God hath given thee, for us and our children, for thy last six yeares service also?

V. 16. *Whatsoever God hath said*] This is a binding reason, which answers all doubts, and secures against all after-claps.

V. 18. *To go to Isaac*] By the way he stayed about six yeares at *Succoth*, and at *Shalem* a City of *Shechem*, till *Dinah* was marriageable, who came from *Laban* at six or seven yeares of age, *ch. 30. 21. 33. 18. 34. 1.* After he stayed at *Bethel*, but not long, notwithstanding Gods command for his dwelling there, *ch. 35. 1.* as appears by the birth of *Benjamin* by the way, when he left *Bethel*, *ch. 35. 16, 17, 18.* and the number of *Benjamins* children, when they all went down into *Egypt*, *ch. 46. 21. Joseph* being then forty yeares old, and *Benjamin* but twenty seven, though he were borne within a yeare after *Dinabs* ravishing, nor doth it appear that *Jacob* stayed long about the tower of *Edar*, before he came to *Isaac* to *Mamre*. *ch. 35. 21, 22, 23, 27.*

V. 19. *Rachel had stolen the images*] *Teraphim*. *Laban* calls them his gods, his household-gods, [*deos penates*, *v. 30.* Images likely in the shape of men, *1 Sam. 19. 13, 16.* where the word plural *Teraphim* signifies one image, used in divine worship by idolaters, *Judg. 17. 5. 18. 14, 17, 20. Hos. 3. 4.* consulted withal as Oracles, *Ezech. 21. 21. Zech. 10. 2. 25. Ahab* did with *Beelzebub*, *2 King. 1. 2.* put down by *Josiah* and other godly Kings, *2 Kings 23. 24.*

V. 21. *The river*] *Euphrates*, *Josh. 24. 2, 3.*

*Gilead*] A great mountain, or tract of mountaines Eastward of *Jordan*, running through the Kingdomes of *Shimon* and *Og*, the tribes, two  $\frac{1}{2}$  *Deut. 3. 12.* and having in several parts several names, as *Gilead*, *Seir*, *Hermon* and *Libanus*, the countrey under it very fertile, called the land of *Gilead*, *Jer. 12. 6. 8. 22. 46. 11. Gen. 37. 25. Numb. 32. 1.* Here called *Gilead* by Anticipation; See, *v. 47.*

V. 22. *The third day*] *Ch. 30. 36. 31. 19.* *Labans* fact proved *Jacobs* advantage, *Job 5. 12, 13.*

V. 23. *Seven dayes journey*] From the time he set forward in his pursuit, three dayes of *Jacobs* journey were spent ere *Laban* knew of it. Likely three dayes more in his return from his sheep-shearing to his home, and in preparing. Then these seven dayes in pursuit were twice swifter, and gained more way then *Jacob* could in his slow pace, *chap. 33. 14.* This then is the thirteenth day of *Jacobs* journey.

V. 24. *And God came*] So, *ch. 20. 3, 7. Numb. 22. 9.*

*take heed*] A commination and rebuke, *v. 29, 42.*

either

### CHAP. XXXI.

Ver. 1. *Often all this glory*] i.e. riches. Riches procure men honour and glory in the eyes of the world. And worldly men esteem them as their chiefest glory, *Psal. 49. 16, 17.* Riches and glory, or honour are joyed together, *Prov. 3. 16, 8. 18. Eccl. 6. 2.*

V. 2. *Counenance*] Bewrayes the heart; its looking-glasse.

V. 3. *Returne*] Thus God removes all *Jacobs* feares and doubts. And *Jacob* makes use of it, *ch. 32. 9.*

V. 5. *Hath been with me*] To bid me returne, *v. 3. 13.*

V. 7. *Ten times*] That is, many times. So, *Numb. 14. 22. Job 19. 3. Lev. 26. 26. Zech. 8. 23.* yet ten times may well be in six yeares, if sheep in *Mesopotamia* bring forth young twice a yeare, as some say now they do in *Italy*.

*suffered him not*] Gods restraining grace in the wicked, *ch. 20. 6.*

V. 8. *Ring straked*] With a round stroke like a ring, of a contrary colour about their leg. Thus *Laban* ties and restraines him to that one mark.

*all the cattel*] For the greatest part.

V. 9. *God hath*] No fraud in *Jacob*.

V. 10. *In a dream*] Sent of God, six yeares afore this time, and this apparition, *v. 13.*

V. 11. *Angel*] The God of *Bethel*, *v. 13.* which appeared to him in *Bethel*, *ch. 28. 13. ch. 48. 16.* the Angel of the Covenant, *Mal. 3. 3. Exod. 23. 20, 21.*

*either good or bad* V. 29. Not simply; but to this end to bring him back again, or hinder him in his journey, or any way to hurt him, as is the present intent of thy pursuit. 2Sam. 13. 22.

V. 26. *As captives*] They went willingly, ver. 14, 15, 16.

V. 27. *Sent thee away with mirth*] He had no such minde then, nor willingly now, but as God over-powered him.

V. 28. *To kisse*] A Ceremony used both at meeting and parting, ch. 29. 11. 27. 26. Exod. 4. 27. Gen. 31. 55. 33. 4. Ruth 1. 14. 2Sam. 14. 33.

*foolishly*] Jacob did it wisely, and that Laban himselfe knew.

V. 29. *It is in the power*] A vain brag, like Pilates, John 19. 10, 11.

V. 30. *Stollen my gods*] Vanity of idolatry and idolaters, that their gods can be stollen: gods plurally is spoken of one image, Ex. 32. 8. And so *Teraphim* plurally signifies sometimes one image, 1Sam. 19. 13. 16. Though Jacob was twenty years with Laban, yet Laban continued an idolater. Not thinking yet those *Teraphims* to be gods, but that he worshipped God in them, by them and with them.

V. 31. *Let him not live*] A severe judgement, proceeding from confidence of innocency: uttered in detestation of theft, but much more of idolatry, yet done more rashly then wisely, when he extended it beyond the innocency of his own person.

V. 33. *Tent*] Each sort had several tents. See, Annot. on ch. 23. 2.

V. 35. *The custome of women*] Lev. 15. 19.

V. 36. *Wroth and chode*] Be angry, but sin not, Eph. 4. 26. upon just cause, whence innocency is slandered.

V. 37. *May judge*] Lay the blame where it is due.

V. 39. *I bear the losse of it*] Though against the rule of right, Exod. 22. 10. 13.

V. 40. *Thus I was*] Labans iniquity drives Jacob to praise and justifie himself. So, 1Cor. 15. 10. 2Cor. 11. 1. Hof. 12. 12. Deut. 26. 5.

V. 41. *Ten times*] V. 7. 8.

V. 42. *The feare of Isaac*] V. 53. ch. 27. 33. 32. 95 Psal. 76. 11. Esay 8. 13. As elsewhere called the Hope of Israel.

*yesternight*] V. 24.

V. 43. *And all that thou seest is mine*] 1Kings 20. 3. A brag, as if Jacob had nothing by desert from Laban, or gift from God.

*and what can I do*] As if he should say, I cannot hurt them but I must hurt my self. But why did he then so pursue? surely not to make this ensuing Covenant; it was not his minde then. Jacob may thank God for all, who had thus bridled, if not altered Laban.

V. 44. *A Covenant*] Ch. 21. 32.

V. 45. *A stone*] Heap of stones, v. 46, 48, 51. as, chap. 28. 19.

*a pillar*] A Monument of the Covenant.

V. 46. *Brethren, gather stones*] Jacob speaks to his own family and Labans too, v. 51.

*did eat there upon the heap*] After the Covenant made, v. 54.

V. 47. *Jegar-Sahadutha*] In Labans Syrian language.

*Galeed*] The same in Jacobs Hebrew language. Hence likely the mountain and countrey took the name of *Gilead*.

V. 48. *This heap is a witness*] A signe, memorial, which may be alledged in after-times as a witness.

*Galeed*] Therefore by anticipation so called, v. 21.

V. 49. *Mizpah*] Near Mount Hermon and Lebanon, Josh. 11. 3. watch-tower. There were afterwards divers places of that name; one in Judahs lot, Josh. 15. 38. another in Benjamins, Josh. 18. 26. another in Moab, 1 Sam. 22. 3.

V. 50. *If thou shalt*] Implying the words of a curse, as is usual in this case, ch. 14. 23 forbearing the expression of the words of the curse, either out of feare or unwillingness to mention it in particular, or as yielding to any curse in general, if they break Promise and Covenant; so, ch. 24. 3.

V. 51. *To thee*] For harme.

V. 53. *The God of Nahor, the God of their father*] Terah: both idolaters, Josh. 24. 2. The idolater sweares by his gods, his idols.

V. 54. *Offered sacrifice*] Killed beasts, for a feast, not sacrifice. Feasts used at the making of Covenants, ch. 26. 30. Numb. 22. 40. 1Kings 19. 19. 21. 1Sam. 28. 44.

V. 55. *Blessed them*] Thus God over-rules the wicked; so, ch. 33. 4. so he turned Balaams curse into a blessing, Numb. 23. 11. Deut. 23. 5. so the mindes of the Barbarians towards Paul, Acts 28. 4, 5, 6.

## CHAP. XXXII.

Verse 1. *Angels of God*] To comfort and confirm him against the future fear and danger by Esau, Psal. 91. 11.

*met him*] In a visible Apparition when he was awake.

V. 1. *Gods Host*] Camp, Army, Heavenly souldiers, Luke 2. 13. Horses and charrets of fire, 2Kings 6. 17. fighting for Gods people against their enemies, Dan. 10. 13, 20. 2Kings 19. 35. Psal. 34. 7. *Hoste*] For their Numbers, Order, Power, Employment; Angel the Guardian of Jacob; but two Hosts, Heb. 1. 14. No Angel is restrained from a particular ministratation to any of the Elect, nor any of the Elect so allotted to the custody of any Angel, that he may not expect the protection of many.

*Mahanaim*] Two armies, the word is of the Dual number, Cant. 6. 13. on either hand of him, or before and behinde, Ps. 34. 7. 91. 11. Here is not one peculiar Angel. It seems not so likely, that by the two Armies should be meant, the one of the Angels, the other of Jacobs family. Hence likely is the name of that City, Josh. 21. 38. in the tribe of Gad, assigned to the Levites the children of Merari.

V. 3. *Land of Seir*] Ch. 14. 6. Deut. 2. 22. The Horims dwelt there afore; called Seir, not from Esau, but from Seir a Chorite or Horite, ch. 36. 20, 21. ch. 14. 6. Thither was Esau gone, ch. 36. 6, 7, 8. And that lay in Jacobs way, which he must passe.

V. 4. *My Lord Esau. Thy servant Jacob*] V. 18. 33. 8. Not here by prejudicing or renouncing the birth-right or blessing, ch. 27. 29. Though yielding for a time, as David, after he was anointed, did to Saul, so Jacob here to pacifie Esaus old malice, and present rage, v. 5. Prov. 15. 1. waiting by faith for the Promise, which was to be accomplished in future times.

*I have sojourned with Laban*] As an exile, as it were so long, and rendering to him an account of his time spent.

V. 5. *And I have oxen*] And so will not be burdensome to him, or to his father's house, nor gape after his father's riches, nor be a reproach to their family by his poverty, nor seek *Esaus* favour for his own profit sake.

*to tell my lord*] q.d. I would not passe by thee without acquainting thee with it.

V. 6. *Four hundred men*] Most likely, with a bloody intent, how grievous soever it might be to his aged father, v. 8. These were too many for ostentation sake.

V. 7. *Greatly afraid*] The infirmity of the flesh appears, the Angels being gone.

*be divided*] V. 8. Another division, *ch.* 33. 1, 2. Good and godly policy, *10, v.* 16, 17, 18. and, *ch.* 14. 15. 30. 38.

V. 9. *O God*] He falls to prayer as his only safe-guard. And prays not to the Angels that appeared for their meditation. But labours to strengthen himself, and his faith in God, and his Promises and Word throughout his Prayer.

*of my father*] To whom thou hast made such promises. He prays not to *Abraham*.

*which saidst unto me, Return*] *Ch.* 31. 13. Be now as good as thy word, to me obeying it.

V. 10. *I am not worthy of the least*] Nor of this I now beg; so, *ch.* 18. 27. *2 Sam.* 9. 7, 8. *Luke* 17. 10. Though he justly pleaded his merit to *Laban*, *ch.* 31. 38.

*the truth*] In performing thy gracious Promises and Predictions.

*this Jordan*] Now in fight, being in Mount *Gilead* or nearer.

*two bands*] V. 7.

V. 11. *And the mother with the children*] Or upon them, as, *Hof.* 10. 14. *Deut.* 22. 6.

V. 12. *And thou saidst*] *Ch.* 28. 14, 15. 31. 3.

V. 13. *Which came to his hand*] The night, and his haste to prevent his brother, would not suffer him to stand upon choice, *1 Sam.* 25. 8.

*a Present*] Rich, of five hundred and eighty head of cattle, a stock for breed. As *Jacob* prayeth and trusteth in God and his Promises, so yet he useth means, *Prov.* 17. 8. 18. 16.

V. 16. *A space betwixt*] V. 20. To mitigate his displeasure by degrees, *ch.* 33. 8, 9. and that if he fell in hostile manner upon the first, the other might seek the better to escape.

V. 20. *Jacob is behinde us*] Left *Esau* might surmise that he sent these only, that he in the mean season might escape some other way.

V. 21. *That night*] Not that, v. 13. but the night following, having spent the day before in sending away the droves and Presents by his servants.

V. 22. *Two women-servants*] So are *Bilhah* and *Zilpah* called here.

*eleven sonnes*] *Dinah* his daughter not mentioned. And *Benjamin* not yet borne.

*Jabbok*] *Deut.* 2. 37. 3. 16. *Numb.* 21. 24. *Josh.* 12. 2. *Judg.* 11. 13. the border of the children of *Ammon*. If *Jacob* now had not been well settled in the confidence of Gods Protection, he would not likely have passed over this river, as having better means to escape on the other side. Or rather, he being last, stayed yet on the other side of the river.

V. 23. *Sent them over*] He remaining behinde, left alone on the other side, v. 24. And there, without knowledge of any, wrestled with the Angel that night, v. 24. 26, 31.

V. 24. *Wrestled*] *Jacob* wrestling both spiritually and corporally. He deignes this, who afterwards deigned to be borne in a stable, to die on a Croffe for us, *Esay* 55. 8. *1 Cor.* 1. 27, 28.

*a man*] God in the shape of a man, even Christ, v. 26, 28, 30. Called God, and an Angel, *Hof.* 12. 3, 4. that Angel, *Gen.* 48. 16. *Mal.* 3. 1. that Arch-Angel *Michael*, *Jude* v. 9. After he had stayed behinde alone, purposely to pray, as he did, *Hof.* 12. 4. with weeping, at the last the Lord appeared and set on him with wrestling.

*until the breaking of the day*] A private wrestling without Spectators, v. 26. nor then did *Jacob* fully know with whom he wrestled.

V. 25. *And when he saw*] This is spoken after the manner of men. God knowes all, with one pure and perfect act.

*that he prevailed not*] With that measure of strength, which God in that assumed body was then pleased to take and use, *Gen.* 19. 22. *Mat.* 6. 5. *Mat.* 15. 22. 24. 27, 28. *Exod.* 32. 10. *Luke* 24. 29. To confirme him hereby, that he should prevail with *Esau*.

*out of joynt*] The huckle-bone, where the *Sciatica* is, to humble him that he should not be exalted out of measure: but know by whose indulgence he did prevail; and this halting to remain as a monument of it, and of this Apparition.

V. 26. *Let me go*] Speaks after the manner of men, whose shape he had taken, and to put *Jacob* in minde of haste to his affaires, *Esay* 64. 7. *Cant.* 3. 4.

*except thou blesse me*] Now then he knew him to be an Angel, the Arch-angel. Here is his wrestling by prayers and teares, knowing him now to be God, *Hof.* 12. 4. The power of prayer, *Deut.* 9. 14.

V. 27. *What is thy name*] God knew well enough, as what was become of *Abel*; and *Adam*, *ch.* 3. and 4. He asketh his name, to take occasion for what himselfe meant to say of the change of his name.

V. 28. *No more Jacob*] Only, so, *1 Sam.* 8. 7. *Jer.* 7. 22. or principally. The Jews are never called *Jacobites* but *Israelites*; as, *Exod.* 16. 8. See, *Annotations* on *chap.* 46. 2.

*but Israel*] The change of names for honour sake; so in *Abraham*, *Sarah*, *Joseph*, *Daniel* and others. *Esay* 62. 2, See, *ch.* 35. 10.

*with men*] *Laban* already, *Esau* shortly.

V. 29. *Tell me, I pray thee, thy Name*] As God asked before his name, v. 27. so *Jacob* here returns a like demand, hoping he would give himself some peculiar name, whereby he might have the surer and clearer knowledge of him, and the better remember and honour him, *Judg.* 13. 17. God appeared to *Jacob* at least thrice before, yet not having the like occasion, he doth not, as now, ask his name.

*wherefore is it*] A refusal to satisfy his curiosity; as likewise, *Judg.* 13. 17, 18. It would be curiosity in us to ask the reason of this refusal, *1 Sam.* 6. 19. some Angels had names, as *Gabriel*, *Luke* 1. 19, 26. Christ the Angel of the Covenant is named *Michael*, *Dan.* 10. 21. *Jude* v. 9. *Apoc.* 12. 7. *Rom.* 12. 3.

*blessed him*] So granting his request, v. 26.

V. 30. *Peniel*] And *Penuel*, v. 31. *Exod.* 33. 11. so before in *ch.* 28. 19. In this place afterward a City and Tower was builded, and spoiled by *Gideon*, *Judg.* 8. 8, 17. and built again by *Jeroboam*, *1 Kings* 12. 25.

*God face to face*] *Jacob* now knew him to be God, *Exod.* 33. 11, 20, 23. *Deut.* 34. 10.

and

and my life is preserved] Which the godly feared when they saw visions of God. See, *Annotat.* on chap. 16. 13.

V. 31. *He baled*] Infirmities we have in tentations and wrastlings with God, whether cured of it afterwards, or it still continued, we reade not.

V. 32. *Eate not*] In any creatures. To perpetuate the memory of this honour done to Jacob.

*unto this day*] Till *Moses* time; without fault or folly in abstaining.

## CHAP. XXXIII.

Verse 1. **H**E divided] *Ch.* 32. 16.

V. 2. *He put*] The dearest he reserves to the safest place.

V. 3. *Before them*] This shewes his fatherly affection, and his faith in the Promises. It seems he followed the five droves of cattel, and went before his children and their mothers, that were in three companies.

*bowed*] See *Annot.* on *ch.* 32. 4. Humility goeth before honour.

*Seven times*] Sometimes taken for many times, *1 Sam.* 2. 5. *Prov.* 26. 25.

V. 4. *Kissed him*] *Esaus* heart really changed, *Luk.* 15. 20. *Prov.* 16. 7.

V. 8. *What meanest thou*] The servants had told him; but he thus takes occasion courteously to refuse them.

V. 9. *I have enough*] Many will never say so, *Ecc.* 4. 8. *Prov.* 30. 15.

V. 10. *Face of God*] Honourable and comfortable. The Scripture useth to entitle to God the things that excel; so the Mountaines of God, the City of God, Prince of God, Wrastlings of God, Cedars of God, and seeing the light of Gods countenance shine evidently in the cheerful countenance of his brother, *Psal.* 41. 11.

V. 11. *My blessing*] Gift of good will to thee, which God hath blessed me with, *1 Sam.* 25. 27. blessing thee, and God for thee, *1 Sam.* 30. 26. *2 Kings* 5. 15. *2 Cor.* 9. 5, 6.

*he took it*] It is a more blessed thing to give then to receive, *Acts* 20. 35. *Gen.* 14. 23.

V. 14. *Be able to endure*] *Esay* 40. 11. *Mar.* 4. 33. *1 Cor.* 3. 2. *9* 22. *Rom.* 15. 1.

*until I come unto my Lord*] We reade not that he performed this Promise. After, upon some reasons he might change his minde, (*Mat.* 2. 12.) Or go to him with a few, making no stay. For it is not like that he would so soon, by so manifest a contempt or neglect, provoke afresh his new reconciled brother.

V. 15. *Let me finde grace*] *Ch.* 34. 11. 47. 25. *1 Sam.* 25. 8. *2 Sam.* 16. 4. *Ruth* 2. 13.

V. 17. *To Succoth*] Here first so named, *Judg.* 8. 15, 16. *Exod.* 12. 37. *Lev.* 23. 43.

*and built him an house*] Not yet that he stayed here long.

V. 18. *To Shalem*] Or *Salem*, Thought to be *Sychar*, *Joh.* 4. 5. Not that *Salem* where *Melchizedech* reigned. This *Salem* was about forty miles distant from it, *John* 3. 23. There is *Salim* near *Enon*, haply that mentioned, *1 Sam.* 9. 4.

*City of Shechem*] *Sychem*, *Acts* 7. 16. *Sychai*, *John* 4. 5, 6.

*pitched his tent*] Dwelt at *Succoth*, and here most about six yeares, till *Dinah* was ravishable, and *Jacobs* sons able

men to slay the *Shechemites*.

V. 19. *And he bought*] As *Abraham* did, *ch.* 23. 17, 18. See *Annot.* there.

*a parcel of a field*] After it became the portion of *Joseph* and his children. (And perhaps that legacy of *Jacob* on his death-bed, *ch.* 48. 22.) *Josh.* 24. 32. Here *Christ* had conference with the woman of *Samarita*, *Joh.* 4. 5.

*of Hamor*] *Acts* 7. 16. *Emor*.

*a hundred pieces*] Or lambs. Ancient custome to buy and sell by exchanging one thing for another. Or money having the pictures of Lambs stamped on them, whence *pecunia* hath its name *a pecude*, *Josh.* 24. 32. *Job* 42. 11. the same word *Kesitah* is used, where it must be understood of a piece of money, likely of gold, for a Lamb were too small a gift. *Kesitah* is *1 d. ob.*

V. 20. *An Altar*] As, *ch.* 12. 8. 13. 3, 4, 18. 26. 25. He repaired that Altar *Abraham* had built there, *ch.* 12. 6, 7.

*El-cabe-Israel*] *Exod.* 17. 15. Figuratively calling the signe by the name of the thing signified. This the name of the Altar, not the Inscription upon the Altar.

*Judab's* departure from his brethren, and marrying a *Canaanitish* woman, *ch.* 38. 1. fell not out at this time; but before. See *Annot.* on that place.

## CHAP. XXXIV.

Verse 1. **A**nd *Dinah*] *Ch.* 30. 21, 22. This must needs be about six yeares after *Jacobs* coming from *Laban*, and *Dinah*, at this time but thirteen yeares old at most; because of *Benjamins* birth a while after this, *ch.* 35. 16, 17, 18. who, if borne the next yeare, yet can be but twenty six yeares old, when he went with his father into *Egypt*, and had then ten sons, *ch.* 46. 21.

*went out to see*] Likely upon some festival day, and also her self alone, *Tit.* 2. 5.

V. 2. *Hamor*] *Acts* 7. 16. *Emor* or *Emmor*.

V. 3. *And spake kindly*] To comfort her, being afflicted for the injury done her, as *Tamar* in like case was, *2 Sam.* 13. 13, 19.

V. 5. *Jacob held his peace*] Though sorrowful enough. So *Aaron*, *Lev.* 10. 3. and *David*, *Psal.* 39. 9. Thus *Jacob* ruling his own spirit, did better then his sonnes that took the City, *Prov.* 16. 32.

*until*] As fittest to comfort and counsel him.

V. 7. *And the sonnes of Jacob*] *Reuben* being born the first yeare of *Jacobs* coming to *Laban*, was now about twenty five yeares old, *Simcon* twenty foure, *Levi* twenty three.

*wroth*] In hatred of the sin, and for the disgrace and reproach of the Church.

*folly*] So the rape, *Judg.* 20. 6. and *Achans* sacriledge, *Josh.* 7. 15. are called folly, *Rom.* 1. 22. Folly in offending God, losing the soule, forfeiting heaven, gaining hell.

*in Israel*] This name given him first, *ch.* 32. 28. Therefore these words likely are the words, not of *Jacobs* sonnes, but of *Moses*, who writeth this story, according to the phrase of speech used in his time, and suitable to the words of the Law, delivered by him afterwards, *Deut.* 23. 17. See, *Deut.* 21. 21. *Josh.* 7. 15. *Judg.* 20. 6.

V. 8. *With them*] Likely apart from their father.

*Your daughter*] They treating in their fathers name as well as in their own. So, *v.* 17.

V. 11. *I will give*] See, *Annot.* on *ch.* 29. 18. *Amnon* did

did far worse with *Tamar*, 2Sam. 13. Exod. 22. 16, 17. and, Deut. 22. 28, 29, is in satisfaction for wrong done; not upon a free and equal motion and proceeding in marriage.

V. 13. *And the sonnes of Jacob*] Without their fathers consent.

*deceitfully*] Without their fathers knowledge. He was a plain man and sincere, ch. 25. 27.

V. 14. *Uncircumcised*] Superfluous. Though *Isaac* and *Jacob* were married to women of *Bethuel* and *Laban's* family, where circumcision of the males in all likelihood was not in use.

V. 15. *But in this will we*] *Jacob* would not have the holy Sacrament profaned, and obtruded upon unbelievers, nor his holy seed to be mingled with the cursed *Canaanites*, (Deut. 7. 3, 4.) Neither did *Jacob's* sons here deal otherwise then deceitfully, v. 25.

*be circumcised*] Thus they abuse and prostitute the holy Sacrament to their bloody purpose, and under colour of Religion cover their deceit; so did *Jezebel*, 1 Kings 21, 9, 10. and *Abshalom*, 2 Sam. 15. 7, 8.

V. 16. *Our daughters*] Which we have or shall have.

V. 17. *Our daughter*] As, v. 8. using the name of their father.

V. 19. *More honourable*] His great esteem was one ground of his present prevailing so much with all the men, in so strange a request.

V. 20. *The gate of their City*] Where were the publick Assemblies and Courts of justice. See, *Annotat.* on chap. 23. 10.

V. 21. *And every beast of theirs be ours?*] Not as a spoile from them, but by commerce, marriages and the like.

V. 25. *On the third day*] The Critical day, by Physicians, for wounds.

*Simeon and Levi, Dinah's brethren*] By father and mother, *Reuben* was of a more milde nature, ch. 37. 29. They only the chief Authours and Actors, others also both brethren and servants-like to be Assistants, v. 13. 17.

*boldly*] Because the wounded men could not resist them; and the City was secure.

*slew all the males*] A male had done the wrong. Their wives and little ones they took captives, v. 29. God might justly suffer this for the *Shechemites* own sins, and take occasion for it from the sin of their Prince, 2 Chron. 32. 25. 2 Sam. 24. 1, 15, 17.

V. 27. *The sons of Jacob*] The rest likely.

*and spoiled the City*] V. 28, 29. of murderers become robbers.

*they had defiled their sister*] One of them had, and the other repressed it not, nor judged him for it; So, Josh. 7. 1, 11, 12. 22. 20.

V. 29. *Captive*] What they did after with them we read not.

*in the house*] In every house, chiefly *Shechem's* house wherein *Dinah* was, v. 27.

V. 30. *Unto Simeon and Levi*] As the chief offenders.

*ye have troubled me*] He then was neither privy to, nor approver of this massacre. And therefore, ch. 49. 5, 6, 7. he doth by the spirit of prophetic curse them for it, Josh. 6. 18. 7. 25. 1 Kings 18. 18. For this fact likely he deprives them of their birth-right, as *Reuben* for his sinne, and confers it on *Judah*, chap. 49. Prov. 11. 19.

*to make me*] Though he were in no fault.

*to stink*] Cruelty and treachery are odious crimes, Ex. 5. 23. 1 Chron. 19. 6.

V. 31. *As with an harlot*] A stubborn answer. In the Hebrew *Zonah*, the first letter is extraordinarily great. In ch. 23. 2. There is a little letter to note *Abraham's* moderation without excess in weeping.

## CHAP. XXXV.

Verse 1. *And God said*] *Jacob* being now perplexed with feare, for that done to the *Shechemites*, and likely thinking thereupon of removing, God here bespeaks him, as followeth.

*said*] Whether by vision, or dream, or in what manner is not set down.

*to Bethel*] Southward from *Shechem* about thirty English miles.

*and dwelt there*] Yet he dwelt a small while there, as appears by the birth of *Benjamin*, after he went from *Bethel*, v. 16, 18. And from *Dinah's* ravishing at *Shechem*, to *Benjamin's* going down with his father into *Egypt*, there can be no more then twenty seven yeares; reckoning *Joseph* to be thirteen yeares old when *Dinah* was ravished, both being borne in one yeare, ch. 30. 21, 22. and *Joseph* being forty yeares old in the third yeare of famine, when *Benjamin* with his father came down into *Egypt*. And *Benjamin* then had ten sons, ch. 46. 21.

*an Altar unto God*] Altars built by *Noah*. *Abraham*, *Isaac* and *Jacob* himself, chap. 33. 20. To sacrifice thereon.

*unto God*] Speaks of himself in the third person. So, Ex. 20. 7, 10, 11.

*that appeared unto thee*] Thereby minding him of Gods gracious Promises, and of his own vow there made, ch. 28. 22.

*when thou fleddest*] And wast in as much danger then as thou art in now.

V. 2. *Unto his household*] *Jacob's* religious care of his household.

*and to all that were with him*] This may relate to the captived *Shechemites*, and to all of his retinue and followers.

*Put away*] So, Josh. 24. 23. Judg. 10. 16. 1 Sam. 7. 3, 4. no mixture permitted, no toleration allowed in a false worship, Deut. 29. 9, 10, 11. 1 Sam. 5. 4. 2 Cor. 6. 16.

*Strange gods*] Of strange Nations, and other people, differing from the true God of *Abraham*, *Isaac* and *Jacob*, whether *Laban's* gods; stolen by *Rachel*, and it may be yet unknown to *Jacob*; or any other brought by any other of his retinue, when they came from *Laban* and *Mesopotamia*; or any gods of the *Shechemites*, their captives among them, worshipped by them, or taken as spoile, and secretly kept for the riches of them.

*and change your garments*] Putting on others or washing these, Zech. 3. 3, 4, 5. Exod. 19. 10, 14. Ceremonies afterwards enjoined by the Law in divers cases, Lev. 15. 13. Numb 31. 23. importing change of minde and manners, cleansing from sin to holinesse, Jude v. 23. 2 Cor. 7. 1. Ezech. 16. 8, 10. Apoc. 3. 4, 18. 7. 14.

V. 3. *And go up to Bethel*] Eccl. 5. 1. The House of God, that dreadful, the gate of Heaven, chap. 28. 17. Therefore in a special manner they should prepare and sanctifie themselves.

*I will make*] And perform my vow.

*an Altar*] V. 1, 7. after a pillar, v. 14.

*of my distress*] About twenty seven yeares ago.

V. 4. *And all their care-rings*] Idolatrous monuments, *Hof. 2. 13. Judg. 8. 24, 25, 26, 27. Deut. 7. 25, 26. Exod. 32. 2, 3, 4.*

*under an oak*] From the knowledge of his family and people, *Esa. 30. 22.* Under an oak by *Shechem*, *Jos. 24. 26, 27.* And there the *Shechemites* made *Abimelech* King, *Judg. 9. 6.* Oakes and groves of trees forbidden in worship, and used by idolaters, *Esa. 1. 29.*

*by Shechem*] *Shiloh* and the Tabernacle of God were after there, or by *Shechem*, *Jos. 24. 1, 25, 26.*

V. 5. *Terrour of God*] *Ch. 34. 10.* In all humane reason they easily might have destroyed him and his, *Exod. 23. 27. Jos. 2. 9, 11.* Gods restraining hand upon the wicked. See, *Annot. on ch. 20. 6.*

V. 7. *An Altar*] According to part of his vowe, *ch. 28. 22.*

*El-Bebel*] Here he addeth to the former name, *ch. 28. 19.*

V. 8. *Rebekahs nurse*] Sent with *Rebekah*, *ch. 24. 59.* And *Jacob* being now returned into *Canaan*, and being there now about seven yeares, and not very far from his fathers house, she thence might come to him of her owne accord, or he send for her, or fetch her, if she did not return into *Mesopotamia*, and thence come along with *Jacob*.

V. 9. *Again*] This is the seventh time God revealed himself to *Jacob* in special manner, *ch. 28. 13. 31. 3, 11. 32. 1, 2. 24. 10. 35. 1.*

V. 10. *But Israel shall be thy name*] Confirms this name to him the second time. See *Annotat. on chap. 32. 28.*

V. 11. *I am God Almighty*] Confirms and amplifies the Promises made, *ch. 28. and ch. 32.*

*Kings*] Thus God gives him the blessing of *Abraham*, *ch. 28. 4. 17. 6.*

V. 12. *To thee*] Not to *Esa.*

V. 13. *And God went up*] *Chap. 17. 22. Judges 13. 20.*

V. 14. *Set up a pillar*] Repaired the old, set up neare thirty yeares ago, *ch. 28. 18.* or rather a new one in the very place here named.

*a drink-offering thereon, and he poured oile thereon*] These in use before the Ceremonial Law by *Moses*, *chap. 28. 18.*

V. 16. *A little way*] About a mile short of *Bethlehem*, *ch. 48. 7. 2 King. 5. 19.*

*Ephraim*] Which is *Bethlehem*, *v. 19.* The Prophet joyns them, *And thou Bethlehem Ephrata*, *Micah 5. 2.* called also *Bethlehem-Judah*, to distinguish it from another in *Galilee*, in the tribe of *Zebulun*. Here our Saviour was borne.

V. 17. *This sonne also*] *Ch. 30. 24.*

V. 18. *As her soule was in departing*] To God that gave it, *Ecc. 12. 7.* being it self immortal, as appeareth here; and as is confessed by Hea. hens themselves, as *Plato*, *Aristotle*, *Cicero* and others; and so again life is restored, when the soule comes again into the body, *1 Kings 17. 21, 22.*

*for she died*] Who formerly would die for want of children, *ch. 30. 1.*

*Ben-oni*] The like case is, *1 Sam. 4. 20, 21.*

*Benjamin*] *Psal. 80. 17.* Now was *Joseph* about twelve or thirteen yeares old, six yeares old when he came from *Laban*, and six or seven yeares more since he came into *Canaan*, till the birth of *Benjamin* after *Dinah's* ravishing

And *Benjamin* was twenty seven or twenty eight when he went into *Egypt* with his ten sons, *Joseph* then being forty, and *Benjamin* younger then he twelve or thirteen yeares.

V. 19. *Buried in the way*] About this place many infants were murdered by *Herod*, *Mat. 2. 16, 18. Jer. 31. 15.*

V. 20. *A pillar*] Monuments and memorials for the dead are lawful and useful too.

*unto this day*] Till *Moses* time, and after that to *Sauls* time, *1 Sam. 10. 2.*

V. 21. *Tower of Edar*] i. e. Of the flock, *Micah 4. 8.* It may be hereabouts the Angels appeared to the shepherds, *Luke 2. 8.*

V. 22. *His fathers Concubine*] See *Annot. on ch. 22. 24.* and on *ch. 25. 1.* By this he justly lost his birth-right, *ch. 49. 4. 1 Chron. 5. 1.* So *Abisalom* tainted with his fathers Concubines, *2 Sam. 16. 22.* And as *David* abstained from them afterwards, *2 Sam. 20. 3.* so likely *Jacob* did from *Bilhah*.

*and Israel heard it*] Here is an empty space left in the line, with a mark to move consideration. As likewise in *Gen. 4. 8.* And also a pause or breaking off as to a new matter, even in the midst of the verse. So in *Deuteron. 2. 8.*

*twelve*] He had no more after. *Dinah* was a daughter, and *Joseph* was one of the twelve; yet after when the twelve tribes were accounted and settled, *Ephraim* and *Manasse* were put in, and *Joseph* and *Levi* (in a sort) left out, *Levi* for any land by lot in *Canaan*. They are called the twelve Patriarchs, *Acts 7. 8.* and twelve tribes, *Acts 26. 7.* Their names engraved on twelve precious stones, on the High Priests plate, *Exod. 28. 21, 29.* and on the twelve gates of the new *Jerusalem*, *Ezech. 48. 31. Apoc. 21. 12.* The Apostles or *Christ* were twelve, and their names written on the twelve foundations of the wall of the City of the new *Jerusalem*, *Apoc. 21. 14.*

V. 23. *The sonnes of Leah*] The sons of the wives by themselves, and of the Concubines by themselves.

V. 26. *In Padan Aram*] Except *Benjamin*, which is so plain in the former part of this chapter, as no Reader could mistake it. And so no need of an exception of him to be named.

V. 27. *And Jacob came unto Isaac*] His sons, though borne out of the land of *Canaan*, come with him into the land, whereas *Esa* and his sonnes, though borne in the land, do go out and give place. *Jacob* and his wives, children and family came to him, and removed their habitations thither. Though in all likelihood, living divers yeares in *Canaan* before, and that not far from *Isaac*, he did before this time come to visit his blinde and aged father.

*unto Mamre*] See *Annot. on ch. 13. 18.* and on *23. 2.*

V. 29. *And died*] Long after *Jacobs* return to him, for he lived till the yeare before *Josephs* advancement in *Egypt*, or till the time of his advancement. He being sixty when *Jacob* was borne, and *Jacob* being one hundred and twenty when *Joseph* was advanced in *Egypt*, and one hundred and thirty when he stood before *Pharaoh*, which sixty and one hundred and twenty make up the full life of *Isaac*.

*Esa* and *Jacob* buried him] So *Isaac* and *Ishmael* buried *Abraham*, *ch. 25. 9.*

## CHAP. XXXVI.

Verse 1. **N**OW these are the generations of Esau] *1 Chron. 1. 35.* All this shewes the accomplishment of that Oracle given to Rebekah, *ch. 25. 23.* As also of that temporal blessing wherewith his father blessed him, *ch. 27. 39, 40.* And likewise of the Promise to Abraham, *ch. 22. 17.*

V. 2. *Esau took his wives]* *Cb. 26. 34. 28. 9.* Many here have two names.

*Adah]* Called *Bashemath*, *ch. 26. 34.*

*Abolibamah]* Called *Judith*, *ch. 26. 34.*

*the daughter of Anah]* Called *Beer*, *ch. 26. 34.*

*the daughter of Zibeon]* His Grand-child. And this doth distinguish this *Anah* from another of the name, *v. 20.* who was the brother of *Zibeon*, and so the Uncle of this *Anah*.

*the Hivite]* A Hittite, *ch. 26. 34.* The Hivites comprehended the Hittites under them.

V. 3. *And Bashemath]* Called *Mahalath*, *ch. 28. 9.*

V. 6. *And Esau took]* Had taken before *Jacobs* coming, *ch. 32. 3. 33. 14.*

*and went into the country]* Another country, Mount *Seir*, *v. 8.*

*from the face]* Before *Jacobs* coming, *ch. 32. 3.*

V. 7. *For their riches]* His and his fathers, or else all this removing, though begun as before, yet might receive a full and final accomplishment after *Jacobs* coming, and perhaps after *Isaacs* death. When the riches of the two brethren were more, then that they might dwell together in a land wherein they were but only sojourners; and haply too that *Esau* by this time had already hope to get the possession of the land of *Seir*.

V. 8. *Seir]* So named from a man of that name, *v. 20.* God gave it to *Esau*, *Deut. 2. 5, 12. Josh. 24. 4.*

V. 11. *Eliphaz were Teman]* *Eliphaz* the *Temanite*, *Job 2. 11.*

V. 12. *And Timna]* Sister to *Lotan*, the son of *Seir*, *v. 20, 21.* was married to *Eliphaz* *Esau's* sonne. Thus by marriages and the sword *Esau* got into the rule and possession of Mount *Seir*, *ch. 27. 40. 1 Chron. 1. 36.*

*Amalek]* *1 Chron. 1. 36.* A Duke, *v. 10.* Whence came the *Amalekites*, which were so great enemies to *Israel*, *Exod. 17. 8, 14.*

V. 13. *Reuel]* *1 Chron. 1. 37.*

V. 15. *Dukes]* Leaders or chief Governours, fourteen in number. After they had Kings, *v. 31.* and after that Dukes again, *v. 40, 41, 42, 43.*

V. 16. *Duke Korah]* Omitted among the sons of *Eliphaz*, *v. 11.* and *1 Chron. 1. 36.* nor yet that *Duke Korah*, *v. 18.* he being of another mother.

V. 20. *Seir the Horite]* *Cb. 14. 6.* *Horites* seem to be of the *Hivites*, *v. 2.* for *Zibeon* the *Hivite*, *v. 2.* cometh of this race. Their race is mentioned because of the affinities the *Edomites* made with them, and the *Edomites* being their successors in the land and Government.

V. 24. *This was that Anah]* Mule.] The vulgar *Latine* translates it *Buhea*. Mules ingender nor, but are ingendered by an *He-Affe* upon a mare; against the Law, *Lev. 19. 19.* This *Anah* was father-in law to *Esau*, *v. 2. 29.*

V. 26. *Children of Dishon]* Many following are of two names, *1 Chron. 1. 41, 42.*

*Hemdam]* Or *Amram*, *1 Chron. 1. 41.*

V. 27. *Akan]* Or *Fakan*, *1 Chron. 1. 42.*

V. 28. *Dishan]* And *Dishon*, distinct persons, *v. 21, 28. 1 Chron. 1. 38, 42.*

V. 30. *Among their Dukes]* That is, *Dukedomes*. For these seven sons of *Seir* had their *Dukedomes* at one time in several places, being all brethren, the sons of *Seir*, *ver. 20, 21.*

V. 31. *And these are the Kings]* The accomplishment of the Promise to *Abraham*, *ch. 17. 16.* For Kings to proceed from *Sarah*. Thus *Esau* after his Dukes, *v. 15, 16, 17, 18, 19* had of his posterity eight Kings, which bare successively a golden scepter, whiles *Jacobs* posterity was in servitude, under a rod of iron in *Egypt*.

*Before]* Before *Moses* time; for he was King in *Jeshurun*, *Deut. 33.*

V. 32.] These Kings being borne in several places, of several kindreds, and reigning most in several Cities, must therefore reign, not by succession, but by election or tyranny.

V. 37. *Of Rehoboth]* A City builded by *Nimrod*, *Gen. 10. 11.*

*by the river]* *Euphrates.*

V. 40. *And these are the names of the Dukes]* From Kings they come down to Dukes again, eleven here named, which haply might be Dukes in several places, all at one time. The Dukes of *Edom* are mentioned, *Exod. 15. 15.* at the *Israelites* coming out of *Egypt*. And the King of *Edom*, mentioned a little before the end of their forty years being in the wilderness. *Numb. 20. 14.* and that may be haply the last King *Hadar*, *v. 9.* of this chapter. If these eleven Dukes were to be counted in succession one after another, then must *Moses* here by the spirit of Prophecie foretell their names and dignities, which did succeed when he was dead.

V. 41. *Abolibamah]* And *Timnah* likewise, *v. 40.* before the names of women, *v. 12, 14.* are here the names of men.

*the father of the Edomites]* Of *Edom*, from the red potage, and his red haire too, *ch. 25, 25, 30.*

## CHAP. XXXVII.

Verse 2. **T**He generations of Jacob] The story of things that did befall him, *chap. 6. 9. 25. 19.*

*Joseph being seventeen years old]* And *Jacob* then one hundred and seven, *Joseph* nourished him seventeen yeares in *Egypt* before he died.

*was feeding the flock]* Not idle, but a shepherd himself.

*with the sons of Bilhah]* The sonnes of the Handmaids sorted together, and *Joseph* with them rather then with *Leah's* sons, for safety against envie and emulation. And specially in safety with *Bilhah*, *Rachels* handmaid.

*their evil report]* Of their injurious usage of him, or of their evil conversation.

V. 3. *More then all]* More then any of them all.

*sonne of his old age]* He was upon ninety at the birth of *Joseph*, and now one hundred and seven; *Benjamin* was now but about three or foure yeares old, and not come yet to any proof to gain so much of his fathers affection.

*of many colours]* So *Tamar* had, and Kings daughters used them that were Virgins, *2 Sam. 13. 18.* A signe of *Jacobs*

cabs love, an] object of his brethrens envie.

V. 4. *More then all his brethren*] There appeared in him presages of vertuous acts and great employments.

V. 5. *Dreamed*] See *Annot.* on *ch. 20. 3.*

*sold it*] Gods special Providence was in it, causing him thus to reveal his dreames.

V. 7. *And made obeisance to my fles*] For come it was that they went down into Egypt, and there did obeisance to Joseph. *ch. 42.*

V. 8. *Reign over us*] They apply it to themselves, as the Midianites did, *Judg. 7. 13, 14.*

*made obeisance to me*] Twice, as Pharaohs dreams, *chap. 41. 25, 32.* see it accomplished, *ch. 46.*

V. 10. *And his father rebuked him*] Partly through ignorance, and partly in policy to abate the hatred of his brethren, *v. 11.*

*and thy mother*] Stepmother, *Leah*; *Rachel* being dead at this time undoubtedly.

V. 11. *Observed the saying*] Seeing the dream was doubled, and that excellent gifts and graces of mind and body, appeared in Joseph, *Luke 2. 19, 51.*

V. 12. *In Shechem*] Which was from Hebron, where his father and Grandfather were, *v. 14.* about fixty miles, *ch. 35. 27.* This the place, where not foure yeares ago they committed that massacre. And ever since likely the lesse inhabited, and so more fit for pasturage, and freer from danger, the terrout of God being still upon the neighbouring places. Haply in that place bought, *ch. 33. 19.*

V. 14. *Well with thy brethren*] Minding haply the massacre they had made there, and their possibility of danger by it.

V. 16. *I seek my brethren*] His fathers care in sending, and his in seeking, do aggravate his brethrens sin and cruelty against him.

V. 17. *And found them in Dothan*] Josephs obedience stretched further then his fathers words, to his fathers mind. About eight miles distant from Shechem Here afterwards was a City where *Elizans* was, *2 Kings 6. 13.*

V. 18. *They conspired*] They quickly conclude out of their fore-conceived malices, so, *Luke 20. 14.*

V. 19. *This dreamer*] A nick-name in scorne. And so best men are used.

V. 20. *Slay him, and we will say*] One sin draweth on another.

*some evil beast*] As, *1 Kings 13. 24.* *2 Kings 2. 24.* They will do a beastly act, but not own it.

V. 21. *Reuben*] The eldest, *ch. 42. 22.* He the eldest might most hate Josephs Sovereignty; he did it with an intent to deliver him to his father again, *v. 22.* it may be to make some amends to him for his incest with *Bilhah*. Sinful all the sons of Jacob, sinful the Church.

V. 23. *Strip Joseph*] He besought them in the anguish of his soule, *ch. 42. 21.* *Mat. 27. 28.*

V. 24. *No water*] *Jer. 18. 6.* *Zech. 9. 11.*

V. 25. *To eat bread*] *Exod. 18. 12.* without remorse for it, they make much of themselves, and little regard the afflictions of Joseph, *Amos 6. 6.* Their consciences were asleep.

*Ismaelites came from Gilead*] From Arabia; or East from Jordan, by Dothan towards Egypt.

*Gilead*] A place of merchandise, *Jer. 8. 22.* *22. 6.* *46. 11.*

V. 26. *What profits*] A good querie to pose our selves when we are about to sin. Profit would arise by selling him, *Mat. 16. 26.* *Rom. 6. 21.*

V. 27. *Sell him*] Ancient and usual to sell men, *Exod. 21. 21, 16.*

*Ismaelites*] *Ch. 39* Called also *Midianites*, *v. 28.* and *Medanites*, *v. 36.* *Medan* and *Midian* brethren, *25. 1, 2.* a mixt company of Merchants, both *Ismaelites* by *Hagars* sonne, and *Midianites* of *Keiurabs* sonne, *ch. 25. 2.* both dwelling in Arabia; so, in *Judg. 8. 22, 24, 26.*

V. 28. *Drew up*] in Reubens absence.  
*for twenty pieces of silver*] Twenty shekels, i.e. shillings, and 3 d. a piece more, 1 li. 5 sh. See *Annot.* on *ch. 23. 16.* Joseph here may many wayes be a type of Jesus; sold for thirty pieces.

V. 29. *And he rent his clothes*] He was absent when Judahs counsel was followed, *v. 26, 27.* And likely he absented himself of purpose, that he might, as now he did, go some secret way to the pit to deliver him, *v. 22.* missing him, he rent his clothes, as custome then was in like cases of great and grievous sorrow, to shew the brokennesse of their heart, what little care or comfort they took of any thing in that passion. Examples are many of the like, *v. 34. ch. 44. 13.* David commands it to Joab and the people in their mourning before *Abner*, *2 Sam. 3. 31.*

V. 30. *The childe is not*] Not in the pit, nor alive, *ch. 42. 13, 36.* *Jer. 31. 15.* Yet after he knew all, he consents to conceal the sale of him from his father.

*and I, whither shall I go?*] Of me the eldest my father will require him. And I have so greatly offended him already, *ch. 35. 22.* So, *2 Sam. 13. 13.*

V. 32. *sent*] By messengers.

*and they brought it*] The messengers.

V. 34. *Jacob rent his clothes*] Isaac was alive, and no doubt mourned too.

*put on sack-cloth*] Here first mentioned. A ceremony of sorrow much practised afterwards by Gods people, and by the *Ninevites* themselves, *Jonah 3. 5.* Hercunto were sometimes added earth and ashes on the head.

*and mourned*] Washed the bloody coat of his son with his teares.

V. 35. *And all his sons*] That plotted this sorrow, pretended sorrow themselves; and would never lessen his sorrow by confessing the sale.

*and all his daughters*] Dinah and his sons wives.

*but he refused to be comforted*] Infirmitie in Jacob. This aggravates his sons sin.

*into the grave*] The word signifieth the state of the dead, without any reference to pain or anguish. Jacob here meant not a grave properly, because he thought Joseph to be torne of wilde beasts, much lesse dreamed he of a *Limbus Patrum*, and least of Hell or Purgatory, Joseph being so good a sonne. Usually the word signifies a grave. As death is appointed for all men, so is this *Sheol*, *Psal. 89. 48.* *Ecc. 9. 10.* Job desired to be hid in *Sheol*, *Job 14. 13.* *Gen. 42. 38.* *44. 29, 31.* *Psal. 16. 10.*

V. 36. *An Officer*] Eunuch. Such came to be great Officers in Courts of Kings, Chamberlaines, &c. and so the word came to be a word of Court-honour, *ch. 40. 2.* and so given to some that were not gelded; as to *Potiphar* here, who had a wife, *ch. 39. 7, 9.* The Law is against such, *Deut. 23. 1.*

*Captain of the guard*] A Provost-Marshal, *2 Kings 25. 8.* *Gen. 40. 3.*

## CHAP. XXXVIII.

Verse 1. **A**T that time] Or in that time not of Josephs selling into Egypt. For between that time and Judahs going into Egypt with his father Jacob, were but twenty two or twenty three years. Joseph being sold at seventeen yeares old; and all coming down when he was forty yeares old. And within the compasse of those twenty two or twenty three years, Judahs marriage with the daughter of Shuah, and the begetting of Pharez upon Tamar his daughter-in-law, and Pharez his begetting of Hezron and Hamul could not possibly be done. Judahs marriage then must needs precede the story of Josephs sale; and Er his eldest sonne must needs be about ten yeares old at that time. The rest, and so the most of the story in this chapter, fell out after the selling of Joseph into Egypt.

went down from his brethren] Not before he left Laban, though some reject not that opinion; but before Dinahs ravishing, yea, speedily upon his first coming into Canaan. They that make Judah to be born in the beginning of the 14th year of the latter seven of Jacobs service, & so but three or four yeares older then Joseph, and but forty three or forty foure when he came with his father into Egypt, they find him by that account to be but ten yeares old when he first came into Canaan, and thereupon defer his marriage till two or three yeares after, and so straiten the times for the births of his off-spring before they all went into Egypt, which howsoever the great Annotations miscast it upon this place, must needs run thus, viz. that Judah at twelve or thirteen married the daughter of Shuah, two or three yeares after his coming into Canaan; and in three yeares after had Er, Onan and Shelah. That Er at twelve married Tamar, that foure yeares were spent in the matters of Onan and Shelah, and Judahs begetting Pharez, and Zerah of Tamar, to the time of the birth of Pharez: that Pharez at twelve married, and in two yeares had Hezron and Hamul. All which do make up but thirty three or thirty four yeares, which is the full time between the first coming of them all into Canaan, and their going down into Egypt, as clearly appears by the severall periods of Josephs age; he being six or seven yeares old when they all left Laban, and forty when they all came down unto him into Egypt. But the other opinion which makes Judah to be borne in the fourth yeare of the first seven of Jacobs service, and so to be ten yeares older then Joseph, and fifty yeares old when he with his father came into Egypt, doth give fairer way to the course and times of the story thus, viz. Judah at sixteen yeares old, comes into Canaan, and speedily marries the daughter of Shuah. In the next yeare hath Er. Er marries Tamar at fourteen. After which foure yeares are spent in the matters of Onan, of Shelah, and till the birth of Pharez, begotten by Judah after the death of his wife, upon the body of Tamar, and Pharez at thirteen yeares old marries, and in two yeares hath Hezron and Hamul, and then all go down into Egypt. And all this within the fifty yeares of Judahs age.

Adullamite] Adullam, a city that fell afterwards to the tribe of Judah, Josh. 12. 15. 15. 33, 35. had a King was seared in a valley, David fled to a cave here, 1 Sam. 22. 1. 2 Sam. 23. 13.

V. 2. Canaanite] Contrary to the wills of his Grandfather and great Grandfather, ch. 24. 3. 27. 46. 28. 1.

Shuah] The name not of Judahs wife, but of her father, v. 12. 1 Chron. 2. 3.

V. 3. He called] The man names the child.

V. 4. She called] The woman names. And so, v. 5.

Chezib] Likely Achzib, Josh. 19. 29. 15. 44. signifies lying, and thereto the Prophet alludes, Micah 1. 14.

V. 7. Was wicked in] What wickednesse is not set down, but heinous sure in kinde and degree.

slaw him] Shortly after his marriage, how or by what meanes is not set down, ch. 46. 12. Numb. 26. 19. 1 Chron. 2. 3. In some extraordinary remarkable manner by sudden vengeance.

V. 8. And marry her and raise up seed] This before Moses time. After a Law made for it, Deut. 25. 5, 7, 9. And in want of a brother, the next Kinsman was to do it, Ruth 3. 9. 4. 6, 7. But forbidden in case the brother left any issue before he died, Lev. 18. 16. 20. 21.

V. 11. Remain a widow at thy fathers house] Lev. 22. 13. Left she should entice Shelah.

till Shelah] Yet he minded it not, v. 14. 26.

lest he die] Conceiving something amiss of Tamar, upon an evil surmise, as if some unluckinesse followed her.

V. 12. In processe of time] The dayes were multiplied, yet long it could not be: but surely after the deaths of Er and Onan, because after his fit of mourning for her death, he soon lies with Tamar.

sheep-shearers] Then they used to have feasts, 1 Sam. 25. 8, 11. So he went to make merry after his mourning.

Timnath] A City in the Philistines country, which after fell to the lot of Judah, Josh. 15. 20, 57. There Sampson took a wife, Judg. 14. 1.

V. 14. Widowes garment] Some mournful guise and habit, to notifie her estate. An ancient and lawful practice.

in an open place.] So whores used, Prov. 7. 12. 9. 14. Jer. 3. 2. Ezech. 16. 25.

grown, and she was not given] Some suitable time must be allowed to this which will hardly stand with that opinion of Judahs not marrying till he had been three yeares in the land of Canaan.

V. 15. Because she had covered her face] A veiledid serve for Modesty, ch. 24. 65. But here it was that Judah might not know her. And likely to the same purpose she used whispering, or changed her voice and tone. See, Annot. on b. 29. 25.

V. 16. What wilt thou give me] Ezech. 16. 33. Deut. 18. Micah 1. 7.

23 V. 17. Pledge] Hebrew Erabon, whence the Greek Arrhabon, and the Latine Arrhabon. This she did for her future security. v. 24, 25.

V. 18. Thy signet] Luke 15. 22. Jer. 22. 24.

came in unto her] In some secret place by, and near.

conceived by him] Being now about thirty foure yeares of age. The great Annotators reckon him now to be about thirty yeares of age; and yet by the grounds of their own reckoning, he must needs be twenty nine at the marriage of Er; marrying himself at fourteen, and his eldest sonne Er likewise marrying at fourteen; which how they will agree together let the Reader judge. See their Annot. on ch. 38. 1. yet of Judah by this conception come the Jewes, who brag they were not borne of fornication, John 8. 41. yea, our blessed Saviour sprung from this race, Mat. 1. 3. He will not reject great sinners.

V. 23. *Left we be shamed*] Shameful was the sin of fornication among the Heathen.

V. 24. *Let her be burnt*] For adultery, as being betrothed and belonging to *Shelab*. Thus the Heathens condemned adultery, *Jer. 29. 22, 23*. And so *Moses* Law after, *Deut. 22. 23, 24*. condemned there to be stoned. And a Priests daughter for fornication to be burnt, *Lev. 21. 9*. *Judah* here takes upon him, as if he had power of life and death over those that belonged to his family, as *Tamar* did though now in her fathers house; or at least, he shewes the eagerness of his desire against her, if his meaning were, but to have her carried before the Magistrate, and be so punished by burning, according to the Law of the country. However, he was desirous to be rid of her, for his sonne *Shelabs* sake: and bewrayes his own partiality in his owne sinne, and inhumane cruelty in thus judging her to fire, and the fruit in her wombe yet unborne, and that before he heard what she could say for her self, never minding how unjustly he had dealt with her, in not giving her to *Shelab* to wife. Thus, *2 Sam. 12. 5, 7*. *Rom. 2. 1*.

V. 25. *When she was brought forth*] To execution, or rather to prison or trial.

*she sent*] To stay his proceedings, and haply to smother it before it came to a publick hearing.

*the signet, and bracelet, and staffe*] Thus she convicts him by his owne lease, and beats him with his owne staffe.

V. 26. *And Judah acknowledged*] His repentance, else he might have pleaded against these tokens many wayes, by many excuses, to have freed himself.

*more righteous then I*] Aggravates his own fault. In many things both faulty, and in some things each of them more faulty then the other. He was the cause or occasion of her sin.

*and he knew her again no more*] It had been incest. His repentance. To sin no more is true repentance, *Job 34. 31, 32*. Though *Judah* were young now, yet we read not of any more of his children after, so that it seems he married not again, or had no children by his second wife, *ch. 46. 12*. *Numb. 26. 19, 20, 21, 22*. *1 Chron. 2. 3, 4*. *Shelab* was after married, and likely to *Tamar*, *Numbers 26. 20*.

V. 28. *Put out his hand*] Dangerous labour for her sin, *ch. 25. 26*.

*a scarlet thread*] Discerning there were twins, as a skilful midwife might do, and intending to mark the first borne.

V. 29. *This breach be upon thee*] Thou hast made it, and thou shalt beare the name of it. As these twins, so *Jacob* and *Esau* may be said to strive for the birth-right in the wombe.

*Pharez*] *Ruth 4. 12*. *Mat. 1. 3*.

V. 30. *Zarab*] Signifies risen or sprung up, as the Sun is said to rise. In the birth of these two brethren, the state of the two Churches of Jewes and Gentiles may be considered, as in a figure, the Jew drawing back his hand by unbelief, *Rom. 10. 3*. and after the fullness of the Gentiles is broken forth and come in, then he coming forth last of all, *Rom. 11. 11, 12, 24, 25, 26*.

## CHAP. XXXIX.

Verse 1. *To Egypt*] For their preservation, *chap. 45. 5, 7*.

V. 2. *And the Lord was with Joseph*] *V. 3. 21. Acts 7. 9, 10* *Psal. 91. 15*.

*in the house of his Master*] Gods blessing went along with him. His Master employed him at home in the house, and not in more servile businesses abroad. No doubt he soon got skill in the Egyptian language, to enable him to it.

V. 3. *His Master saw*] By the effects. Thus the Heathen acknowledge a divine Providence, *ch. 30. 17*.

V. 4. *Found grace in his sight*] *V. 21*, though none in his brethren, *Nehem. 2. 4, 5*.

*Overseer*] Steward, *Prov. 17. 18. 14. 35. 17. 2*.

*all that he had*] So fully trusted him, his worth and fidelity.

V. 5. *For Josephs sake*] The benefit of a religious servant, *Psal. 1. 3*.

V. 6. *Save the bread which he did eat*] A proverbial speech, noting his ease and security, and his trust reposed in *Joseph*, *v. 23. ch. 43. 32*. the Egyptians might not eat bread with the Hebrewes, as being shepherds.

*a goodly person*] Here beauty and grace do meet. So in *David*, *1 Sam. 16. 12*.

V. 7. *Cast her eyes*] Beauty a dangerous object to a wanton eye, eyes full of adultery, *2 Pet. 2. 14*. lustful looks condemned, *Mat. 5. 28*. *Job* makes a Covenant with his eyes, *Job 31. 1*.

*lie with me*] Impudency, though haply she spake not so broad at first, *Prov. 7. 13, 18. 6. 26*.

V. 9. *How then can I*] The godly cannot consent to sin, *1 John 3. 9*. the wicked cannot cease from sin, *2 Pet. 2. 14*.

*great wickednesse*] Adultery a great wickednesse. The suspicion of it raiseth jealousy and rage, *Prov. 6. 34, 35*. It is a kinde of sacrilege in a godly person, *1 Cor. 6. 19*.

*against God*] It had been great ungratefulnes to his kinde Master. Yet the feare of God was the chiefeest reason to withhold him.

V. 10. *Day by day*] Importunity joyned with impudency.

*he hearkened not*] Perseverance in the resistance of sin.

*or to be with her*] Appearances and occasions of sin are to be shunned, *1 Thes. 5. 22. 1 Tim. 5. 14. Prov. 1. 15. 5. 8*.

V. 12. *Caught him by the garment*] So unruly a thing is lawlesse lust: makes such a woman impudently offer to commit a rape upon a man.

*he left his garment*] Stayes not to parley with her.

*got him out*] *v. 15 Eccl. 7. 6*.

V. 14. *The men of her house*] *V. 11*. Those few that were about the house.

*See*] Shewing the garment.

*an Hebrew*] She so names him in contempt, *chap. 43. 32*.

*to mock us*] To cause us to be mocked; by his dishonest attempt to cause us to be disgraced. Or she will seem to speak modestly in a pretended attempt of ravishment. And thus raging lust turnes to raging hatred, yea, though

though satisfied, as in *Amnon*, 2 *Sam.* 13. 15.

*to lie with me*] A loud lie. Thus sin is seconded with sin, and the guilty charge the innocent. Thus the blasphemous Jewes charge Christ with blasphemy. Papiſts call us Hereticks, 1 *Kings* 18. 17.

V. 16. *Her Lord*] The ſoveraignty of husbands, and ſubjection of wives.

V. 17. *Which thou haſt brought*] She layeth the fault upon him, that to quit himſelf to her, he may lay more rigour upon *Joſeph*.

V. 20. *Into priſon*] Dungeon, *ch.* 40. 15. 41. 14. *Pſal.* 105. 18, 19. without examining the matter, or hearing *Joſeph*, or at leaſt not believing him, and his true pleading for himſelf, and not willing to have the blame and ſhame lie upon his wife, and ſo upon him.

V. 21. *And gave him favour*] After a time, *Pſal.* 105. 18, 19.

*of the Keeper of the priſon*] Chief Goaler, perhaps under *Potiſphar*, *ch.* 40. 4. Captain of the Guard. Likely *Joſeph* might declare the matter, and cleare his innocency to him, which he might not be ſuffered to do to his Maſter. And *Potiſphar* by his officers relation, might begin to be better perſwaded of *Joſeph*, and to ſhew him favour.

V. 22. *He was the doer of it*] Not as a drudge to do every ones work, but as a Ruler, that all things there were done by him, or his direction. Thus, though many Archers had ſhot at *Joſeph*, yet his bowe abode in ſtrength, and the armes of his hands were made firme, by the hands of the mighty God of *Jacob*, *ch.* 49. 23, 24.

## CHAP. XL.

Verſe 1. *Butler*] V. 13. *Nehem.* 1. 11.

V. 2. *Officers*] Hebr. Eunuches. See, *Annotations* on *ch.* 37. 36.

V. 3. *Put them in ward*] The fickle ſtate of Favourites and Courtiers.

*in the houſe of the Captain of the guard*] Likely the ſame *Potiſphar*, *ch.* 37. 36. 39. 1, 20.

*into the priſon*] Tower or round priſon, dungeon, *v.* 15. *ch.* 39. 20. 41. 14.

V. 4. *Charged Joſeph with them*] *Potiſphar*, if he be this Captain now thinks better of *Joſeph*, and intruſts him, likely upon that relation of his chief officer, *chap.* 39. 21, 22, 23.

V. 5. *And they dreamed*] See *Annotations* on *chap.* 20. 3.

*according to the interpretation*] No vain dreams, as the interpretation ſhewed, *v.* 12, 18, 21, 22. 41. 11, 12.

V. 6. *Sad*] So dreams ſent of God uſe much to affect men, *ch.* 41. 4. *Dan.* 2. 1, 3. *Mat.* 27. 19.

V. 8. *We have dreamed a dream*] Each his own dream, not both one.

*no Interpreter*] Being priſoners we cannot go to the Sooth-ſayers, *ch.* 41. 8. *Dan.* 4. 7.

*be'long to God*] Not to your wizards, *ch.* 41. 16. *Dan.* 2. 27, 28, 18, 19, 23, 47.

*tell me*] He findes by the inſtinct of Gods Spirit that he ſhould be able to interpret their dreames, through an extraordinary gift given him. Though *Joſeph* was bound, yet Gods Word and gift to him was not bound, 2 *Tim.* 2. 9. Before he was a dreamer, *ch.* 37. 5, 9, 19. Now an Interpreter.

V. 12. *They are*] They ſignifie, *ch.* 41. 26. [So, *Mat.* 26. 26, 28.

V. 13. *Within three dayes*] V. 20. The three branches might as well have ſignified three weeks, moneths or years, but for Gods revelation to *Joſeph*.

*lift up thine head*] Summe up and reckon thee, as, *Exod.* 30. 12. *Numb.* 1. 2. 26. 2. and promote thee to thy former place of office and honour, as, *Jer.* 52. 31. This ſhall *Pharaoh* do when he ſhall take ſurvey of his family and officers.

V. 14. *Think on me*] Therefore *Joſeph* knew not the time, means and manner of his own deliverance. God in his wiſdom did not reveal that unto him. So, 1 *Kings* 13. the man of God knew not his own miſhap, by means of the old falſe prophet, *Gen.* 46. 27.

*make mention of me*] *Joſeph* is careful to uſe the means for his delivery.

V. 15. *Stollen away*] To conceal his brethrens fault, And yet ſtollen from his father and ſold, *Ex.* 21. 16.

*Land of the Hebrewes*] *Canaan*, wherein the poſterity of *Abraham* the Hebrew dwelt, *ch.* 14. 13. And to whom by Gods Promiſes it belonged, called the Holy Land, *Zech.* 2. 12. Thus *Joſeph* ſhewes his faith.

*have I done nothing*] Innocency protects not againſt miſchief, yet may be pleaded, as here, *John* 10. 32. *Acts* 24. 12, 13, 20. 25. 10, 11. *Job* 31. *Pſal.* 7. 3. 26. 1. *Dan.* 6. 22.

V. 16. *White baskets*] Of which holes, that is made of white twigs, with holes as net-work.

*uppermoſt*] Of the three baskets, nothing mentioned in the two lower baskets.

V. 19. *Lift up thine head*] Reckon thee; as, *ver.* 13, 20.

*from off thee*] Likely cut off thy head, and after hang thy body on a tree.

*and the birds ſhall eat*] The Jewes were to bury him the ſame day, *Deut.* 21. 22, 23. The Egyptians and many Gentiles ſuffered them to hang many dayes. *Joſeph* deales truly and plainly with the Baker. So ſhould Phyſicians do, and ſuch as attend the ſick.

V. 20. *Birth-day*] So *Herod* kept his with a feaſt, *Mar.* 6. 21. Lawful in it ſelf ſo it be kept without vanity, exceſſe, ſuperſtition and prophaneneſſe. And ſo for Eccleſiaſtical Feſtivities, if there be no errour committed in the manner and end of their celebrations.

V. 22. *Hanged*] On his birth-day, having occaſion thereby to take notice of his chief officers.

V. 23. *But forgot him*] Forgot his miſery, and unthankful for his interpretation, *Ecc.* 9. 15, 16. *Amos* 6. 6. Thus *Joſeph* tried ſtill two yeares longer, *ch.* 41. 1. until the time his Word came, *Pſal.* 105. 19.

## CHAP. XLI.

Verſe 1. *Two full yeares*] After that, *ch.* 40. 19. There is no certainty how long *Joſeph* was in priſon, in what yeare firſt put in. He waited patiently upon God in long afflictions for his deliverance.

*by the river*] *Nilus*, or ſome river drawn from it, *Deut.* 11. 10, 11. This waters *Egypt*, and makes it fruitful without raine, *Zech.* 14. 18.

V. 2. *Out of the river*] Out of *Nilus* comes plenty and dearth, according to the heights of the riſing of it. *Plin. nat. hiſt.* l. 5. c. 9.

*Kine*] Kine and corne are the two chief ſuſtenances of man.

V. 5. *Seven eares of corne upon one ſtalk*] Signe of great plenty. V. 6.

V. 6. *Blasted with the East-winde*] Strong and drying to blast the fruits, *Ezech. 17. 10. 19. 12.*

V. 7. *A dream*] That stuck by him : dreames the occasion of his fall ; and dreames the occasion of his rising.

V. 8. *His spirit was troubled*] *Ch. 40. 6. Dan. 2. 1. 3.* Gods Power to scare men, even Kings, with dreames, *Job 7. 17.*

*Magicians*] *Exod. 7. 11. Dan. 2. 2. 5. 7.* Strong illusions of Satan, that wrought men to such deceits, and strong conceits of the power of Magicians, *Dan. 2. 2. 4. 5.* If Atheists confesse a devil and devillish divinations, there must needs be a God and divine revelations.

*wise men*] *Mat. 23. 34.* Philosophers among the Greeks, *Acts 17. 18.*

*none that could interpret*] So, *Dan. 2. 10. 5. 8.* Thus God maketh the wisdom of their wise men perish, *Esay 29. 14. 44. 25. 19. 11. 12. 13.*

V. 9. *I do remember my faults this day*] Courtier-like complements to prevent suspicion in the King, lest he should think he grudg'd as unjustly punished in his imprisonment. This was rather to please Pharaoh, then to please Joseph. Gods Providence in it, that he mentions not Joseph, till the Magicians had been tried.

V. 13. *Me be restored*] He, that is, the regal Majestie restored me.

V. 14. *Brought him hastily*] *Psal. 105. 20. Dan. 2. 25.* The wicked seek to the Prophets and People of God in their necessity.

*dungeon*] There haply he was then, as overseeing the rest in that place.

*shaved himself*] Polled himself in a seemly sort. He had let his haire grow, it seems, in signe of sorrow, as, *2 Sam. 19. 24. Mephibosheth* did. Now he trims himself; being to go before the King. To have all haire away were unseemly, *Jer. 41. 5. 2 Sam. 10. 4. 5.* The middle way is commanded the Priests, *Ezech. 44. 20.*

*raiment*] His prison-weeds, *Esther 4. 2.*

V. 16. *Not in me*] *Dan. 2. 28.*

*an answer of peace*] So Joseph wished, hoped, and haply foresaw. It is an appreciation of such an answer, as might quiet his troubled minde concerning his dream.

V. 21. *Still ill-favoured*] Such are wicked men, *Esay 9. 20.* The godly otherwise, *Psal. 37. 19.* neither earing nor harvest, *ch. 45. 6.*

V. 26. *Are*] Signifie, Joseph before a Dreamer, now an Interpreter.

V. 32. *Doubled*] Here God teacheth the reason, why things are sundry times repeated in the Scriptures.

V. 33. *Let Pharaoh look out*] Meanes must be used. Joseph gives this counsel not rashly, but by the guidance of Gods Spirit, by this meanes and occasion to fulfil that, *ch. 37. 7. 9.*

V. 34. *Officers*] Overseers, Bishops, [so the Bishops of the Army, *Numb. 31. 14. 2 Kings 11. 16.* Bishops of the works, *2 Chron. 34. 12. 17.* So among the Priests and Levites, *Numb. 4. 16. Nehem. 11. 9. 14.* So, *1 Tim. 3. 1. 2.*

*the fifth part*] Likely other great men would be buyers and storers, by Josephs example. Thus counsels he to provide against the time of want, as in the example of the Pilmire, *Prov. 6. 6. 7. 8. Luke 16. 9.* This fifth part was for the King, *ch. 47. 14.* Taken up most likely by way of tribute partly, and partly by purchase ; and upon his charge put into his granaries. The other foure parts were abundantly sufficient in those yeares of plenty.

V. 37. *Was good*] *Acts 7. 10. Prov. 20. 12. Psal. 105. 22.*

V. 38 *The Spirit of God is*] *Dan. 4. 6. 5. 11.* This Pharaoh grounds upon his Prophetical interpretation. He speaks as an Heathen, naming gods plurally. So, *chap. 31. 53.*

V. 40. *Over my house*] *Psal. 105. 21* So, *Dan. 2. 46. 47. 5. 29.* So, *1 Kings 8. 3. 2 Kings 18. 18. Luke 12. 42.* Men fitly and fully qualified and gifted should be made Officers, *Numb. 11. 17. Acts 6. 3.*

*according unto thy word shall all my people be ruled*] Hebr. is, At thy mouth shall all my people kisse. That is, at thy Commandment. (So, *Job 39. 30. Numb. 9. 20. Luke 19. 22. Gen. 24. 57.*) they shall kisse or apply the hand to the mouth. (as, *Job 31. 27.*) in signe of honour and obedience, as, *Psal. 2. 12.* so Samuel kisted Saul, *1 Sam. 10. 1. 1 Kings 10. 18. Hos. 13. 2. Prov. 24. 26.* Thus Joseph was honoured and ou horized, *Psal. 105. 22. Acts 7. 10.* they kisted the commands that came from his lips, which imports a submission, and that rather of affection and delight then of compulsion and fear.

V. 41. *See I have set thee*] See, respecting the ornaments and ceremonious signals, whereby this honour was conferred unto him. Thus God bringeth low, and lifteth up, &c. *1 Sam. 2. 7. 8. Psal. 113. 7. 8.*

V. 42. *Took off his ring*] An Ensigne of honour and authority, *Esther 3. 10. and 8. 2. Luke 15. 22.* Hereby to publish under the Kings seale such Orders and Commands as Joseph would.

*of fine linnen*] Egypt was famous for fine linnen, *Prov. 7. 16. Ezech. 27. 7.* it signifies also bysse or silk, *Ex. 25. 4. Apoc. 19. 8. 14.* The weare of great personages, *Prov. 31. 22. Ezech. 16. 10. Luke 16. 19.*

*a gold chaine*] *Prov. 1. 9. Ezech. 16. 11.* Thus, *Dan. 5. 7. 16. 29.*

V. 43. *Second chariot*] *2 Chron. 35. 24.* As Mordecai riding on the Kings horse, *Esther 6. 8.* Thus Joseph the second man in the Kingdome, Daniel made the third, *Dan. 5. 19.*

*Bow the knee*] Abrech, kneel down, as to the father of the King, *ch. 45. 8.*

V. 44. *I am Pharaoh*] I am King, and will be ; and assure as I am Pharaoh, to sure without thee, thy advice, and authority, not the least thing shall be done in matter of Government ; no man shall do anything, or go any whither.

V. 45. *Zaphnath-Paaneah*] A Revealer of secrets, *Dan. 1. 7. Gen. 17. 5.*

*of Potipherah Priest of On*] To distinguish him from that Potiphar, *ch. 37. 36. 39. 1.* who dwelt in Memphis the royal City.

*Priest*] Or Prince, *Exod. 2. 16. 18. 1.* Both offices concurred in one person, as was the manner of those times and places. See *Annotat. on chap. 14. 18.* This name given to the sonnes of David, *2 Sam. 8. 18.* and expounded, *1 Chron. 18. 17.*

*of On*] Called also Aven, *Ezech. 30. 17.* in Greek Heliopolis, the City of the Sun, perhaps now Damietta. Josephs marriage here cannot be an example or rule to us, except where all reasons, and circumstances, and warrants are alike, by reason of the prohibitions and perils set down in Scripture. The Israelites forbidden to marry with the Canaanites, *Exod. 24. 16. Deut. 7. 3. 4. 1 Kings 11. 1. Nehem. 13. 26.* Forbidden to Christians, *2 Cor. 6. 14. &c.* But for Joseph there was no other in the land, and he might not desert his charge and dignity, whereto God had called him for the preservation of his Church, to go seek a wife elsewhere : neither know we what instinct or dispensation

he might have from G<sup>d</sup>. As the like might be in *Esters* marrying with *Ahasuerus*.

V. 46. *Thirty yeares old*] At this age *Jesus Christ* entered into his publick Ministry; so *John Baptist*; so the *Levites*, *Numb* 4. 3. And *David* began his reign, but not *Ezekiel* his Prophecie. This notation of *Josephs* age, here gives much light to many passages in this history of *Jacob* and his sonnes; there are thirteen yeares since he was sold *ch* 37. 2.

V. 51. *And all my fathers house*] My injuries and molestations there; not his filial affection, whereby he might humbly privily enquire in the thirteen yeares afore, and afterwards also of his fathers welfare, ere his brethren came down, and yet wait for the most fit opportunity of fulfilling the dream.

V. 54. *In all lands*] Round about, as *Canaan*, *Arabia*, &c. So, *Luke* 2. 1.

V. 55. *Cried to Pharaoh*] As the woman, *2 Kings* 6. 26. *Joseph* would do but as *Pharaoh* directed.

V. 56. *Sold*] *Prov* 11. 26.

V. 57. *And all countreys*] Neighbouring.  
to *Joseph*] *Ch* 45. 5. 50. 20. *Psal* 105. 16, 17.

## CHAP. XLII.

Verse 1. *Saw*] Heard, *v* 2. so the people saw the voices, *Exo* 1. 20. 18. *Jacob* was as much assured of it as if he had seen it. And one eye-witness is of more credit then many eare-witnesses. And likely he saw it too by many *Canaanites* that bought and brought corne out of *Egypt*, *Acts* 7. 12.

cor] The word for corne signifies also breaking.

why] So negligent, or as men amazed helpless, *Acts* 7. 11. gaze, as men destitute of counsel. Famine is a terrible thing, *2 Kings* 6. 25. *Deut* 28. 57. *Lam* 4. 10. *Esay* 9. 20. A famine in *Canaan* in the dayes of *Abram*, *ch* 12. 10. of *Isaac*, *ch* 26. 1. and now in *Jacobs* time, and, *Acts* 11. 28. Gods servants subject to common calamities, yet God provides for them, *Psal* 37. 19.

V. 2. *Get you down*] *Egypt* lay lower then *Canaan*, *ch* 45. 13. 9.

V. 4. *But Benjamin*] *ch* 37. 1. 35. 18. 42. 38.

V. 6. *Governour*] *Psa* 105. 22. Of the Hebrew word *Shal-let* and *Shil on*, is made in *Arabick* Sultan, a title whereby the chief Governours of *Egypt* and *Babylon* are still called.

and he it was that sold] Likely his Officers to the Natives. But himself to Forreigners, that by sisting them he might informe himself of any danger to the land, to prevent it of any meanes of good to the land, to advance it.

bowed down] So fulfilling his Prophetick dream, *ch* 37. 7, 8, 9. So, *ch* 43. 26, 28. 44. 14. 50. 18.

V. 7. *He knew them, but*] For many good reasons, he yet dissembles that he knew them, and yet discovers not himself unto them, to prevent sundry inconveniences, and to further good intents and purposes towards them.

spake roughly] They deserved no better of him. Though *Joseph* did it in a good intent, to a good purpose.

V. 9. *Remembered the dreams*] So he did before. But now more usefully, he saw the time for the fulfilling of them.

spies, to see the nakednesse] *Exod* 32. 25. Not by way of

lying he speaks thus, but by way of questioning and examining, to bolt out other matters to other good purposes; so, *v* 12. as a severe Inquisitor.

V. 11. *All one mans sons*] And therefore not likely to be spies. The spies were sent one of a tribe, *Numb* 13. 2. And they dispersed themselves in all likelihood and reason.

V. 13. *One is not*] Is dead, *ch* 44. 20. 37. 30. Nor in this world, *ch* 5. 24. *Heb* 11. 5.

V. 14. *This is it that I spake*] This discovers it; pretending another brother, or why should he alone be left behinde? This not likely; and being false in this, ye are but spies sure.

V. 15. *By the life of Pharaoh*] *Pharaoh* liveth: a kinde of oath or swearing as the like phrase importeth, *Jer* 5. 22. But more properly a kinde of vehement Affeeration, as, *Ezech* 33. 11. *1 Sam* 1. 26. 17. 55. 20. 3. 25. 26. and *2 Sam* 15. 21. *2 Kings* 2. 24. Or it may be a wish, Let, or, so let *Pharaoh* live, as, &c. No sufficient ground to charge upon *Joseph*, a sinful oath by the life of *Pharaoh*, yea, a grievous sin, *Deut* 6. 13. compared with *Mat* 4. 10. *Jer* 5. 7.

Ye] Ye all, *v* 16.

ye shall not] It ye go. The words are suspensive, implying a curse; so, *ch* 14. 23.

V. 17. *Into ward*] God calls them by tribulation to repentance for their sin, *Heb* 12. 10.

V. 18. *I feare God*] *Chap* 20. 11. *Nchem* 5. 15. *Prov* 16. 6.

V. 20. *Your youngest brother unto me*] Cares most for him, and hopes his father will conceive no hurt towards him, by his bountifull dealing with them.

V. 21. *And they said one to another*] In the absence, or out of the hearing of the Interpreter.

guilty] Affliction as a rack forceth confession, and a guilty conscience, though likely sleeping afore, yet now upon twenty yeares after, galleth afresh, *Hos* 5. 15. *Job* 36. 8, 9, 10.

therefore is this distresse] Divers wayes *Joseph* dealt now with them, as they had done with him, *Judg* 1. 7. *Mat* 7. 2. *Jam* 2. 13.

V. 24. *And wept*] *Ch* 43. 30. moved with their self-accusations, and his own natural affection, which was too strong to be kept in by artificial disguises, but that in secret it must have vent.

*Simeon*, and bound him] That eldest of them that were most against him. *Reuben* most, and *Judab* next, were for him. And *Simeon* was chief in that bloody massacre of the *Sichemites*.

before their eyes] Though haply when they were gone, he might give him some more liberty, *ch* 43. 23.

V. 25. *Every mans money*] Left his father should be in want.

Thus did he unto them] *Joseph* did so, or his steward at his command. Thus *Joseph* rewards evil with good, *Rom* 12. 17, 19. *Mat* 5. 44.

V. 27. *And as one of them*] *V* 35. What *Judab* saith, *ch* 43. 21 as if they had all opened their sacks, and found their moneys in the Inne, tis but a summing and cutting off particulars for brevity sake, to *Josephs* steward, as not a thing material to their present purpose, with him, and they speaking in haste.

V. 28. *Failed them*] Suspecting some plot laid for their ruine, or at least some danger to *Simeon* by it, *Lev* 26. 36.

God hath done] They rightly acknowledge Gods hand and his Providence in it.

V. 35. *Were afraid*] Left also they should be accused of theft, *chap. 44. 5.* Guilty consciences timorous, *Lev. 16. 36.*

V. 36. *Against me*] Heavy to me, though ye make light of them.

V. 37. *My two sonnes*] That is, slay two of my sonnes. For he had foure, *ch. 46. 9.* or my two sonnes here present, or most deare to me. A passionate speech, yet such as might make *Jacob* conceive he had some reason for his so confident undertaking for *Benjamin's* return.

V. 38. *For his brother is dead*] Only brother by the mother, *ch. 44. 20, 27, 28.*

*to the grave*] See *Annot.* on *ch. 37. 35.* Here *Jacob* bewrayes too much passion, and too little faith and patience.

## CHAP. XLIII.

Verse 1. *Sore*] The longer, the sorer.

V. 2. *Eaten up*] Near-hand.

*a little food*] For present need, not knowing there were five yeares of famine yet to come, and he had a great family.

V. 3. *Solemnely protest*] *Ch. 42. 15, 20.*

*not see my face*] With favour and safety

V. 4. *Thee food*] At thy command, for thee and us all, thy family.

V. 5. *We will not go*] Because it were vaine and dangerous, *ch. 44. 26.*

V. 7. *Asked us strictly*] Many things passed between *Joseph* and his brethren, which are not so expressly related in the story, *ch. 44. 22, 19.* They could not upon *Joseph's* questions honestly avoid the telling of their brother *Benjamin*.

V. 8. *And Judah said*] He now fittest to move, and this the fittest season.

*the Lad*] *Benjamin* was now about twenty seven yeares, being twelve or thirteen yeares younger then *Joseph*, and borne after *Dinah's* ravishing, and in the departing from *Bethel*. See *Annot.* on *ch. 35. 18.* And now *Benjamin* had nine or ten sonnes, *ch. 46. 11.* See *Annot.* on *ch. 22. 5.* Lad, comparatively, being the youngest.

V. 11. *Must be so*] No wildome to strive against necessity. Better to adventure one to uncertain danger, then to cast the whole family upon certain famine.

*a Present*] *Prov. 18. 16. 21. 14. 17. 8.* So *Jacob* had tried, *ch. 32. 20.* He useth prudent meanes as subservient to Gods Providence.

*nuts*] Of *Terebinth*, or the Turpentine-tree.

V. 12. *Double money*] Because the price of corne increased by the continuance of the famine.

*and the money*] This besides. *Jacob's* just dealing.

V. 14. *God Almighty*] Our chief trust must be in him, *Prov. 21. 1.*

*If I be bereaved*] *Ester 4. 16.* Contentation in Gods Will, referring all to him with patience.

V. 18. *Seek occasion*] Guilty persons are suspicious.

V. 19. *At the doore of the house*] Before they went in.

V. 21. *Every mans money*] See *Annot.* on *ch. 42. 27, 35.* For haste they joyne together what was done in the Inne, and what was discovered at home.

V. 23. *Your God*] It seems *Joseph* taught his steward and family to feare God.

V. 24. *Washed their feet*] *Ch. 18. 4. 24. 32.*

V. 26. *They brought him the Present*] Each a part of it, as they had divided it amongst themselves.

*bowed*] *Ch. 37. 9.*

V. 28. *Thy servant our father*] *Ch. 37. 9.*

V. 30. *Did yerne*] *1 Kings 3. 26.*

V. 32. *By himself*] As became the Viceroy. Here were three Tables.

*abomination unto the Egyptians*] For the Hebrewes were known to be Keepers of sheep, and so to kill, eat and sacrifice such cattel as the *Egyptians* worshipped, *ch. 46. 34 Exod. 8. 26.* The *Egyptians* had flocks of sheep, *ch. 47. 6.* Oxen, *Exod. 9. 3, 19.* But not to kill the sheep or kine, or to eat the head of any beast. But for delight and profit by their milk and wool, and for commerce. And hereby those that kept them were strangers rather then *Egyptians*.

V. 33. *Youngest*] Hebr. Least in age.

*marvelled*] Seeing themselves so feasted, and that *Joseph* appointed them their places, according to each mans age.

V. 34. *Messes*] The custome of those times, to have the meat set before the Lord, and he to distribute to the Guests, *1 Sam. 1. 4, 5. 9. 23, 24. 2 Sam. 6. 19.*

*five times*] To shew his affection to him, and to maketrial whether his brethren would envie him for it. *1 Sam. 1. 4, 5.*

*drank, and were merry*] Yet with sobriety, *Hag. 1. 6. John 2. 10. Cant. 5. 1.*

## CHAP. XLIV.

Verse 2. *Put my Cup*] To try their affection to his father and to *Benjamin*: and for the more full verification of the dreams. *Joseph's* case, and place, and person may carry out these practices, which otherwise are not so warrantable, *2 Cor. 1. 12. 11. 3.*

V. 5. *Is not this it*] Speaking according to the opinion the *Egyptians* had of him, who by reason of his propheticall skill in interpreting dreams, thought he used divination as their Magicians did.

*whereby*] Or in which, or by which, or of which cup. Their fault so made the greater, a kinde of sacrilege in stealing such a Cup.

*be divined*] Searching searcheth, maketh trial by experience, as, *ch. 30. 27.* searcheth thoroughly, *1 Kings 20. 33.* or searcheth by divination, and so sinfully using the cup, (as some do a basin and other things) in such an unlawful Art. Thus the steward by *Joseph's* appointment may speak as an *Egyptian*, as they conceived of *Joseph*, and as their Magicians used to do. Not yet that *Joseph* was guilty of such a crime.

V. 7. *My Lord*] Thus they call *Joseph's* steward.

*God forbid*] Far be it, *ch. 18. 25.*

V. 8. *We brought againe*] Therefore would not steal.

V. 9. *Let him die*] So, *ch. 31. v. 32.* Innocency is confident, yet this is too rash and rigorous. They might have thought of their money in their sacks mouth before.

V. 10. *My servant*] The steward speaks in his Lord *Joseph's* name.

V. 12. *And he searched*] He knew well how not to meddle with that end of the sacks, where he had put their money.

V. 13. *Rent their clothes*] See *Annot.* on *ch. 37. 29, 34.*

V. 14. *He was yet there*] Expecting their return.

V. 15. *What deed*] As, *ch. 3. 13. 4. 10.*

*can certainly divine*] See *Annot. on v. 5.*

V. 16. *What shall we say*] Their consciences clear, and yet their conviction seems as clear. They knew not what Apology to make.

*God hath found out*] So, *ch. 4. 18.* If we see no evident cause of our affliction, let us look to the secret counsel of God, who punishes us justly for our sins. A good use of afflictions and crosses, *Ezay 27. 9. Gen. 42. 21, 22.* Judah thought this his best argument and way, having no legal excuse or defence to make for the clearing of themselves: though he was sure enough of *Benjamin's* innocency, and could not upon this occasion, but remember the putting of their money in their sacks, yet he durst not accuse any of *Joseph's* family. nor stand out against him, but yields and submits, as an hopeful way to procure favour with a man of a generous spirit.

*iniquity*] Our other sins, though free of this.

*both we*] V. 9.

*and he also*] Not die, *v. 9.* but be servant, as, *v. 10.* is found] He forbears to say that he stole it.

V. 17. *He shall be my servant*] *Joseph* confirms his stewards dealing, *v. 10.* In *Moses* Law, for theft restitution should be made, in some cases double, in some fourfold; if the party not able thereto, then to be sold, or become a slave to him from whom he had stolen, *Exod. 22. 31.* Here *Joseph's* power and their own yielding binds them.

V. 18. *Then Judah came near*] *Judah* before, *v. 16.* And now *Judah* more addresseth himself to plead, because he had undertaken for *Benjamin*, *ch. 43. 8, 9.*

*in my Lords cares*] By an Interpreter yet still for ought we read.

*as Pharaoh*] And so thine anger would be dreadful and deadly, *Prov 19 11.*

*have ye a father*] See *Annot. on ch. 43. 7.*

V. 20. *A little one*] Exenuating his age by an officious lie, to excuse his taking so long a journey. See *Annot. on ch. 43. 8.*

V. 26. *We cannot go down*] *Ch. 43. 5.* We will not go down.

V. 27. *My wife bare me*] *Rachel* his wife, by way of eminency, first in his choice, and dearest in his love. *Leah* but by fraud.

V. 28. *Torne in pieces*] Thus *Joseph* might perceive how they coloured to their father their dealing with him.

V. 30. *Bound up in the Lads life*] *1 Sam 18. 1.* If he die, or be thought so, the father cannot live.

V. 33. *In stead of the Lad*] A filial affection to his old father. And yet love useth more to descend then ascend.

V. 34. *How shall I go*] He would rather remain here a servant or prisoner.

## CHAP. XLV.

Verse 1. **R**efrain himself before] Upon this supplication of *Judah*, though hitherto he had refrained, *ch. 43. 31.*

*so go out*] He would not have his brethrens fault divulged, nor his own passion, being a man of his place, so openly discovered, as to weep aloud before others.

V. 2. *Wept aloud*] No thought of revenge for their cruel usage of him.

*heard it*] V. 16.

V. 3. *Could not answer him*] Through astonishment at the wonder, and the prick of their guilty conscience.

V. 4. *Come near*] They had kept, no doubt at a reverend distance from him so great a Lord.

*ye sold*] Tells this, not to upbraid them, but to assure them it is he.

V. 5. *Not grieved*] *Ch. 31. 35.*

*nor angry with your selves*] He comforts them, *2 Cor. 2. 7.* Look up to Gods Providence, who turns your sin to good.

*for God did send*] V. 8. *Pf. 105. 16, 17.*

V. 6. *Neither caring nor harvest*] None, till *Joseph* supplied them with corn for it the last year, *ch. 47. 23.* or as good as none; few had corn to sow, few would attempt to sow, as being to expect little or no increase by *Joseph's* prediction.

V. 8. *But God*] *Ch. 50. 20.* *Joseph* clears not his brethren, but he cheers them up in contemplation of Gods merciful Providence, who turns their sin to much good. God can and doth bring good out of evil, out *Judas* sin and others in the death of Christ the salvation of mankind, *Acts 4. 27, 28.*

*a father to Pharaoh*] *Judges 17. 10, 11. Gen. 41. 40, 44.* As a son follows the direction of a father, so did *Pharaoh Joseph's*.

V. 10. *Goshen*] A Province between *Nilus* and the red-sea, very fruitful, *ch. 46. 28, 29. 47. 1. 6, 27.* Another *Goshen* in *Canaan*, *Josh. 11. 16. 10. 41. 15. 51.* This be faith, presuming of *Pharaoh's* assent, *ch. 47. 4, 6.*

*near unto me*] On the City whence he married, and where he most resided was near to *Goshen*.

V. 12. *My mouth*] And not an Interpreters, as, *chap. 42. 23.*

V. 15. *He kissed*] See *Annot. on ch. 29. 13.*

*talked with him*] Having overcome their astonishment and feare, talked of any thing he or they desired to know.

V. 16. *And his servants*] The Courtiers envied not, but honoured *Joseph*.

V. 19. *Thou art commanded*] Thou needest no more authority or instructions from me.

V. 20. *Regard not your stuffe*] That is not portable. Here you shall be supplied.

V. 22. *Changes of raiment*] Such as were used to be given for honour or reward, *2 Kings 5. 22. Zech. 3. 4. Judg. 14. 12. Apoc. 6. 11. 7. 9, 14.*

*Three hundred*] Shekels. See *Annotat. on ch. 20. 16.* and on *ch. 23. 16.*

V. 24. *Fall not out by the way*] About the selling of me. *Reubens* former words, *ch. 42. 22.* occasioned haply this charge.

V. 26. *Heart fainted*] Between hope and doubt, between joy and feare. Unbelief and doubting weakeneth the heart, *Rom. 4. 19, 20. Mat. 14. 31.*

*believed them not*] So he fell into that fainting, swooning fit, *Luke 24. 41.* They believed not for joy, *Jacob* might the less believe them, because of their former lie they had told him of *Joseph*.

V. 27. *Revived*] Rose out of that swoone, as it were. His fainting of spirit did not altogether take away the use of his sight and senses, but that he saw the wagons.

V. 28. *It is enough*] Here is proof enough. And it is enough to me that he is alive, and enough for me, if I may be

be so happy as to see him once before die. chap. 46.30.

## CHAP. XLVI.

Verse 1. **T**O Beer sheba] This was in the way from Hebron to Egypt, the most Southern part of Canaan. Here Abraham and Isaac had much been. See Annot. on ch. 21.31.

[*sacrifices*] Of thanks, for the tidings of Joseph, and to consult with God about his going into Egypt, and thereby to worship God.

V.2. *In the visions of the night*] See Annot. on ch. 15.1. what this vision was, and in what manner it not set down.

[*Jacob, Jacob*] To rouse him up to attention, and for more certainty, as, ch. 22.11. 1 Sam. 3.10. Gen. 41.32. See Annot. on ch. 3.28. Here Jacob twice for Israel once. And so v.5. The name Jacob forbidden but comparatively.

V.3. *Fear not*] It seems he feared it, knowing his father in a famine was forbid it, ch. 26.1.2,3. And knowing the Oracle, that his seed was to be afflicted in Egypt, ch. 15.13, 14. And now he and his father and grandfather had been Pilgrims, two hundred and twenty years in Canaan, from the first Promise of Canaan, and he saw now less hope to have it, by his leaving the land with seventy souls, which might seem a kinde of forsaking of it; yet by faith as he sojourned in the land, Heb. 11.9. so now he goes to sojourn in Egypt upon this warrant.

[*there*] Egypt. This not promised before. This wonderfully fulfilled, in that of seventy souls going down, in the space of two hundred and ten years, there came up six hundred thousand men, Exod. 12.37. Deut. 10.22.

a great nation] This promised, ch. 28.14. 35.11. 15.13

V.4. *Thee up again*] Thee dead, ch. 50.5,13. Thy posterity after, Ex. 12.37. Josh. 3. A like Promise, ch. 28.15. *his hands upon thine eyes*] Closing them on thy death-bed. An ancient and honourable custome.

V.6. *And came into Egypt*] This journey is often mentioned, Josh. 24.4. and Esay 52.4. Acts 7.15. Numb. 20.15. Deut. 10.22. Thus that was fulfilled, chap. 15.13.

V.7. *His daughters, and his sons daughters*] As many as he had. A general kinde of speaking, though he had but one daughter Dinah, and one grand-daughter Sarah, v.15, 17. The like speech, v.23. and ch. 21.7. Numb. 26.8. 1 Chron. 2.8,31. His servants, no doubt, went also.

V.8. *These are the names*] To know hereby their wonderful increase, ch. 35.23. See the order of the tribes on Aarons breast-plate, Exod. 28.10,21.

V.9. These foure were heads of their fathers house, Exod. 6.14. Numb. 26.5,6. 1 Chron. 5.3. So of the rest that follow.

V.10. *Femuel*] Nemuel, Numb. 26.12. 1 Chron. 4.24.

[*Obad*] Omitted, Numb. 26.12. 1 Chron. 4.24.

[*Jachin*] Jareb, 1 Chron. 4.24.

[*Zohar*] Zerab, Numb. 26.13. 1 Chron. 4.24.

[*of a Canaanitish woman*] Likely Zerab, Numb. 26.13. Gen. 28.1.

V.11. *Kobath*] Grandfather to Moses. Of his family came the Priests. They are reckoned before the Gersho-nites, Numb. 4.34.

V.12. *Hezron and Hamul*] Too great violence to the text, to say these were borne after in Egypt. See Annot. on ch. 29.20. Compare the great Annotations upon this verse, and upon ch. 1.1.

V.13. *Isobab*] He had a rare blessing in multitude of children, 1 Chron. 7.2. A Judge of this name and tribes, Judg. 10.1.

[*Job*] Jashub, Numb. 26.24. 1 Chron. 7.1.

V.15. *In Padan Aram*] With his Nephewes or Grandchildren, borne after he went out of Padan-Aram.

[*Thirtythree*] Reckoning himself in. It seems Leah was dead.

V.16. *Ezbon*] Ozni, Numb. 26.16.

V.17. *Jishab*] His name and family wanting, Numb. 26.44.

V.19. *Jacobs wife*] As if Rachel were the sole legitimate wife.

V.20. *Ephraim*] Here the LXX. adde a sonne and a Grandchilde of Manasse, and two sonnes and a Grandchilde of Ephraim, taken out of 1 Chron. 7.14,20. By reason of that speech, Gen. 50.23. but this makes too bold with the Hebrew text which wants it.

V.21. *The sonnes of Benjamin*] These ten might well be borne to him now. He being now twenty seven years old at least, and twelve or thirteen year younger then Joseph. See Annot. on ch. 35.18.

[*Eelab*] The eldest sonne, 1 Chron. 8.1.

[*Becher*] Seems to be the fourth sonne, called Nobah, 1 Chron. 8.2. Neither is his name or family reckoned, Numb. 26.38. but his children are named, 1 Chron. 7.8.

[*Asbel*] The second son, Numb. 26.38. 1 Chron. 8.1. called also Jedaiel, 1 Chron. 7.6.

[*Gera*] By the LXX. made the sonne of Balah, and so the Grandchilde of Benjamin, from a seeming ground of 1 Chron. 8.3. But Benjamin was too young now to be a Grandfather, Numb. 26.38. There is no mention of Gera, neither was he Benjamins third sonne, but Aharab.

[*Naaman*] Another of his name, sonne of Belah, 1 Chron. 8.4. Numb. 26.40.

[*Ebi*] Aharab, 1 Chron. 8.1. third sonne, Numb. 26.38.

[*Rosh*] Likely Rapha the fifth sonne. father to Palti one of the spies, Numb. 13.10. none of his family reckoned, Numb. 26.

[*Muphim*] Called also Shuphim, 1 Chron. 7.12.

[*Ard*] Seemeth to be the son of Belah, and Grandchilde of Benjamin. And such a one thing there was, Numb. 26.40. But this Ard was brother to Eelab.

V.22. *Fourteen*] The Septuagint say eighteen, adding Josephs Grandchildren, as is noted on v.28.

V.23. *Sonnes*] One sonne, change of numbers is oft in the Hebrew, v.7. 1 Sam. 9.21. Gen. 21.7. Numb. 26.42. 2 Chron. 24.25. Thieves for one of them, Mat. 27.44. Asie for an Asses, Zech. 9.9. Mat. 21.5. sate upon them, Mat. 21.7. for which in Mark 11.7. it is, he sate upon him.

[*Sixty six*] So the LXX. here. Jacob is not reckoned in here: nor Joseph and his two sonnes which were now in Egypt.

V.27. *Seventy*] So Exod. 1.5. and Deut. 10.22. counting in Jacob, Joseph and his two sons, Acts 7.14. the number is seventy five which will arise if we reckon in all that are here named, viz. the foure wives of Jacob, and Er, and

Onan that were dead, and take out Jacob, as distinguished from them. The LXX. have here seventy five, raising the number of five out of the plurality of Ephraim and Manasseh, (see the notes on v. 20.) And St. Stephen in that, Act. 7. 14. seems to follow the LXX. St. Luke doth, likewise in the matter of Cainan. See Annot. on Gen. 11. v. 12. And see the late learned and large Annotat. upon this text, where this doubt is fully discussed and determined.

V. 28. *To direct his face unto Goshen*] That Joseph might meet him there, and by his authority settle him there, without grievance to the native inhabitants.

V. 29. *Presented himself*] With lowly reverence to his father.

*fell on his neck*] While Joseph bowed before him.

*and wept*] With tears of joy, ch. 45. 1.

V. 30. *Let me die*] I am willing to die, &c. Luke 2. 29, 30. ch. 45. 28. here that desire is accomplished.

V. 31. *Unto him, my brethren*] Joseph in his greatness not ashamed of them, yea, though shepherds were an abomination to the Egyptians, v. 34. chap. 47. 7. Hebr. 2. 11.

V. 32. *Shepherds*] Not ashamed of their base trade in the account of the Egyptians.

V. 34. *That ye may dwell in the land of Goshen*] The nearest part to Canaan, a fruitful pasturage for cattle. That thus living by themselves they might be least corrupted with the Egyptians idolatry and superstition, and less offensive to them by their trade of shepherdy. Joseph though in that favour, and of that power, ch. 45. 19. yet would not do it without the Kings expresse consent.

*Goshen*] See Annot. on ch. 45. 19.

*for every shepherd*] See Annot. on ch. 43. 32.

#### CHAP. XLVII.

Verse 1. *Goshen*] See Annotat. on chap. 45. 10, 46. 28.

V. 2. *Five men*] Not set down which five, and therefore guesses here are but idle and curious.

V. 3. *Occupation*] Ch. 46. 33. Jonab. 1. 8. 2 Thes. 3. 10. Good Magistrates inquisitive against idleness, as the bane of a Common wealth.

*shepherds*] Every one a shepherd, v. 6. ch. 46. 34.

V. 4. *To sojourn*] For a time, during the famine. This likely their intent at first, and not to leave Canaan. Though afterwards for Josephs sake, and his great accommodations afforded them, they continued their abode there. And afterwards the following Kings against the Lawes of Hospitality, kept them as bond slaves.

*no pasture*] It failed sooner in Canaan, then in Egypt and Goshen, Canaan being an higher land.

*let thy servants dwell*] Pharaoh made a frank offer, ch. 45. 18, 20. Joseph intended this place for them, ch. 4. 10. His brethren here requested it, and no doubt by Josephs direction, ch. 46. 34. Thus by this means, Joseph in his modesty, would gaine Pharaohs consent to this particular place.

V. 6. *Of activity*] Men of fit and able parts are to be chosen to places and offices.

*Jacob blessed Pharaoh*] Saluted him with prayer for his wellfare; and thanks, and praise for his bounty to Joseph, to him and his children, 2 Kings 4. 29. Numb. 6. 23, 24. Mat. 26. 16. with Luke 22. 19. so again, when Jacob left Pharaoh, v. 10.

V. 9. *Of my pilgrimage*] Pilgrims here, seeking after a better countrey, an heavenly, Heb. 11. 9, 13. 13. 14. 1 Chron. 29. 15. 1. sal. 39. 12. 119. 19. Jacobs slittings from Labai roi to Gerar, to the valley of Gerar, to Rehoboth, to Beerseba to Bethel, to Haran in Mesopotamia, to Gilcad, to Mahanaim, to Succoth, to Shalem in Sechem, to Bethel, to Ephrath, to Mamre, to Beerseba, to Egypt, to Pharaohs Court.

*one hundred and thirty yeares*] Therefore Jacob was ninety when Joseph was borne, and seventy six when he came to Laban, v. 28.

*and have not attained*] Abraham lived to one hundred seventy five. Isaac to one hundred and eighty.

V. 11. *Ramases*] Exod. 12. 37. The City built after by the Israelites, Exod. 1. 11. After the Israelites multiplied and spread further, and had Egyptian families among them, and about them, whence their doores were distinguished by the blood, Exod. 12. 7, 23. and, v. 35, 37. they soon borrowed jewels of them.

V. 12. *According*] As a child is nourished by the nurse, ch. 45. 11. 49. 24. 50. 21. lovingly, tenderly, carefully.

V. 13. *Faithed*] Yet now among strangers God satisfies his Church with fulnesse.

V. 14. *All the money into Pharaohs house*] His treasury. Josephs fidelity.

V. 15. *Money failed*] Generally, for the most part, almost totally.

*give us bread*] Yet ask it in an humble manner, v. 17, 18, 19, 25.

V. 18. *The second yeare*] Namely after their cattle was sold, which seems to have been the sixth yeare of the famine, the second of their extremity.

V. 19. *And our land*] Die, become desolate. As trees while they bear fruit are said to live; when not, to die, so may the ground.

*and give us seed*] This is the seventh year of the famine.

V. 21. *He removed them*] So to gain the right of propriety and possession, from the people to Pharaoh. The people mutinie not in all these extremities, nor break open the granaries of Pharaoh: but by Josephs prudence, and Gods over-ruling Providence keep their loyalty and obedience. Thus Chams posterity was brought into bondage, ch. 9. 25.

V. 22. *Only the land of the Priests*] Or Princes, Pharaohs chief Officers and Lords, as, ch. 41. 45. See Annot. on that place, ch. 14. 18. if it be here understood of Priests, as the Chaldee and LXX. translate it. This shews Pharaohs care, (not Josephs, for he favoured not idolatrous Priests) to preserve their rights and revenues, to save their lands from alienation, to maintain them; so Jezebel, 1 King. 18. 19. These shall rise up in judgement against many Christian Kings and people, who neglect the maintenance of the Ministers of the Gospel.

V. 24. *The fifth part*] He might have required the halfe, or have allowed them but the fifth part. Here then he deals not with them injuriously, or uncharitably, making his best advantage of their necessity: But mercifully, as themselves confesse, v. 25. and yet faithfully, as became the steward of Pharaoh, whose corne he sold. This fifth part was no more then was laid up in the yeares of plenty, ch. 41. 24.

V. 25. *Pharaohs servants*] His Farmers and Tenants.

V. 27. *Multiplied exceedingly*] So God fulfilled his Promise, ch. 46. 3.

V. 28. *Seventeen yeares*] So long Joseph nourished his father in Egypt, as his father had nourished him at home.

V. 29.

V. 29. *Thy hand under my thigh*] See Annot. on ch. 24.2. *Jacob* requires this oath, not so much doubting *Josephs* obedience herein, but that he might alledge it to *Pharaoh*, ch. 50.5. and so decline the envy of the *Egyptians*, and their surmising of his scorning their land, and that it might be a testimony of his faith in Gods Promises for possessing the land of *Canaan*, & that as a type of Heaven, Heb. 11.9, 10, 14, 15, 16. and for a strengthening of the faith of his seed, that they should return thither. And for this also *Joseph* layes his bones, as it were at stake, ch. 50.25. Heb. 11.22. Thus being dead they teach and preach faith to them.

V. 30. *But I will lie*] Lie down and sleep. Such is death, lie in burial.

*with my fathers*] *Abraham* and *Isaac*. See, v. 29.

V. 31. *Bowed himself*] Unto God with thankfulness, Heb. 11.21. His religious thoughts, now near his end, took up his minde with matter of praying to God, and praising of God. And though weak and bedrid, yet he would not do it without some outward expression of devout reverence. This bowing then was not to *Joseph*, (ch. 48.12.) nor yet towards the East or *Canaan*, but to God, so *David*, 1Kings 14.

*upon the beds head*] The LXX. read it leaning upon the top of his staffe. The Hebrew word without pricks or vowels serves both. *Minch* is a bed, *Maich* is a staffe. The LXX. sure had a copy without pricks. The Apostle follows the LXX. in Heb. 11.21. See Annot. on ch. 46.27. and on ch. 11.12. *Jacob* turning his face to the bed, and so rearing himself upon the bouldster at his beds head, he then bowed himself and worshipped the Lord, ch. 48.2. 1Kings 1.47, 48. And it well may be, that to help himselfe herein in his great weaknesse, he might leane upon the top of his staffe which he had in his hand, being an old man; and the Apostle knowing this also to be true, did not therefore stick to alledge the place, according to the Translation of the LXX.

## CHAP. XLVIII.

Verse 1. *With him his two sonnes*] To receive the blessing of their venerable Grandfather, at his farewell from the world.

V. 2. *And [ate upon the bed]* Ch. 47.31.

V. 3. *At Luz*] Or *Bethel*, and that twice, ch. 28.13, 19. and, ch. 35.6.

V. 4. *A multitude*] Thirteen populous tribes.

*for an everlasting possession*] Literally, if his seed keepe Covenant with God, spiritually to his spiritual seed, he will give the heavenly *Canaan* for an everlasting possession.

V. 5. *Ephraim and Manasseh*] *Jacob* still prefers *Ephraim*, v. 19.

*are mine*] My sons by adoption, and shall have the privilege of my sonnes; have either a twelfth share and be heads of tribes, as *Reuben* and *Simeon*. Thus *Joseph* had the double portion, that right of the first-borne, 1Chron. 5.1. A Law for this to the first-borne after, Deut. 21.17. So the Sabbath, Circumcision, raising up seed to the brother, and many much more before *Moses* Law.

V. 6. *begetteth after them*] Therefore he had no more at this time.

*the name of their brethren*] Therefore he had more children after; which were torredand counted to the stock

and tribe of *Ephraim* or *Manasse*, as if they were their sons not their brethren: as all *Jacobs* other Grand-children likewise were.

V. 7. *Rachel died*] Thy mother, and my dear and only true wife, if I had been fairly dealt withal, and so thou hadst been my right first-borne: and therefore in thy sonnes I give thee a double portion, yet she was soon taken from me.

*in the way of Ephraim*] Even there, rather then to bury her among idolaters in *Bethlehem*, ch. 23.9.

V. 8. *Who are these*] Named them before, yet knew not that they were present, or did not well discern them for the dimnesse of his sight, v. 10.

V. 9. *I will blesse them*] Not by a mere appreciation of prosperity, for so the lesse may blesse the greater; but in the Name and Authority of God, guided with an especial energy or operation of Gods Spirit, and so ratified by God, as ordinary blessings were not; so, ch. 27.33. See Annot. on ch. 27.4. Gen. 49.26.

V. 10. *Dimme*] Ch. 27.1.

V. 11. *I had not thought*] Gods blessings are beyond our expectations and imaginations.

V. 12. *From between*] *Jacobs* knees rather then *Josephs*, for *Jacob* embraced and kissed them, v. 10.

*he bowed*] In reverence and thankfulness for the former Adoption.

V. 13. *Ephraim in his right hand*] In a fit posture, as he thought, to receive the Patriarchal blessing, which it seems was usually done with Imposition of hands. And in this punctual order, as fearing haply *Jacob* might mistake their age and persons, naming *Ephraim* first, v. 5.

*towards Israels right hand*] The right hand hath the preheminance of the left, 1Kings 2.19. Mat. 25.33. Pf. 20.6. 110.1. 118.16. Esay 62.8. Eph. 1.20. in strength and honour. To which the Scripture hath reference, in speech also of God.

V. 14. *And laid it upon Ephraims head*] Here is the first expresse mention of Imposition of hands, used after in benediction, Mat. 19.13. Mar. 10.16. at sacrifices, Lev. 1.4. as witnessing, Lev. 24.14. in extraordinary giving of graces, Acts 8.17. in miraculous cures, Mar. 6.5. in ordination of Ministers, Numb. 8.10. Acts 6.6. 1Tim. 4.14. so now *Moses* laid his hands upon *Joshuah*, Deut. 34.9. in prayer, Acts 13.3.

*Ephraims head*] Of him came *Joshuah*, and the Kings of the ten tribes. And the tribe of *Ephraim* is called the tribe of *Joseph*, Numb. 1.32, 34. Apoc. 7.6. 7.8. The name of *Ephraim* is taken for the whole Kingdome of *Israel*, Esay 7.2. They both had a double lot, *Joseph*. 17.14.

*wittingly*] And therefore crossed his armes to that purpose, as a signe, not of Christs Crosse, but of that which afterwards he foretold, by the special revelation of the Spirit of God, he being so dim of sight, that he could not thereby so well distinguish between them.

V. 16. *the Angel which*] Christ. See Annot. on ch. 31.11. Exod. 14.19. 13.21.

*my name be named on them*] As, v. 5. no invocation of Saints departed; they shall be in the same state and degree as my other sons, my adopted children; so Gods Name is said to be called on us, Deut. 28.10. 2Chron. 7.24. Jer. 14.9. that is, we are called the sons of God, and the husbands name is called upon the wife, Esay 4.1. And the Lords Name upon the City *Jerusalem*, Dan. 9.19. and upon the Temple, 1Kings 8.43. Jer. 7.10, 11.

*grow into a multitude*] Spawn like fishes. There were eighty five thousand two hundred men of war of these two

in *Moses* time, *Numb.* 26. 28. 34. 37. Thus *Moses* bleſſeth them, *Deut.* 33. 17. *Joſh.* 17. 17.

V. 17. *it diſpleaſed him*] Thinking his father was miſtaken, he ſeeks to mend the error, and likely before that bleſſing, v. 15, 16. was uttered.

*greater then he*] In number of iſſue and power. though the birth-right remain with *Manaſſeh*, *Joſh.* 17. 1. So, *Numb.* 1. eight thouſand three hundred men more of *Ephraim* then of *Manaſſeh*, and, *Deut.* 33. 17. See *Annot.* on v. 14. *Num.* 2. 18, 20. yet ſometimes *Ephraim* was at a loſſe, 1 *Chron.* 7. 20, 21, 22. leſſe in number then *Manaſſeh*, *Numb.* 26. 28.

V. 20. *In thee*] *Joſeph* uſing thy name and for thy ſake, or taking thee for an example, as, *Ruth* 4. 11. and ſo for curſing, *Jer.* 29. 22.

*Iſrael*] My poſterity.

*I have given*] Thus Prophetically bequeathing, as by Will and Teſtament to thy poſterity.

*one portion*] That bought, *ch.* 33. 19. nigh unto *Sechem* after called *Sychar*, *John* 4. 5. Not all the City *Sechem*, and all its territories, as ſome would have it out of *Joſh.* 17. 7. This portion, though little, was all he had by purchaſe, and ſo he deſignes him as it were his heir: *Sechem* was the inheritance of the *Ephraimites*, *Joſh.* 16. 1. 20. 7. *John* 4. 5. And thither were *Joſeph*'s bones carried and buried, *Joſh.* 24. 1. 25. 32.

*have taken*] Shall take. So, *Eſay* 9. 6. Thus *Jacob* in faith diſpoſeth of it as already taken, *Heb.* 11. 21. or rather have taken it out of the hands of thoſe neighbouring people, that ſeized upon it among the reſt, after the ſlaughter of the *Sichemites*, and would not reſtore it till *Jacob* by force of armes took and recovered it. Though this be not elſewhere mentioned in Scripture.

*my ſword*] Of my children, *Joſh.* 17. 14, to 18.

## CHAP. XLIX.

Verſe 1. *Gather your ſelves*] Repeated, v. 2. Some preſent were to call and gather the abſent. By this joynt injunction he intimates the union that ſhould be amongſt them, *Pſal.* 133. 2, 3. 33. 3.

*that I may tell you*] By the Spirit of prophecie. Men on their death-beds ſhould give their laſt and beſt counſels to their children, and family, and friends.

*you*] Altogether, what I have to ſay to every one particularly, that ſo every one may reap benefit alſo of what ſhall be ſaid concerning his brethren.

*in the laſt dayes*] In long time to come, 1 *Tim.* 4. 1. 2 *Tim.* 3. 1. *Acts* 2. 17. with *Joel* 2. 28. Your laſt ſtate in this land, your ſtate in *Canaan*, & til *Chriſt*'s coming, v. 10. The time of the Goſpel may be called the laſt time, becauſe after that there will be no change of the Church from Chriſtianity, no change of doctrine or Sacraments to the worlds end, *Heb.* 1. 1. This foretelling things to come ſo long after, ſhewes that *Jacob* now was inſpired and aſſiſted with a divine Spirit.

V. 3. *Reuben, thou art my firſt-borne*] And ſo many honourable privileges belonged to him: headſhip of the family, a double portion to maintain the honour of the Headſhip. This practiſed among the Patriarchs, as many

like other things were put into a Law afterwards, *Deut.* 21. 17. See, *Gen.* 35. 2. 48. 5.

*my might*] *Deut.* 21. 17. *Pſal.* 105. 36. 78. 51. 127. 4, 5. They are the principal ſtay and pillar of the family alſo. Thus and thus thou ſhouldeſt have been but for thy ſinne.

V. 4. *Unſtable as water*] That is, eaſily moved with the windes, ſtill ebbing or flowing, never ſtanding ſtill, nor eaſily contained in its own bounds & place, unconstant, light, treacherous, *Zeph.* 3. 4. Such were the diviſions and grudgings of *Reuben* amongſt themſelves, *Judg.* 5. 15, 16. Such was he in his ſin, ſuch ſhall he be in his downfall from the dignity of his birth-right, as waters roll down from high places; or *Reubens* poſterity ſhall be weak as water, (*Pſ.* 22. 14. *Joſh.* 7. 5.)

*thou ſhalt not excel*] We read not that this tribe ever came to any excellency among the other tribes, excelled not in number, *Deut.* 33. 6. valour, or any excellent achievement.

*becauſe thou wenteſt up*] For a pang of lawleſſe luſt he loſt all. So doth ſenſuality beſet and beſoole men, *Prov.* 7. 7, 22. This fact, above forty yeares ago done, ſoon after the birth of *Benjamin*, *ch.* 35. 22. is here doomed and puniſhed in *Reuben* and his poſterity. Forbearance is no acquittance.

*he went up*] As out of an indignation of the fact, he turnes his ſpeech from *Reuben* to his brethren, and ſhewes how juſt cauſe there was to pronounce this ſentence againſt him. Such changes are often in Scripture, *Deut.* 5. 10. love me, and keep his Commandments, *Dan.* 9. 4. that love him, for that love thee, *Mar.* 11. 32. If we ſhall ſay of men: they feared the people, for we feare. *Jacob* would have this cenſure of him, to be a caution to his brethren. And now dying, without malice ſure to *Reuben*, is yet thus zealous againſt ſinne. So *David*, 1 *Kings* 2. 9.

V. 5. *Simeon and Levi are brethren*] In birth, in evil, *Prov.* 18. 9. It may haply be alſo in conſpiracy againſt *Joſeph*. Thus impartially *Moses* ſets by his relation, a brand of infamy upon *Levi*, his great grand-father.

*inſtruments of cruelty*] Cruel weapons, *Ch.* 34. 25.

*in their habitations*] Or in their agreements and conventions with the *Sichemites*, *ch.* 34. 13, 15.

V. 6. *O my ſoule*] By this pathetic Apoſtrophe, he ſhewes his zealous deteſtation of their out-ragious fact, and clears himſelfe of ſuſpicions and aſperſions of his favouring it, which otherwiſe after his death might have been caſt upon him for it.

*come not thou into their ſecret*] He proteſts againſt his leaſt knowledge of, much leſſe conſent unto their ſecret (to him) and curſed plot, contrivance and execution of it. *q. d.* God forbid that ever my ſoule ſhould joyne in ſuch a villany.

*ſecret*] *Pſal.* 64. 2, 4. *Jer.* 15. 17.

*my glory*] My ſoul, which is mans glory. Or, my tongue, *Pſ.* 16. 9. my glory is rendered by the Apoſtle, my tongue, *Acts* 2. 26. *Jacob* would not ſuffer in his honour and reputation for their ſakes.

*they ſlew a man*] The ſingular is often put for the plural, 1 *Chron.* 10. 1. They ſlew *Hamor*, *Sichem*, Citizens and ſubjects.

*ſelf-will*] Not in ſudden wrath, but upon a wilful ſetled reſolution and deliberation, plotting and acting.

*they digged down a wall*] We read not of this, *ch.* 34. yet haply they might do ſo to the houſe of *Hamor* or *Sechem*, where their ſiſter was. The words may well, yea, beſt

best be rendred thus, they houghed an ox; so relating to the prey of cattel they took, and houghing such as would not drive.

V. 7. *Curst be their anger*] It was likely to be to the ruine and extirpation of him and his, *ch. 34. 31.* he curst not their persons but their sin; so *David*, not against *Ahitophels* person, *2 Sam. 15. 31.* *Psal. 109. 17, 18, 19, 20.* is a predict on rather than an imprecation, or imprecation conditional, not absolute. Or if absolute, then by the immediate guidance of Gods Spirit, and so not lawful to those that want it. The rule for all is, *Prov. 20. 22.*

*I will divide them*] *Jacob* speaks as in the person of God: as Prophets usually do. Or he would do it by his prediction and prophesie, as it were passing his word, they should be divided. As *Ezekiel* is said to come to destroy the City, *Ezech. 43. 7.* *Levi* was thus divided and scattered, yet God, after their zealous execution, *Exod. 32. 26, 29.* turned it to a blessing to his people and to them, *Deut. 33. 9, 10.* The Levites are first mentioned to be taken in, *Numb. 1. 47.* and *3. 2, 45.* and *ch. 4.* and *ch. 7. 5, 6, 7, 8.* and *ch. 8.* for the first borne, which were by their birth the Priests before *Moses* time, and again due to the Lord, upon his slaying the first-borne when he brought *Israel* out of *Egypt*, *Exod. 13. 2.* *Simcon* likewise was not planted apart by himself, as the other tribes were, but had their inheritance intermingled with that of *Judah*, out of whose lot in several places here and there *Simconites* had certain cities and villages, *Josh. 19. 9.* And that not so much for *Simeons* sake, as because *Judah* had too much. So *Simcon* was but an Inmate to *Judah*, and under him. Till afterwards upon their multiplying they were forced to seek further for new habitations in Mount *Seir*, and Mount *Gedor*, driving out the *Amalekites*, *1 Chron. 4. 39, 41, 43.* And so they were scattered in their habitations. And all this wrath of *Jacob*, and detestation of *Simeon* and *Levis* massacre of the *Shechemites* proves the book of *Judith* to be Apocryphal, which so highly commends this fact of *Simcon*, *ch. 9. 2, 3, 4.* *Moses* omits the blessing of *Simeon*, *Deut. 33.* And thus their union in evil was punished with this division and scattering among the tribes.

V. 8. *Judah thou art he whom thy brethren shall praise*] *Judah* signifieth praises, *ch. 29. 35.* as if *Jacob* should say, thou art so by name, and shalt be so indeed; praised for Regal Government, praised for that *Christ* shall come of thee, *Heb. 7. 14.* See, *Hos. 11. 12.* of *Judah* all the children of *Israel* were called *Jewes*; not *Reubenites* of *Reuben*, nor *Simeonites*, nor of any other sonne. *Judahs* sin with *Tamar* is omitted; *Judah* therein only intended single fornication.

*in the neck*] This was fulfilled, *Numb. 10. 14. 7. 11, 12.* *Judg. 1. 1, 2. 20. 18. 3. 9.* in *Othniel*, *David*, *Solomon*, and perfectly in *Christ*, *2 Sam. 22. 41.* *Psal. 78. 68. 89. 20.*

*thy fathers children*] By all his wives, *chap. 27. 29.* thy mothers sonnes, because *Isaac* had but one wife.

*shall bow down before thee*] Thy Regal power. Every knee to *Christ*. *Phil. 2. 10.* the Lion of the tribe of *Judah*, *Apoc. 5. 5.*

V. 9. *Lions whelp*] True in *Judahs* Kings, most true in *Christ*. Lions are kingly beasts, stout, bold, strong, terrible. Lions in Kings armes. Lions were stays for the steps of King *Solomons* throne.

*he couched*] Varies the person as the Prophetick Spirit moved him. After victories he shall lie down and rest securely. So in *Solomons* dayes after *Dauids* victories, *1 King. 4. 25.* *Numb. 23. 24.*

V. 10. *The Scepter*] Or tribe, so the word signifieth, *v. 16, 28.* after once the regal dignity should be settled in this tribe, *1 Chron. 5. 2.* (asin *David*) the Government should never be taken from him, at least so far, but that there should be a Law-giver from between his feet; nor his Kingdome and Common wealth be utterly ruined, and the distinction of his tribe taken away and confounded, till the coming of *Shiloh*. There were no more Kings of that tribe after *Jechoniah* and *Zedekiah*, *Jer. 22. 30.* *Ezech. 21. 27.* After their returne from that captivity, the principality was in *Zerubbabel*, and likely in others of the tribe of *Judah*. And when some while after, the *Maccabees* of the tribe of *Levi* got the rule; yet then the *Sanhedrin*, or great counsel of *LXX.* Elders, consisted of the tribe of *Judah*. And the *Maccabees* had thir supreme power by the choice and appointment of the people of *Judah*, and continued therein till a little before the birth of *Christ*, when *Herod* a meer stranger was King, and rooted them quite out, in the thirtieth yeare of his reigne. And it that *Sanhedrin* were not all chosen out of the tribe of *Judah*, though most of them doubtlesse were: yet the *Maccabees* themselves of the tribe of *Levi*, were of the Kingdome of *Judah*, as distinct from the Kingdome of *Israel*, or of the ten tribes, the tribes of *Benjamin* and *Levi*, were amongst the tribe of *Judah*, and adhered to them; yet were but as incorporated into the tribe and Kingdome of *Judah*, which is therefore said, *1 Kings 11. 13, 23, 36.* three times to consist but of one tribe, viz. *Judah* only; so also, *1 Kings 12. 20.* And when they returned out of captivity, the greatest part by far that returned were of that tribe, yea, and after their return out of captivity, they were all chiefly planted in the lot and territorie that appertained to the tribe of *Judah*, and the People, Kingdome and Commonwealth were still called by the name of *Judah*; and therefore still the Government may be said to be in *Judah*, whereas those of the ten tribes once carried into *Assyria*, never returned to become a Kingdome or Commonwealth, as before, and had also their tribes, confused and confounded.

*Shebet*] Signifies a rod, a rod of iron, a rod of authority, a Mace or Scepter of Kings, a Kingdome, *Esa. 14. 5.* a tribe, *Judges 18. 19.*

*shall not depart*] When once come to it. It was long ere it came to it. *Moses* was of the tribe of *Levi*; *Joshuah* of the tribe of *Ephraim*; of the fifteen Judges only two, *Othniel* and *Ibzan* were of the tribe of *Judah*; *Saul* was of *Benjamin*, *David* the first King of this tribe. Therefore *Jacob* saith not when *Judah* should begin to sway the Scepter, but having begun, how long it should hold on.

*from Judah*] Not his person, *v. 1.* in the last dayes, but the tribe of *Judah*, or the Nation of the Jews with relation to that tribe.

*nor a Law-giver*] *Pf. 60. 7.* or Scribe, writing Laws for Rules.

*from between his feet*] *Deut. 28. 57.*

*until*] And then it should. The authority of the Synedrion in their Synagogues in our Saviour *Christ* time, was but *precario* under the *Romanes*, and restrained in capital crimes, *Mat. 23. 24.* *Acts 5. 17. 9. 1, 2. 23. 5.* *John 18. 3. 19. 7.* *Acts 7. 59.* *Ananias* was deposed from the High Priesthood, for stoning *James* the brother of *Jesus*, *Joseph. antiq. 1. 20. c. 8.* The Jewish Scepter was much weakened by *Pompey*, much shaken by *Herods* intrusion; finally broken and abolished at the destruction of *Jerusalem*. After which they had no forme nor face of a Commonwealth. Therefore it is evident

against the Jewes, that the Messiah is come.

*until Shiloh come*] The Prosperer, Safe-maker, or his Sonne viz. of a Virgin, i.e. Christ, *Heb. 7. 14. secundæ æ-* *jus*, the tunicle or skin wherein the childe is wrapt in its mothers belly, and so taken for the childe it self, the continent for the thing contained in it. Then it shall depart. God appoints the periods of Kingdomes and States, and so the p. uses and stops by rebellions and insurrections; wherein Gods Providence is not asleep, but his Justice awake.

*shall the gathering*] Jewes and Gentiles shall obey him, *Is. 11. 10. 42. 4. Mat. 12. 21. Rom. 15. 12.* He is the desire of all Nations, *Hag. 2. 7. Esay 2. 1, 2.*

*V. 11. Binding his foale unto the vine*] Wondrous fruitful, for wine especially should Judahs lot in Canaan fall out to be, full of vines, and abounding in pastures lying all in the South-part of Canaan.

*V. 12. Red with wine*] *Prov. 23. 29, 30.* No allowance to drunkennesse, no more then to theft in that saying, *Apoc. 3. 3.*

*white with milke*] Through plenty of pasturage and kine.

*V. 13. Zelulan*] Before Issachar, so his lot before him in the division of the land, *Josh. 19. 10, 17.* though Issachar the elder. So, *Deut. 33. 18.*

*at the Haven of the sea*] The Ocean westward, neare Mount Carmel, and the sea of Galilee Eastward, *Josh. 19. 10. Esay 9. 1.* Thus the lot for Zelulan fell out, not by chance, but by Gods Providence according to Jacobs prediction so many ages before. Nazareth was in this tribe, and Mount Tabor, and here Christ began to preach, *Mat. 4. 15.*

*unto Zidon*] *Josh. 19. 10.* to the 16. the coasts of it were over against Zidon, and fit for easie commerce with Zidon.

*V. 14. Issachar is a strong Ass*] Of strong force, but small courage, *Deut. 33. 18. Judges 5. 16.*

*between two burdens*] Or bounds, borders. In a fertile and fat soile, loving husbandry and a quiet life: and not trafficking abroad as Zelulan.

*V. 15. And bowed his shoulder*] Rather servilely subject themselves to toile and tribute, then forego their quiet peaceable kinde of life. Yet some of Issachar were of more noble and heroick spirits, *Judg. 5. 15. 1 Chron. 12. 13, 22.*

*16. Dan shall judge*] *Ch. 30. 6.* Alludes to his name of judging; as, *v. 8.* and *ch. 9. 27.* He sh<sup>all</sup> enjoy the privilege of a tribe, as well as his free-born sonnes. And as other tribes had their Heads and Elders to judge and decide causes among<sup>t</sup> them, so should they, *Numb. 1. 4, 16.* And Sampson of Dan was an extraordinary Judge. And the like is implied concerning the rest of the sons of the handmaids.

*V. 17. Dan shall be a serpent*] More by cunning, then by force shall they prevaile, so did the Danites with Laish, *Judges 18. 27.* And Sampson used craft as well as strength, *Judges 15. and 16.* Moses compares him to a Lions whelp, *Deut. 33. 22.* haply for the suddennesse of his leap, when he seeth the advantage of his prey. Dan is omitted in the sealing of the tribes, *Apoc. 7.* And so is Simeon omitted in Moses his benediction, *Deut. 33.* Likely Simeon for his cruelty against the Schemites. And Dan for his notorious idolatry, *Judg. 18. 20. 1 Kings 12. 29.* Not because Antichrist should come of the tribe of Dan.

*V. 18. I have waited*] *Psal. 130. 5. Esay 26. 8.* Motions of the Spirit, and ejaculations of a dying man, are not

tied to rules of method, and yet may have good coherence with silent and smothered thoughts, whence their expressions burst out.

*for thy salvation*] Foreseeing the troubles of his posterity, and of the tribe of Dan in special, *Judg. 1. 34.* he breakes out into this passionate expression, of longing after their deliverance and salvation by Shiloh specially, *Luke 2. 30.*

*V. 19. Gad, a troop*] *Ch. 30. 11.* An Allusion, as, *v. 16.* See the Annotations upon it. Gad was situate beyond Jordan Eastward, and so the more subject to incursions of the bordering enemies, *Judg. 10. 7, 8. Jer. 49. 1.* He comforts him against his dangers by sudden inroads of troops, that at last he shall overcome them, *Deut. 33. 20.* Fulfilled, *1 Chron. 5. 18, 19, 20, 21, 22. Judg. ch. 10. and 11.*

*V. 20. As her bread shall be fat*] Rich soile for corne and wheat specially, and for oile, *Deut. 33. 24, 25.* and royal dainties and minerals, *Josh. 19. 24, &c.* Fat signifies the best of any thing, *chapter 4. 4. 27. 28.*

*V. 21. Naphtali is an Hinde let loose*] *Deut. 33. 23.* with scope and liberty in choice of pastures, in plenty and peace. And also of cunning and active nimbleness in dealing with their enemies, and light-footed to pursue them. and to escape danger, *Psal. 18. 34. Judg. 4. 10, 15, 16. Josh. 19. 32, to 39.* Judah a Lion, Issachar an Ass, Dan a Serpent, Naphtali an Hinde. All these were absurd in a literal sense. And so the words in the Sacrament of the Lords Supper in a literal sense.

*he giveth goodly word*] Faire and courteous, prevailing by that means, and words also of praises and blessings, *Judg. 5.*

*V. 22. Joseph is a fruitful bough*] In his two branches Ephraim and Manasseh, which multiplied exceedingly, and became two tribes.

*by a well*] Moisture is a meanes of fruitfulness, *Psal. 1. 3. Ezech. 19. 10.*

*whose branches*] Hebr. Whole daughters. As bough was called by the name of sonne, and whatsoever cometh of or from another, is called in Hebrew a sonne, as the young of birds, beasts, &c. arrowes are called the sons of the bowe, *ch. 18. 7. Job 41. 28.*

*runne over the wall*] Abundantly increase, *Josh. 17. 17.*

*V. 23. The archers*] His brethren that sold him, his Mystris that accused him, his Master that imprisoned him, and haply the Magistrates of Egypt, and the Courtiers of Pharaoh.

*V. 24. But his bowe*] His innocency, patience, faith, chastity, *Psal. 18. 34.*

*by the hands of the mighty*] Joseph ascribes his strength to God, *Psal. 44. 6, 7, 8.*

*from thence*] From the mighty God of Jacob, from his Power and Providence it was that Joseph became the shepherd, the stone of Israel, to feed them in famine, and to be a rock of refuge, stay and strength unto them. And herein Joseph may be as a type of Christ, the true shepherd and corner-stone, *Act. 4. 11. Esay 28. 16.*

*V. 25. With blessings of Heaven*] Influences of the starres, raine and dew, *Deut. 33. 14. Ezechiel 34. 26.*

*blessings of the deep*] Springs and rivers, if not minerals too, *ch. 7. 11. Deut. 33. 13.*

*of the beasts*] Ten thousands of Ephraim, and thousands

sands of *Manasseh*, *Deut.* 33. 17. A contrary curse is that, *Hos* 9. 14.

V. 26. *The blessings of thy father*] Wherewith I do blesse thee and thy brethren.

*have prevailed*] Or do prevail, are stronger, of greater efficacy and excellency.

*above the blessings of my Progenitors*] *Abraham* and *Isaac*, I have blessed thee in thy two sonnes, more then my father or grand father blessed their two sonnes. *Abraham* gave way that *Ishmael* should be cast out. And *Isaac* gave the blessing to me from my brother *Esau*. But I blesse thy two sonnes, and make them two tribes, and keep them within the Church. Or I have more expressly, and with more tenderneſſe of affection blessed thee, then my Progenitors blessed their children. I do strive to out-blesse my fore-fathers, in multiplication of blessings upon thy head. Or referring the words to all *Jacobs* children, he preferres his blessing above that of his Progenitors, as being more particularly explained and applied; and should be more suddenly, clearly, fully and effectually accomplished in them; by their multiplication in *Egypt*, &c. And by including them all in the Covenant of grace, making them all heirs of the Promise, not one of them being excluded.

*unto the utmost bounds of the everlasting hills*] *Deut.* 33. 13, 15. This sets forth the riches of that portion of land in *Canaan*, which should by lot fall to *Ephraim* and *Manasseh*. Or, the blessings on *Joseph* shall be eminent and excellent in extent, and in quality and quantity; and perpetual in duration, as the everlasting hills, intimating to spiritual blessings, *Psal.* 54. 10.

*on the head of Joseph*] Poured as oile (wherewith Princes are anointed) on his head.

*separated*] By his selling away from them, and being by God so advanced in *Egypt*.

V. 27. *Benjamin shall ravine*] Be strong, fierce, warlike, going forth mornings and evenings to take his prey, vanquishing and spoiling his enemies. So did *Saul* the King of this tribe, *1 Sam.* 11. 6, 7, 11. 14. 13. 15. 47, 48. *Paul* was of *Benjamin*, Warlike they were, as appears in those bloody battles, *Judges* 20. 15, 16. 17. *Ehud* was of *Benjamin*, *Jdg.* 3. 15. *Mordecai* and *Esther* were of *Benjamin*, *Esther* 8. 7. &c and *ch.* 9. 5.

*devoure the prey*] *2 Sam.* 2. 26.

V. 28. *Twelve tribes*] Distinguished into twelve tribes afterward. And in them, rather then in the persons of his twelve sonnes, we are to look for the meaning and the accomplishing of these propheticall blessings. They were thirteen counting in *Levi*, and *Ephraim* and *Manasseh* in stead of *Jos. ph.* But *Levi* had no portion in dividing the land, *Deut.* 10. 9. And so they were still called the twelve tribes. For their order they are reckoned sometimes according to their birth, *chap.* 29. and 30. *Exod.* 28. 10. sometimes with reference to their mothers, as, *chap.* 35. sometimes with relation to their dignity; so is *Judah* first, *Numb.* 2. 3. *Apoc.* 7. 5. sometimes to their lot in dividing the land of *Canaan*. And so is *Zebulun* placed before *Issachar* here; sometimes without regard had of any order, as here, and *Deut.* 33. and *Apoc.* 7. 5. and *Numb.* 1. 5. 2. 5.

*and blessed them*] To *Ruben*, *Simeon* and *Levi*, it might seeme rather a curse then a blessing; yet the denomination may be from the greater and better part. And their fathers reprehension might prove a blessing to their further repentance. He concludes them within the number of the tribes, and so comprehendeth them within the Covenant, gives them a right to *Canaan* the type, and so by faith to the heavenly *Canaan*. And likely he dismissed them all with a general benediction, praying for them all. And as those three became tribes, and had their shares and portions in *Canaan*, so they had their names in *Aarons* breast plate on twelve stones, *Exod.* 28. 21. and on two Onix-stones upon the shoulders of the *Ephod*, *Exod.* 28. 10, 11, 11. *Levi* likely, because they were the Priests and holy Ministers themselves, being left out in the precious stones. And as many of their tribes are sealed, *Apoc.* 7. 5, 7. as of the rest.

*every one according*] The blessings applied to every tribe, according to the several references to his twelve sonnes; such blessings as were meet for every of them, as Gods Spirit did allot.

V. 29. *Gathered unto my people*] His soule to the Saints, *Heb.* 11. 23. His body to the grave. See *Annot.* on *ch.* 25. 8. and on *ch.* 47. 9. to my holy fathers by death, *v.* 33.

*bury me with my fathers*] See *Annotat.* on *chap.* 47. 30.

*in the cave*] This a ground of *Josephs* request to *Pharaoh*, *ch.* 50. 5. And left in seventeen yeares absence question might be made of his right to the place, evidences by writings being not then in use.

*of Ephron*] Bought of him, *v.* 30. *ch.* 23. 9, 10, &c. and *ch.* 47. 30.

V. 31. *I buried Leah*] *Ch.* 47. 30. 48. 7. Of the death and burial of *Rebekah* and *Leah*, we have nothing elsewhere set down in Scripture.

V. 33. *He gathered up his feet*] Which haply hung down before, as he sat on the beds side. And so composed himself to a quiet rest and sleep of death, enjoying the use of memory and speech unto the last, *Psal.* 37. 37. The gesture, *ch.* 47. 31. was for reverence and thankfulness to God, and haply to *Joseph* too.

## CHAP. L.

Verse 1. **A**nd *Joseph* fell upon his face] Exceeded his brethren, as in Piety toward God, so in filial affection and duty to his father. Religion rejects not, but regulates natural affections.

*wept upon him*] Not womanish weakness to weep, Men of excellent spirit and valour have been noted for it; *David*, *Ezekiah*, *Nehemiah*, *Joseph* severentimes, Christ himself thrice, *John* 11. 3. *Luke* 19. 41. *Heb.* 5. 7. *Paul*, *Acts* 20. 19, 31. *2 Cor.* 2. 4. Lawful in Funerals, if mixt with faith, and exceed not a just measure. The want is a fault, *Esay* 57. 1. *Acts* 8. 2. *Jer.* 22. 18.

*and kissed him*] To touch the dead was after forbidden, *Numb.* 19. 11, 12. yet in *Josephs* time not forbidden. Filial affection in a good sonne dieth

not with a good father, but surviveth.

V. 2. *His servants the Physicians*] The Antiquity of Physick, Physicians, and embalming the dead. *Luke* a Physician, *Col.* 4. 14. *2 Tim.* 4. 10, 11.

*embalmed*] Embalmed bodies are transported from *Egypt* into other parts of the world, at this day to be used for medicine. Hence the Jews had the custome of embalming; so they embalmed King *Asa*, *2 Chron.* 16. 14. 2. 16. and our Saviour, *John* 12. 7, 19, 39, 40. *Mar.* 14. 8. Though his body needed it not, being secured from corruption, *Psal.* 16. 10. *Ast.* 2. 31. 13. 35. yet they that embalmed him knew not so much. *Jacob's* body was to be kept long and carried far.

V. 3. *Seventy dayes*] To honour him, as, *2 Chron.* 32. 33. The *Hebrewes* time of mourning was thirty dayes, *Numb.* 20. 29. *Dent.* 21. 13. 34. 8. And the *Egyptians* time for embalming was forty dayes. These two might make up the seventy dayes; much time taken in the very ceremonies of mourning.

V. 4. *Joseph spake unto the house*] Useth the mediation of *Egyptian* Courtiers, to rectifie his modesty in a business concerning himself, to prevent all suspicion of his not returning, and to decline their envie, and endear himself to them the more. And perhaps also Mourners were not to come into the presence of Princes, *Ester* 4. 2.

V. 5. *Made me swear*] Lest he should seem to disdain to have his father buried in *Egypt*, he alledgeth this tie upon him by the dead.

*which I have digged for me*] So spacious was the place, that they might dig themselves several Repositories or Cells for their dead bodies in it; where his Progenitors and wife were buried. The manner of men to build sepulchres while they were alive. So *Abraham*, *Isa.* 2. 16. 14. to *Joseph* of *Arimathea*, *Mat.* 27. 60. to *Shebna*, *Esay* 22. 16.

*bury me*] Some bodies are embalmed and not buried; most buried without embalming; some embalmed with Aromatick spices put into their bodies, some only had spices upon them and about them; some had sweet odours burnt at their burials, *2 Chron.* 16. 14. 21. 19. *Jer.* 34. 5. some had their dead bodies themselves burnt, *1 Sam.* 31. 12. sundry other manners amongst Heathen. Want of burial is a calamity bewailed, *Psal.* 79. 3. and a judgement threatened, *Jer.* 7. 33. 22. 19.

V. 6. *As he made thee swear*] Very infidels would have oaths performed.

V. 7. *All the servants*] A very great multitude of them. So, *Mat.* 3. 5. A *Judea*; and to again many is put for all, *2 Cor.* 5. 19. Such was *Joseph's* prudence, and sweetness of disposition, that he kept the height of honour still without envie, which Court-favourites seldom do.

*and all the Elders*] Senators, Governours, Officers, Counsellours, *Ezech.* 7. 26. *Psal.* 105. 22.

V. 10. *Valley of Asad*] Signifies a bramble or thistle. Likely not far from *Hebron* or *Machpelah*.

*beyond Jordan*] As *Moses* stood when he wrote this, *Dent.* 1. 1. 3. 25. being now in the plaines of *Moab*. Else in a direct journey from *Egypt* to *Hebron*, *Manre* or *Machpelah*, their way was not to passe over *Jordan*.

*seven dayes*] So long in *Moses* Law they were unclean, that touched the dead, *Numb.* 19. 11. See *Annot.* on v. 3.

V. 13. *And buried him in the cave which*] *Ast.* 7. 15, 16. saith *Stephen*, so *Jacob* went down into *Egypt*,

and died, he and our fathers, and were carried over into *Sichem*, and laid in the Sepulchre that *Abraham* bought for a summe of money of the sons of *Emor*, the father of *Sichem*. The case is clear, that the two places which *Abraham* bought, *ch.* 23. and which *Jacob* bought, *ch.* 33. are not one and the same but divers; as appears by the place or situation, by the name, use, price and persons, buyers and sellers. And yet these two purchases seem to be confounded in the speech of *Stephen*. Again, *Stephen* might have a failer in memory, in his long and sudden speech, as not being then infallibly guided as an Inditer of Scripture, though full of the Holy Ghost, *Ast.* 6. 5. 7. 55. For so it is said of other Deacons, *Ast.* 6. 3. of *Peter*, *Ast.* 4. 8. of *Paul*, *Ast.* 9. 17. yet *Peter* erred, *Ast.* 10. 14. *Gal.* 2. 11, 16. and all the Apostles erred in the point of *Christ's* Resurrection, and of his Kingdome, *Ast.* 1. 6. and of the calling of the Gentiles. And *St. Luke* might do right in recording it as it came from *Stephen*. As the like is in *ch.* 27. 19, 24. and, *1 Kings* 13. 18. *Joseph's* bones were buried in *Shechem*, the place his father bequeathed to him and his son his death-bed, and likely the rest of his brethren, in conformity to his example, would be buried there, have their bones likewise carried thither; and this, though not mentioned in Scripture, might by other Records or Revelation be made known to *Stephen*, as the names of *Jannes* and *Jambres* to *Paul*, *2 Tim.* 3. 8. the Propheice of *Enoch* to *Jude*, v. 14. the Genealogy to *Luke*, *ch.* 3. v. 23, to 31. *Jacob* himself was certainly buried in *Machpelah*, as is here recorded: and though he be joynted together with his sonnes in a state of mortality, *Ast.* 7. 15. yet the sixteenth verse of their burial may well be confined to his sonnes as the next Antecedent without taking him into the number. And that *Jacob* bought the field of the sonnes of *Emor* or *Hamor*, *Shechem's* father, is likewise certain. By *Abraham* then, *Ast.* 7. 16. we must understand *Abraham's* Grand-child *Jacob*. And so expound it, which is a very harsh Exposition, the whole text considered, and could not be so apprehended by the multitude of his hearers. Or rather we may say, that *Stephen* mistook the story, and named *Abraham* in stead of *Jacob*, which may be done without any great offence, as hath been shewed, and so *Luke* relates what rightly he should; for to lay an error upon the sacred text, by laying *Jacob* should be put in the text in stead of *Abraham*, and that *Abraham* came into it by the error of the transcribers, mistaking the one name for the other, or whereas neither was in the Original, and *Abraham* by error being put in the margin, that from the margin they put it into the text, all this is not so likely, nor any way so safe. That *Emor* or *Hamor* was father to *Sichem*, not sonne to *Sichem*, appears, *Josh.* 24. 32. *Gen.* 33. 19. and therefore it is so to be supplied in *Ast.* 7. 16. so is the word mother supplied, *Luke* 24. 10. out of *Mar.* 15. 40. That *Zohar*, *Gen.* 23. 8. was not otherwise called *Hamor*, nor had a sonne called *Sechem*, but called *Ephron*, the Scripture-Story declares. And *Sechem* of *Hamor's* sonnes is only mentioned, because he was more honourable then all the house of his father. and so it is most probable, that in the sale of the ground to *Jacob* he had most to do, and the rest consented to his transaction. They that would make a reconciliarion, by saying that the two places and sepulchres, that *Abraham* bought, and that which *Jacob* bought were near one another, presuppose what is not found, for *Hebron* and *Machpelah* were in the tribe of *Judah*, and *Sechem* or *Sychar* a City of *Samaria* in the tribe

tribe of *Ephraim*, above twenty miles distant. And if granted, yet helps nothing to answer the other difficulties of the text.

*of the field*] Places for burials have been very various. Fields as here. *Moses* in a valley, *Deut.* 34. 6. *Uzziah* in the field of the burial which belonged to the Kings; in the same field; but apart from the corpses of the Kings, *2 Chron.* 26. 23. The Potters field was bought to bury strangers in, *Mat.* 27. 7. *Manasseh* was buried in the garden of his own house, *2 Kings* 21. 18. Our blessed Saviour in a garden, *Joh.* 19. 41. Among Christians, after they had peace from persecutions, and Churches for divine service, they soone buried in the Church yards, and afterwards came to bury in the Churches themselves, which grew in time into a superstition among many, and to be an annoyance to the living through the commonness of it.

V. 15. *And will certainly requite us*] The unquietness of guilty consciences now after forty years, *Lev.* 26. 36.

V. 16. *Sent a messenger*] And after went themselves, v. 18.

*thy father did*] Most likely that they feigned this.

V. 17. *So shall ye say unto Joseph*] They use arguments from his fathers command, their relation as brethren, their Penitencie, his Piety.

*wept*] As pitying their perplexity, and grieving at their doubt of his good will.

V. 18. *Fall down before his face*] Wittingly confirming the prediction, *ch.* 37. 7. and yielding themselves his servants, whom they had sold for a slave.

V. 19. *Am I in the place of God?*] *Ch.* 30. 2. Am I in Gods stead to revenge myself; or to crosse Gods purpose, turning it to your hurt, which he turned to your preservation? or feare ye me more then God? am not I under God?

V. 20. *But God*] *Joseph* ascribes nothing to himself, but all to God, whose goodness over-masters mans malignity and badness, *chap.* 45. 5. *Acts* 3. 12, 13. *Psal.* 119. 71.

*much people*] Them, *Egyptians* and others.

V. 21. *I will nourish you*] Doing good for evil, *Mat.* 5. 44. *Rom.* 12. 21.

V. 23. *Third generation*] So soon was *Jacobs* blessing begun to be accomplished in *Josephs* life-time, *ch.* 48. 19. 49. 21.

*of Machir*] *Numb.* 32. 39. *1 Chron.* 7. 16.

V. 24. *Surely visit*] *Ch.* 15. 14. 46. 4. *Heb.* 11. 22.

V. 25. *Took an oath*] V. 5.

*of the children of Israel*] His brethren haply were now dead, many of them; yet was *Levi* alive, who lived one hundred thirty seven years, *Exod.* 6. 6. and so out-lived *Joseph* some sixteen years. Therefore the oath was taken of the children of *Israel*: and it may be renewed by the succeeding generation, that they in whose time the deliverance should be brought to passe, should perform this oath.

*from hence*] Mean while his body was interred in *Egypt* to the contentment of the *Egyptians*, and to the comfort of his family and kindred, to have his body and bones among them; and so to have them there the more preserved for their good. And *Josephs* bones were carried thence. And not kept as reliques to be worshipped: but were buried at *Shechem*, *Josh.* 24. 32. *Jacobs* purchase, and *Josephs* sonnes heritage. And this, to testifie his owne, and confirme his brethrens faith, in the belief of the Promises of *Canaan*, and that as a type or pledge of the heavenly *Canaan*. There were the other Patriarchs *Jacobs* sonnes and *Josephs* brethren also buried, *Acts* 7. 16. Their bones likely being carried with his bones.

V. 26. *An hundred and ten yeares old*] Eighty yeares after his advancement. At that age also died *Joshua*, who was of his race, *Josh.* 24. 29. *Joseph* died in the two thousand three hundred sixty ninth yeare of the world; sixty yeares before the birth of *Moses*, and one hundred and forty yeares before the *Israelites* coming out of *Egypt*, as may be gathered out of *Gen.* 15. 13. and *Exod.* 12. 41. See *Annot.* on *ch.* 15. 13.

FINIS.





CHOISE  
OBSERVATIONS  
AND  
EXPLANATIONS  
UPON THE  
Old Testament.

Genesis.



GENESIS Contains an History of 2369 years; from the Creation of the World, and *Adam*; to the death of *Joseph*.

The Day of 24 hours, called Day, *Numb.* 8. 17. begins here at Evening, *Chap.* I. v. 5, 8, 13, 19, 23, 31. And so *Exod.* XII. 18. and *Levit.* XXIII. 32. And hence, in *Daniel's time*, it is called the Evening-Morning.

ἡ ὥρα ἡ πρώτη, *Dan.* VIII. 14, 26. 2 *Cor.* XI. 25. Yet

the Account sometimes seemes to begin in the Morning: as vulgarly with us, and many other Nations. And may seeme so also, in some kinde of reckoning with the Jewes; out of *Num.* XXVIII. 3, 4. And so in the dayes of our Saviour, out of *Matth.* XXVI. 17, 20. and XXVIII. 1. *Mar.* XVI. 1, 2. *Luke* XXIV. 1. *John* XX. 1, 19. Unlesse we take the day there for the time of Light contradistinguished to Darknesse; as it is, 2 *Sam.* I. 12. Divers other Nations did begin their day diversly; Some with Sunne-rising; some at the setting; some at mid-night, as Astronomers with us usually do. And whereas our Saviour seemes to some to keep his last Passeeover a day before the Jewes, out of *John* XVIII. 28. and XIX. 14. Un-

		<p>lesse by Passeeover there we understand the Feast of Unleavened Bread, which immediately succeeded the Passeeover, or Paschal Lamb, <i>Levit.</i> XXIII. 5, 6, 7, 8. and not the Passeeover it self; or both, as <i>Luke</i> XXII. 1. yet supposing he did so; both upon the former diversities of accompts, may be said to keep it on the XIV. day at Even: Our Saviour rightly reckoning the Beginning of the day, from the Evening: And the Jewes then reckoning it amisse, as vulgarly, and the Romanes then did, from the morning following. But all this is only tendered to consideration. And yet this rather than that Jesus should not be said to eate the Passeeover at that time: But onely a like thing, which they please to conceive, and call, without all ground save their own imagination, a commemorative Passeeover, commemorative of that which was to be kept the next day.</p>
II.	8.	<p><i>Eden</i>] A Region in <i>Mesopotamia</i> or <i>Chaldea</i>, <i>Acts</i> VII. 2. compared with <i>Gen.</i> XI. 31. It signifies Delicacy or Delight, <i>Psal.</i> XXXVI. 8. <i>Esay</i> XLVII. 8. In the Eastern part whereof, and not onely Eastward from <i>Furie</i> was this Garden planted. See <i>Esay</i> XXXVII. 12. <i>Ezek.</i> XXVII. 23.</p>
	3.	
	13.	
		<p><i>Ethiopia</i>] <i>Heb.</i> <i>Cush</i>, Called so from the sonne of <i>Cham</i>, or <i>Ham</i>, <i>ch.</i> X. 6. <i>1 Chron.</i> I. 8, 10. The Ethiopians or Cushites seeme first to inhabite some parts of <i>Arabia</i>, on the North-side of the Red Sea: And after to settle themselves on the South-side of it, and South of <i>Egypt</i>; whence we read in Authors of the Asian and African Ethiopians. And in Scripture we reade of <i>Zerah</i> their King, who came out against <i>Asa</i>, with the hughest hoast that Gods Word doth mention, <i>2 Chron.</i> XIV. 9. And of <i>Tirhakah</i> that came forth against <i>Sennacherib</i>, <i>Esay</i> XXXVII. 9. Of <i>Candace</i> the Queen, <i>Acts</i> VIII. 27. Of those two great and good Eunuchs, Profelytes; the one <i>Jeremies</i> deliverer, <i>Fer.</i> XXXVIII. and the other baptized by <i>Philip</i>, <i>Acts</i> VIII. 27, — 39. And of <i>Zipporah</i> the wife of <i>Moses</i> <i>Num.</i> XII. The Ethiopians were kinsmen and allies to the Egyptians; coming both of <i>Cham</i>; near neighbours and confederates, <i>Esay</i> XVIII. 1. and XX. 4. <i>Fer.</i> XIII. 23. and XLVI. 9. <i>Ezek.</i> XXX. 9. See more in the Annotations on <i>Fer.</i> XIII. 23.</p>
	16.	<p>A Tree is mentioned, and the Fruit of it. And so, <i>v.</i> 17. and <i>ch.</i> III. 1, 2, 3, 6. But the Apple-tree, or what kinde of Tree, is not specified.</p>
III.	24.	<p><i>Cherubims</i>] And so, <i>Num.</i> VII. 89. <i>1 Sam.</i> IV. 4. <i>1 King.</i> VII. 29. <i>Esay</i> XXXV. 1. 16. <i>Ezek.</i> X. throughout that Vision; and <i>ch.</i> XLI. 18. <i>Heb.</i> IX. 5. and in sundry other places. And in like sort we have the word <i>Seraphims</i>, <i>Esay</i> VI. 2, 6. And this for expression-sake of our English plural by the letter (<i>s</i>): whereas the words might have been rendered <i>Cherubs</i> and <i>Seraphs</i>, or <i>Cherubim</i> and <i>Seraphim</i>; that being the termination plural in the Original Hebrew; as also in the Chaldee, and Syriak. And so is rightly left out in the word <i>Baalim</i>, in all places. Of <i>Cherubin</i> see my Annotations on <i>Ezek.</i> IX. 3. and X. 1, 3, — 10, and <i>v.</i> 14, — 22. and XI. 22.</p>

offering] offering is here mentioned. And so *v.* 4. Called Sacrifice, *Heb.* XI. 4. And as this, so other nominated Mosaical and Levitical Rites and Ceremonies, were in use before the times of *Levi*, and *Moses*. As,

2. Beasts, and Fowles, clean and unclean; at the time of the Flood, *ch.* VII.

3. Priests, Altars, Burnt-Offerings, Drink-Offerings, VIII. 20. and XIV. 18. and XXII. 13. and XXXV. 14.

4. Eating of Blood forbidden, *ch.* IX. 4.

5. Oile in use for Consecration; XXVIII. 18. and XXXV. 14.

6. Marrying the brothers widow, to raise up seed to the brother deceased; *ch.* XXXVIII. 8, 9, 26.

Called his name] Names afterwards usually imposed at the time of Circumcision; as appears, partly in *Abraham*; plainly in *John* the Baptist, and others. By the Jewes some of Gods Titles were many times inserted into the Composure of the names of their children, as plentifully appears. And the maner of many Heathens was to impose, or insert the names of their Idols and Pagan Deities upon, or into the names of their children, and of their Kings and Favourites; *Rom.* XVI. 1, 14, 15. *1 Cor.* I. 12. *1 Thess.* I. 1. And hence we have among the Babylonians, from their Idols, *Bel*, *Nebo*, and *Merodach*, these Names, of *Belteshazzar*, *Dan.* I. 7. and IV. 8. and *Belshazzar*, *Dan.* V. 1. And *Merodach-Baladan*, *Esay* XXXIX. 1. and *Evil-Merodach*, *2 Kings* XXV. 27. And *Nebonatsar*, *Nabopolatsar*, and *Nebuchadnetsar*. And in the same names are many times a change of letters, like letters put some times one for another; as *Merodach* is called *Berodach*, *2 King.* XX. 12. As *Dibon* the name of a Citie, *Numb.* XI. 30. is called *Dimon*, *Esay* XV. 9. And *Nebuchadnezzar* is written also in Scripture *Nebuchadnetsar*, *Ier.* XXII. 25. and *Nebuchadrezzar*, and *Nebuchadretzer*, *Ier.* XXI. 2. and XXIV. 1. Sometimes letters, or syllables are transposed, and left out, and added: And so there is much variation in one and the same name: *Esaia*s is called also *Ieshajah*, and *Ieshajahu*; *Hezekiah* is called and written *Ezekias*, *Chiskijah*, *2 King.* XVIII. 1. *Chiskijahu*, *XXXVI.* 1. *Fechiskijah*, *Micah* I. 1. *Iechiskijahu*, *Esay* I. 1. *Iehojacin* is called also *Iechoniah*, *Iechonias*, *Coniah*, *Conijahu*. I omit others not much unlike. Yea sometimes in Scripture divers men have divers dissonant names; some 2, some 3, as *1 King.* XV. 2, 10. compared with *2 Chron.* XI. 20. and *Ch.* XIII. 2. And as further may be seene at large in the Great Annotations upon *1 Chron.* III. 1, 15, 16. and VI. 1, 20, 24. and VIII. 5, 33. and *Ch.* IX. and *Ch.* XI. and *Ch.* XVIII. 10, 16. and *Ch.* XX. 7. And divers places have two severall names; as in *2 Sam.* VIII. 8. compared with *1 Chron.* XX. 4. And many others.

*Adam*] *Adam* lived to the 243 year of *Methuselah*.

*Seth*] *Seth* was borne in the 130<sup>th</sup> year of *Adams* age, And so likely soone after the murder of *Abel* by *Cain*. In which space of near 130 years, so many might be borne, as might justly occasion that

Chapter	Verse.	4	G E N E S I S.
		that speech of guilty <i>Cain</i> , Every one that findeth me shall slay me.	
	23.	<i>Enoch</i> ] <i>Enoch</i> lived so many years before his Translation, as we have dayes in our year, viz. 365. And his Prophecie mentioned, <i>Jude</i> v. 14, 15. is not intimated in the Old Testament.	
	27.	<i>Methuselah</i> ] <i>Methuselah</i> lived to the 98 year of <i>Shem</i> .	
	27.	<i>Methuselah</i> ] <i>Methuselah</i> the longest liver, died in the beginning of the year of the Flood, as appears by the Chronology of the times and years of those ten Patriarchs, <i>Ch.</i> V. and VII. 6.	
	32.	<i>Noah</i> ] Of <i>Noah's</i> sonnes, <i>Japhet</i> was the eldest, <i>Shem</i> the second, and <i>Cham</i> the youngest, <i>Gen.</i> VII. 1. and IX. 24. and X. 21. and XI. 10.	
	32.	<i>Shem</i> ] <i>Shem</i> was two years younger then <i>Japhet</i> , <i>Ch.</i> V. 32. and VII. 1. and <i>Ch.</i> XI. 10. and lived to the fiftieth year of <i>Isaac</i> . And so <i>Shem</i> is the onely person in Scripture that lived to see his posterity of the tenth generation. And seemes to be <i>Melchizedech</i> , <i>Gen.</i> XIV. 18. <i>Heb.</i> VII. 1. &c.	
VI.	3.	These 120 years, <i>c.</i> VI. 3. begin 20 years before <i>Noah</i> had any children.	
	15.	<i>Cubits</i> ] Of <i>Cubits</i> , which measure the Ark, see my Annotations on <i>Ezek.</i> XL. 5.	
VII.	24.	<i>Flood</i> ] These 150 dayes <i>c.</i> VII. 24. from the beginning of the Flood on the second moneth, 17 day, <i>c.</i> VII. 11. to the Resting of the Ark on the seventh moneth, 17 day, XIII. 4. do shew those moneths to consist of 30 dayes apiece. And the number of the moneths cannot be doubted of. Here is mention made of the 1, 2, 7, 10. Which shews the year to differ little from ours now.	
IX.	29.	<i>Noah</i> ] <i>Noah</i> lived 950 years, <i>c.</i> IX. 29. being born in the 1056 year of the World; and dying in the year 2006. two years before <i>Abraham</i> was born; He so lived to see his children or posterity of the ninth generation.	
X.	6.	<i>Iles</i> ] <i>Iles</i> are taken, not onely for Ilands properly, compassed about with Sea, or water; but for Countreys also lying on the Sea-coasts, as <i>Jer.</i> XXV. 22. <i>Ezek.</i> XXXVII. 3, 15. <i>Esay</i> XX. 6. And sometimes for Inlands likewise, being remote and transmarine parts, as <i>Esay</i> XLI. 1, 5. and XLII. 4, 10. and XLIX. 1. and LI. 5. and LX. 9.	
	10.	<i>Babel</i> ] See my observations on <i>Dan.</i> IV. 30.	
	19.	<i>Sidon</i> ] <i>Sidon</i> , in Hebrew <i>Tsidon</i> , called the great City, <i>Josb.</i> XI. 8. and <i>Ch.</i> XIX. 28. Ancienter by much then <i>Tyre</i> . See my Annotations on <i>Zech.</i> IX. 2.	
XI.	13.	<i>Arphaxad</i> ] Mans life halsted, or thereabouts, at the time of the flood, XI. 11. &c. compared with <i>Ch.</i> V. And again shortened about another half at the building of the Tower of <i>Babel</i> , X. 25. and XI. 19. And well-nigh the third time, between the times of <i>Abraham</i> and <i>Moses</i> , XXV. 7. <i>Psal.</i> XC. 10.	
	26.	<i>Abram</i> ] <i>Abram</i> borne, not in the 70, but in the 130. year of <i>Terah</i> , <i>Gen.</i> XI. 32. and XII. 4. <i>Acts</i> VII. 4.	
		Ur]	

*Ur*] *Ch. XI. 31, 32.* and *Acts VII. 2, 3, 4.* shew *Ur* to be in *Mesopotamia*, and *Abram* to be called there. And after *Terahs* death at *Haran*, then he had a new Call, *Gen. XII. 1.* And else the Hebrew *Perasha* upon *Terahs* death, *Ch. XI. 32.* had been unfit.

*Egypt*] *Egypt*, In Hebrew *Mitzrajim*, or *Misraim*. So called from the sonne of *Ham* of that name, *Gen. X. 6.* whence also it is called, the Land of *Ham*, *Psal. CV. 27.* and *CVI. 22.* It is called also *Rahab*, *Esay LI. 9.* from her pride and power, *Esay XXX. 7.* *Ezek. XXX. 6.* It is the ancientest Kingdom that we read of; except it be the Kingdome of *Assyria*, by *Cush*, the other sonne of *Ham*, *Gen. X. 8--12.* The Kings of *Egypt* mentioned in Scripture, are *Pharaoh* (which after seemes to be a common name to their Kings; as *Ptolomie*, whence *Bartholomew* that is *Bar-Ptolomie*, the son of *Ptolomie*, was to them in the times of the Macedonian or Greekish divided Empire) or many *Pharaohs*; as in the dayes of *Abraham*, *Gen. XII. 15.* Of *Jacob* and *Joseph*, *Gen. XXXVII. 36.* and *Ch. XLI. 1.* and *XLVI. 5.* & *L. 4.* Of *Moses*, *Exod. I. 11.* and *Ch. XVIII. 10.* *Heb. XI. 24.* Of *Solomon*, *1 King. III. 1.* *Shishak* is the name of the King of *Egypt* in *Solomons* time, and in *Rehoboams* time, *1 King. XI. 40.* and *Ch. XIV. 25.* *2 Chron. XII. 2, 9.* So, a Kings name of *Egypt* in *Hoshea's* time, *2 King. XVII. 4.* *Pharaoh* in *Ezekiah's* time, *2 King. XVIII. 21.* *Pharaoh Necho* (deemed to be the sonne of *Psammetichus*) in *Josias* his time, and in *Jehojakims* time, *2 King. XXIII. 29.* and *Ch. XXIV. 7.* *Jer. XLVI. 2.* *Pharaoh* and *Pharaoh-Hophra*, in *Zedekiahs*; and in the Prophet *Ezekiels* time, *Jer. XXXVII. 5, 7, 11.* and *XLIV. 30.* *Ezek. XXIX. 2, 3.* and *Ch. XXX. 21.* and *Ch. XXXI. 2.* and *Ch. XXXII. 2, 31.*

*Sarai*] *Sarai* fair; and the more accounted so, going among the Egyptians, *XII. 11, 12.* And she the onely woman, whose whole age is recorded in Scripture, *XXIII. 1.*

That Prophetical promise, *Gen. XV. 13.* makes not the Israelites to be 400 years in *Egypt*; But rather is thus rightly understood; That *Abrahams* Seed, that is, *Isaac* and *Jacob*, should be strangers in a Land that was not theirs; that is, in *Canaan* 190; years from the birth of *Isaac*, to *Jacobs* going down into *Egypt*, *XXV. 26.* and *XLVII. 9.* And *Jacobs* posterity were strangers in *Egypt*, from his going down thither, till their bringing forth by *Moses*, 210 years; not 400 years there: *Moses* himself being the sonne of *Jochebed*, the daughter of *Levi*, *Num. XXVI. 59.* and grandchilde of *Kobath*; And *Levi*, and *Koath* went down into *Egypt* with *Jacob*, *XLVI. 11.* And *Machir* the sonne of *Manassah*: And *Fair* the grandchilde of *Hezrom*, living in *Moses* his time, *Num. XXXII. 40, 41.* And *Achan* the third from *Zarah* living in *Joshuahs* time, *Josh. VII. 1. 18.* *1 Chron. II. 6, 7.* And thus 190 and 210 make up those 400 years, in this Prophetical promise mentioned. And the Samaritan Bible or Text here; and the *LXX.* in *Exod. XII. 40.* do thus declare this point; though their insertion and addition there be of their own minde and meaning; and no part of the sacred Text.

31.

XII.

10.

11.

XV.

13.

Chapter	Verse.	6	G E N E S I S.
XVII.	5.	<p><i>Name</i>] Names changed, as <i>Abrams</i>, and <i>Sarai's</i> here; so <i>Jacobs</i>, <i>Josephs</i>, <i>Naomies</i>, <i>Pashurs</i>, and others. See the Annotations on <i>Esay LXII. 4.</i> and on <i>Fer. XXIII. 6.</i> and <i>XXXIII. 16.</i></p> <p><i>Abram</i>] <i>Abram</i> signifies an high or lofty Father; <i>Abraham</i>, a Father of a great multitude. He is called, <i>The Friend of God</i>, <i>2 Chron. XX. 7.</i> <i>Esay XLI. 8.</i> <i>Fam. II. 23.</i></p>	
	15.	<p><i>Sarai</i>] <i>Sarai</i> signifies my Lady, or my Princeesse: <i>Sarah</i> a Lady, or Princeesse, without restriction; The Title being so enlarged.</p>	
	25.	<p><i>Ishmael</i>] <i>Ishmael</i> was 13 years old when he was circumcised, <i>XVII. 25.</i> And so above 15, or rather 17 at <i>Isaacs</i> weaning, when he and his mother were cast out of <i>Abrahams</i> family, <i>XXI. 5, 8, 14, 15.</i></p>	
XVIII.	6.	<p><i>Three measures</i>] The Hebrew measures of Capacity mentioned in the Old Testament, are these 10. <i>viç</i>. <sup>1</sup> <i>Log</i>. <i>Lev. XIV. 10.</i> the least measure. <sup>2</sup> <i>Cab</i>, <i>2 King. VI. 25.</i> <sup>3</sup> <i>Hin</i>, <i>Exod. XXIX. 40.</i> <i>Levit. XXIII. 13.</i> <i>Ezek. IV. 11.</i> <sup>4</sup> <i>Omer</i> or <i>Homer</i> or <i>Gnomer</i>, being the quantity of a mans daily eating of Manna, and the tenth part of an Ephah, <i>Exod. XVI. 16. 36.</i> <sup>5</sup> <i>Seah</i>, translated measure or <i>Satum</i>, in this Text, <i>Gen. XVIII. 6.</i> and <i>2 King. VII. 1.</i> <sup>6</sup> <i>Ephah</i>, containing ten Omers, <i>Exod. XVI. 36.</i> <sup>7</sup> <i>Bate</i> or <i>Bath</i>, containing likewise ten Omers; and being both the tenth part of a <i>Cor</i>, and <i>Chomer</i>, <i>Ezek. XLV. 11, 14.</i> <sup>8</sup> <i>Lethec</i>, translated half an Omer, or rather half a Chomer, <i>Hof. III. 2.</i> <sup>9</sup> <i>Cor</i>, and <sup>10</sup> <i>Chomer</i>, each equal, and containing ten Bates or Ephahs apiece, <i>Ezek. XLV. 11, 14.</i> Thus farre Scripture. The particular assignations of their severall Capacities are usually made thus, <i>viç</i>: The <i>Log</i> to containe the quantity of six hen-eggs-shels of <i>Palestine</i>, the same with <i>Sextarium Romanum</i>, and is about our half pinte (yet some make it a pinte.) The <i>Cab</i> to contain four <i>Logs</i>, i. e. a quart of our measure, or 24 eggs-shels; (yet some say a pottle) The <i>Hin</i> to containe six <i>Logs</i>, i. e. 36. eggs-shels (some say 12 <i>Logs</i>, or 72. eggs-shels) or about three quarts. An Omer to containe one <i>Cab</i> and an half, and a fifth part, about our three pintes and an half, or a pottle, the tenth part of an Ephah. <i>Seah</i> to containe two <i>Hins</i>, or six <i>Cabs</i>, i. e. a gallon and an half, or <i>Modius Romanus</i>, the third part of an Ephah. Ephah to containe ten Omers or Pottles, i. e. four gallons and an half; or about three Seahs; and to be <i>Medimnus Atticus</i>, (yet some make it to containe eight gallons; and so four Ephahs to containe our barrel; some to containe near ten gallons: or about the measure of our bushel, or half a bushel and a pottle.) <i>Bate</i> or <i>Bath</i> is of the same measure for liquid things, as Ephah is for dry things. <i>Lethec</i> to containe five Ephahs, or fifteen Seahs, or <i>Sata</i>, or <i>Modii</i>, that is, two bushels, six gallons, and one pottle; or half a Chomer. Chomer, and Cor are both of the same measure, either equal; and contains certainly, as was said, ten Bates or Ephahs apiece, or two Lethecs. Cor is oft translated Measures. And thus uncertaine are we for the grounds of these measures of Capacities.</p>	
XX.	2.	<p><i>Abimelech</i>] And <i>XXVI. 1.</i> This seemes to be a common name to the Kings of <i>Palestine</i>; as <i>Pharaoh</i> to the Kings of <i>Egypt</i>; <i>Benhadad</i> to</p>	

to the Kings of *Syria*; *Candace* to the Queens of *Ethiopia*; *Cesar* to the Romane Emperours.

*Hebron*] *Hebron* called also *Kiriath-Arba*, the City of *Arba*, the father of *Anak*, where *Anak* lived, and his sonnes and the Anakims, all Giants. Here *Abraham*, *Isaac* and *Jacob* dwelled, and were buried here in the Cave of *Macpelah*, before *Mamre*, the same is *Hebron*. Here *Sarah* died, and was buried in that Cave: And *Rebekah*, and *Leah* were likewise buried here. Hence *Joseph* was sent to see the welfare of his brethren. And hither the Spies came that were sent by *Moses* to spy out the Land. *Hoham* the King of *Hebron* was one of the five Kings hid in the Cave, and slaine and hanged up by *Joshuah*: And it seemes another King of *Hebron* soone after slaine by him. And he and *Caleb* slew the Anakims dwelling here. This City fell to the Tribe of *Judah*, and was seated in a mountaine of *Judah*: and together with the Suburbs of it, was given to the Priests, and to be a Citie of refuge: But the Fields, and Villages of it were given to *Caleb* that good Spie. To the top of an hill before *Hebron*, *Sampson* carried the Gate of *Gaza*. *David* having sent to them of *Hebron* a Present of the spoile which he got of the Amalekites, in the rescue of *Ziklag*, was commanded by God to go hither. And here at *Hebron* he was made King, and reigned seven years and six moneths: had six sons borne him here, of six several wives. Hither *Abner* came to *David*, and being murthered by *Joab*, was by *David* mournfully buried here. Hither *Ishbosheths* head was brought, and buried in *Abners* grave; and his murtherers by *David* hanged here. Hither came all Israel to make *David* King over all Israel. And afterwards *Absalom* being borne here, pretended a vow to be performed here; and rebelling against his father made himself King here. This City was first built seven years before *Zoan* in *Egypt*. And in King *Rehoboams* time was repaired and fortified by him.

*Abraham*] *Abraham* alive when *Jacob* was 15 years old, *XXI. 5.* and *XXV. 7, 26.* And so *Abraham*, *Isaac*, and *Jacob* were living at the same time, *Heb. XI. 9.*

*Esau*] *Esau* sold his Birth-right for bread and pottage, *XXV. 34.* for one morsel of meat, as it is, *Heb. XII. 16.*

*Isaac*] *Isaac* blinde above 43 years. He being 60 at the birth of *Jacob*, *XXV. 26.* And blinde at the blessing of *Jacob*, *XXVII. 1.* And *Jacob* was then 77. years old, as appears by his age of 130 when he stood before *Pharaoh*, *XLVII. 9.* And the age of *Joseph* being then 39 or 40, *vi. 30* when he was advanced by *Pharaoh*, *XLI. 46.* And after that, seven years of plenty, and two of famine passed ere *Jacob* came down, *XLV. 6.* And *Joseph* was borne in the 14. year after *Jacobs* coming to *Laban*, *XXX. 25.* and *XXXI. 41.* And *Iacob* came to *Laban* presently after the foresaid blessing, *XXVII. 42, &c. XXVII. 1, 2.* And so the 14 years before *Ioseph* was borne, and 39 of *Iosephs* age after, being taken out of *Iacobs* 130. leaves him to be 77. when *Isaac* blessed him. And *Iacobs* 77. being added to *Isaacs* 60 when *Ia-*  
*cob*

XXIII. 2.

XXV. 7.

34.

XXVII. 1.

Chapter	Verse.	8	G E N E S I S.
		<p><i>cob</i> was borne, makes <i>Isaac</i> to be 137. when he was blinde, and blessed <i>Jacob</i>. And <i>Isaac</i> dying at 180, XXXV. 28. must so needs be blinde 43 years at the least.</p>	
	33.	<p><i>Esau</i>] <i>Esau</i> could not prevaile with <i>Isaac</i> to bring him to repent of his blessing <i>Jacob</i>, and to recall the blessing, though <i>Esau</i> sought it of <i>Isaac</i> with tears, XXVII. 33, 34. Heb. XII. 17.</p>	
XXIX.	27.	<p><i>Jacob</i>] <i>Jacob</i> being 77 years old, marries both <i>Leah</i> and <i>Rachel</i>, in the first year of his coming to <i>Laban</i>, [<i>Laban</i> by inversion of the letters is <i>Nabal</i>] and at or before the beginning of the 14 years service for them. This appears by his twelve children; <i>Dinah</i> being one: and by the Sequence of their births, within those 14 years, Ch XXIX. and XXX. which are not possible to be, in that maner, and order borne, within the compasse onely of the last seven years: And having seven of them by <i>Leah</i> her self, who yet left bearing a while after her fourth sonne: and <i>Reuben</i> her eldest sonne being so old to gather Mandrakes in the field a year before <i>Issachar</i>, her fifth childe, was borne by her. And this is further evidenced by the age of <i>Judah</i>, being but fifty upon this account it self, that is, 10 years elder then <i>Joseph</i>, when yet he, and his grandchildren by <i>Tamar</i>, both <i>Hezron</i> and <i>Hamul</i> came down with <i>Jacob</i> into <i>Egypt</i>, XLVI. 12. whereby it also appears, that <i>Judah</i> marrying at 17 years of age, which was the first year of <i>Jacobs</i> returne from <i>Laban</i> the Syrian into <i>Canaan</i>, XXXVIII. 1, 2, 3. Then both <i>Er</i>, and <i>Onan</i>, and <i>Pharez</i> must needs marry each when they were about 12 or 13 years old, which was rare in that age of the world. And this truth of the time of <i>Jacobs</i> marriage will stand well with the computation of time by the ages and acts of <i>Judah</i>, and his posterity; and with a right rendition of those texts; <i>Gen. XXIX.</i> 20, 21, 25, 27, 28, 30. which should be somewhat altered in our English translations. Here then those large Annotations 1651. making <i>Jacob</i> to marry both <i>Leah</i> and <i>Rachel</i> at the end of the first seven years service: And the twelve children to be borne within the compasse of the seven later years: And <i>Judah</i> to be but three years elder then <i>Joseph</i>; And to marry at fourteen years of age: And <i>Er</i> and <i>Onan</i> to marry at fourteen apiece: And <i>Hezron</i> and <i>Hamul</i>, to be borne in <i>Egypt</i>, and to come downe with <i>Jacob</i> onely in the loynes of their father <i>Pharez</i>; (wherein yet there remaines a contradiction in them, as appears by comparing together their Annotations on <i>Gen. XXXVIII.</i> 1. and XLVI. 12, 27.) do in all the said particulars seeme to me to misse the right; and at least to require a more serious review and consideration. See the said Annotations on <i>Gen. XXIX.</i> 27, 30. and XXXVIII. 1, 2, 6. and XLVI. 12.</p>	
XLII.	25.	<p><i>Sacks</i>] <i>Sacks</i>, <i>saccus</i>; and <i>Amen</i> are the words that hold most, in most languages.</p>	
XLVI.	21.	<p><i>Benjamin</i>] <i>Benjamin</i> not 24 years old when he came into <i>Egypt</i>, but hard upon 30. Yea some conceive him to be conceived in <i>Paddan-Aram</i>, out of <i>Gen. XXXV.</i> 24, 26. and so to be 33 years old at that time; yet is he called a Lad, <i>Gen. XLIII.</i> 8. and XLIV. 22, 30,</p>	

31, 32, 33, 34. and a little one, *v.* 20. And yet at that time said to be the father of ten sonnes, *Gen.* XLVI. 21. And two of them, *Naaman*, and *Ard*, (if not more) seeme to be his grand-children, *Num.* XXVI. 40. But not borne in *Egypt*: no more then *Hezron* and *Hamul* were borne there. And so both *Benjamin*, and his eldest sonne *Belah* must marry very young: as the like was observed in *Er*, *Onan*, and *Pharez*, before.

*The number*] The number of the souls that came out of *Jacobs* loines, and came down with him into *Egypt*, are truly told and reckoned to be 66. *Gen.* XLVI. 26. And this is the exact number. For *Joseph* and his two children came not down with *Jacob* into *Egypt*, but were in *Egypt* before. And leaving out *Er* and *Onan*, that were dead before in *Canaan*; and reckoning in *Hezron* and *Hamul*, the grand-children of *Judah* by *Tamar*; as the expresse letter of the Text doth in both points require, the said number of 66. doth rightly arise. And to imagine otherwise, that *Hezron* and *Hamul* were borne in *Egypt*, and did go down thither with *Jacob* onely virtually in the loines of their father *Pharez*, it doth not onely contradict the Text, as was said; but also doth overthrow the whole intent and drift of the Record, Catalogue, and Genealogy in that chapter; which is to shew the small number that went down personally with *Jacob* into *Egypt*, *Deut.* XXVI. 5. That thereby the wonderful multiplication of their posterity in *Egypt*, *Exod.* XII. 37. and in little more then a year after, *Num.* I. 45, 46. by Gods blessing might the more gloriously appear. And if some, or any of those mentioned in the said Catalogue, went down onely virtually in the loines of their parents; in that sense as well might 46000; yea 600000. be said to have descended with *Jacob* into *Egypt*.

Again, the number of the souls of the house of *Jacob* which came into *Egypt*, are truly told to be 70. *Gen.* 46. 27. *Exod.* I. 5. *Deut.* X. 22. So justly reckoning *Jacob* himself, and *Joseph* with his two sons, who were then in *Egypt* already. And so these 70. are made up of those summes, 33, 16, 14, 7. set down in *Gen.* XLVI. 15, 18, 22, 25.

Again, the number is told to be 75. by *Stephen*, and *Luke* recording *Stephens* speech, *Acts* VII. 14. Here, denying any corruption of the Text; some would lay a failer of memory upon *Stephen*; as the like again in *v.* 16. as not being so privileged in this sudden Speech, as the holy Pen-men were inspired for the writing of Scripture: And thereupon say, That *Luke* dealt faithfully in relating what *Stephen* spake. Others say, That *Stephen* herein did wittingly and willingly follow the Translation of the LXX. Interpreters on *Gen.* XLVI. 27. and *Exod.* I. 5. As in divers citations the holy Writers of the New Testament do; That Translation being then in high esteeme, and almost onely in use. Yet the five persons super-added by them seeme not to be those which the LXX. fetch out of *1 Chron.* VII. 14, 20. But rather all those that are named, *Gen.* XLVI. namely *Jacobs* four wives, and *Er*, and *Onan*; which make up 75. in all, leaving out *Jacob* himself.



# Exodus.



**EXODUS** Containes an History of 141 years, and some few dayes over; And not of about 146 years. This truth appears thus; From the death of *Ioseph*, to the birth of *Moses* were 60. years, and not either 56. or 65. or 72. or 80. And this assertion of 60. years is thus gathered. The Israelites being in *Egypt*, from the going down of *Jacob* thither, till *Moses* brought them out thence, 210 years; as hath been shewed on *Gen.* XV. 13. And *Ioseph* being 40 years old when his father *Jacob* came down; as being 30 when *Pharaoh* advanced him, *Gen.* XLI. 46. And after that, seven years of Plenty passing, and the third year of Famine in being, when *Jacob* came down. And *Ioseph* living 110 years, *Gen.* L. 22. So leaves 70 of his life to be spent in *Egypt*, after *Jacobs* coming down thither. And *Moses* being 80 years old when he brought the *Israelites* out of *Egypt*, *Exod.* VII. 7. So leaves just 60 years, between *Iosephs* death, and *Moses* his birth. For those three numbers, of *Iosephs* 70. and the said interval of 60, and *Moses* his 80. make up the said summe of 210 years. Now to those 60 years before the Birth of *Moses*, adde those 80 years of his age, *Exod.* VII. 7. And the time spent about getting leave of *Pharaoh* for their departure, *Exod.* Ch. III. to the XII. which was some small part of a year, viz: within one moneth: And their coming forth on the first moneth, the 15 day, *Num.* XXXIII. 3. And their coming into the Wildernesse of *Sinai*, in the third moneth, *Exod.* XIX. 1. where the Law was given, *Exod.* XX. And their making and erecting of the Tabernacle, in the next year, first moneth, first day, *Exod.* XL. 1. And so the summe of 141 years, and few dayes doth arise; which containes the whole History of *Exodus*. Whereof 140 years, within few dayes, are comprised in the two first Chapters; And one year, and few dayes are spent in the rest of the Book.

II.

7.

*His sister*] *His sister*, that is, *Miriam*; who was elder then *Moses*, or *Aaron*: And *Aaron* elder then *Moses* by three years, *Exod.* VII. 7. All three were the children of *Iochebed* the daughter of *Levi*, by *Amram* the grand-son of *Levi*, *Exod.* VI. 16, 18, 20. *Num.* XXVI. 59. *1 Chron.* VI. 3.

II.

*Moses*] *Moses*, His age of 40 years when he went to visit his brethren, and slew the Egyptian: As also his skill in all the wisdom of the

the

the Egyptian, are not mentioned in the Old Testament: But by Saint Stephen, Acts VII. 22, 23.

*Iethro*] *Iethro* who is likewise called *Iether*, in the Original, *Exod.* IV. 18. and *Hobab*, *Num.* X. 29. *Judg.* IV. 11. were the names of *Moses* his father-in-law. And *Kenite*, *Judg.* I. 16. seemes to be his name Patronymical. And *Revel*, and *Raguel* seeme to be the names of *Jethros* father, *Exod.* II. 18. *Num.* X. 29.

*Horeb*] *Horeb* here, and *Sinai*, *Exod.* XVI. 1. and XIX. 11. are the same mountaine; or two tops of the same mountain: called *Sinai*, from the bush, *Exod.* III. 2. or bushes growing there, and thereabouts in that wilderness, *Ch.* XIX. 1. As Mount *Sion*, and Mount *Moriah* were much alike.

*A Token*] This token or signe was to come to passe afterwards; yet is given to confirme a Promise made afore it. And the like is, *Esay* VII. 14. and XXXVII. 30. *Ier.* XLIII. 9, 10. and *Ch.* LI. 63, 64. Among other reasons, to assure there the truth of the Promise, by the quality of the Promiser foretelling such events.

*No lie*] No lie in this Petition to *Pharaoh*: nor in that assertion, *Ch.* V. 3.

*Will not*] The foreknowledge of God doth not impeach or trench upon the Free-will of *Pharaoh*.

*Borrow*] No wrong in that borrowing, and spoyling the Egyptians, *Exod.* III. 22. and *Ch.* XI. 2. and *Ch.* XII. 35, 36.

*The Magicians*] The Magicians of *Egypt*, are none of them named in the Old Testament: yet *Iannes* and *Iambres*, the two prime of them are named in the New, *2 Tim.* III. 8.

*The Red-sea*] And so in the Greek *Erythraeum*, *Acts* VII. 36. *Heb.* XI. 29. signifying red: And so the Latines from them. So called, either from the seeming colour of the water from the abundance of reddish bulrushes therein; or the red sand and gravel in it; or red Corall growing in it; or red sandy mountains adjoyning to it; or why not from *Edom*, as the Edomean Sea, *1 King.* IX. 26. He being called *Red* from his red colour; and the red Pottage, *Gen.* XXV. 25, 30. But the likeliest reason is from the Hebrew appellation, calling it the sea of weeds, or sedge, *mare algosum*, of flag, or rush, or tange, rack or reet, in Latin *alga*, *Jonah* II. 5. which reddish weeds in abundance grew in it, being but shoaly; and specially about the bancks of it.

*Neither rose*] The Plague of Darknesse in *Egypt* seemes to obstruct both Candle-light, and Fire-light.

*This moneth*] The beginning of the year being here changed from the time wherein formerly it was, to the moneth wherein the Israelites came out of *Egypt*; a little before our Easter, and about our Vernal Equinoctial, as it then stood; This argues the Creation of the World to have been at that time when the Jewes yeare formerly began: And the time of *Noahs* Flood to begin the 17<sup>th</sup> day of the second month of that year. Which year is known to commence its Beginning

III.

1.

12.

18.

19.

22.

VII.

11.

X.

19.

23.

XII.

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XII.

6.

ginning from the Autumnal Equinoctial, as it then stood. From whence, even after this Change, the year of Jubile, and Sabbath-year, and year for some Civil accompts did continue still to have and enjoy their former Beginnings; as we see, *Levit. XXV. 8, 9, 10. Exod. XXIII. 11, 16. and Ch. XXXIV. 22.*

*In the evening*] The Paschal Lamb is appointed here to be kill'd and eaten, and so the Passeeover to be kept, at *Even*; or, as it is in the Hebrew, at or between the two *Evenings*; And so, *Num. IX. 3. Lev. XXIII. 5.* And so kept by our Saviour at *Even*, *Matth. XXVI. 20.* Now the better to know the *Even*, and two *Evenings*, we must first know, That the Artificial Day is divided, from Sunne-rising to Sun-setting, into twelve hours, *John XI. 9. Matth. XX. 6, 12. Acts II. 15.* which hours are sometimes longer, sometimes shorter, as the course of the Sunne measures them. And again, that day seemes to have a division into three equal parts, allotting four hours to each part. Or into four equal parts, allotting three hours to each part. And so the first part is from their Sunne-rising, to our ninth hour: the second from our ninth to our twelfth, or Noone, and Mid-day: the third from that, to our three in the after-noone: the fourth from that, to Sun-setting. And sometimes there is taken into the first of these, the time from Day-light to Sun-rising: And into the last of these, the time from Sun-setting to night and darknesse, as *Matth. XVI. 2. and XXVII. 57. John XX. 19.* And both these comprise the whole dayes Fasting, *2 Sam. I. 12.* Now the *Even* in Scripture is most properly, and usually expressed, and defined strictly by the Going down, or Setting of the Sunne. So in the purifying of the Unclean, *Levit. XXII. 6, 7. Deut. XXIII. 11.* And so in that case of the King of *Ai*, *Iosh. VIII. 29.* And of *Ahab*, *2 Chron. XVIII. 34.* And of those five Kings in the Cave of *Makkedah*, *Iosh. X. 26, 27.* And so in *Mark I. 32.* And so it is expressly for the Passeeover it self, *Deut. XVI. 6.* To which acceptation of the *Even* agrees that, *Psal. CIV. 23. Mark XI. 11, 19. Luke XXIV. 29. Acts IV. 3. and XXVIII. 23.* Yet in Scripture the Evening is sometimes taken in a larger extent and latitude, for the latter part of the Day, beginning from the declining of the Sunne at Mid-day; or from the abating of the heat and force of it, at our three in the after-noone: As may be clearly gathered from *Mat. XIV. v. 15, ——— 23. Mark VI. 35, 47. Luke IX. 12.* And as it is usual taken with us in our ordinary salutations. Now at, or between the two *Evenings*, is mentioned, as for the yearly Passeeover; so for the daily Evening Sacrifice, *Exod. XXIX. 39. Num. XXVIII. 4.* And for the daily burning of *Incense* on the *Incense*-Altar: And for the daily dressing and lighting of the *Lamps* in the Tabernacle, *Exod. XXX. 8.* So that in these four cases the meaning of the phrase seemes to be the same; Noting out one certain time; and these two *Evenings* in the larger, or stricter signification, to be contiguous, or continued rather, to be that *Communis terminus*, which couples the end of the day, and the beginning of the night.

night together; or the two extremities of our Evening-tide, where-  
of the former belongs to the end and shutting up of the natural day  
preceding, and the later to the beginning of the night, which leads  
on, and ushers in the natural or civil day following; as the first part  
of it. So that this time is a partick of both, or a Borderer betwixt  
both, as the large Annotations fitly expresse it.

*Two side-posts*] In this first Passeeover each Head of a family served  
as a Priest: and divers Rites were enjoined, which were not observed  
or required afterwards; And the second moneth also allowed for it,  
*Num. IX. 11* And other seven dayes, *2 Chron. XXX. 23.*

*No maner of work*] On divers Feast-dayes of the Jewes it was  
not lawful for them to do any servile work; On others, any kinde  
or maner of work, save that which every man must eate. But on  
the Sabbath-day, (and so likely on the day of expiation) that it self  
was unlawful; or to kindle a fire on it, *Exod. XII. 16.* and *Ch. XVI.  
5, 23.* and *Ch. XXXV. 2, 3.* And much more, to do any maner of  
work upon it, *Neh. XIII. v. 15,* — *22. Jer. XVII. 21, 22.* though  
for the making of the Tabernacle it self, *Exod. XXXI. 11, 12, 13.*  
or at any time, in earing-time, or harvest, *Exod. XXXIV. 21.* And  
that upon paine of death, *Exod. XXXV. 2.*

*For ever*] Many Legal Ceremonies, or Ordinances are enjoined  
the Jewes to be observed throughout their generations for ever; all  
which yet ended at the coming of Christ in the flesh. And some  
such enjoined in like termes, yet ended in the year of Jubile, *Exod.  
XXI. 6. Levit. XXV. 40.* Of this see more in the Observations on  
*Deut. XV. 17.*

*430 years*] These do commence from the first Promise made to  
*Abram*, in *Urr* of the Chaldees, whence 30 of the years are made  
up thus; viz: 5. in *Haran*; 11 in *Canaan*, when *Ishmael* was borne,  
*Gen. XVI. 3.* And 14 years of *Ishmaels* age, when *Isaac* was borne,  
*Gen. XVII. 25.* and *Ch. XVIII. 10.* and *XVI. 16.* and *XXI. 5.* And  
the 400. begin from *Isaacs* birth; as was shewed on *Gen. XV. 13.*

*By day in a Pillar of a cloud*] The Pillar of a cloud by day, and  
of fire by night, may seem to be two Pillars, *Exod. XIII. 21, 22.*  
*Nehem. IX. 12, 19. Num. XIV. 14.* Or rather seeme to be one  
Pillar, *Exod. XIV. 19, 20, 24.* Spread as a cloud by day, to cover  
them from heat; and gathered up into a Pillar of fire by night, to  
guide them. Out of which God spake unto them, *Psal. XCIX. 7.*  
*Num. XI. 5, 10. Deut. XXXI. 15.* See the Annotations on *Esay*  
*IV. 5.*

*Migdol*] A strong City or Fort, situate in the territory of *Beth-  
shemesh* in *Egypt*, not farre from the Red-sea, *Num. XXXIII. 7, 8.*  
*Jer XLIV. 1.*

*Before the Testimony*] This command for *Aaron* to lay up the Pot  
of *Manna* before the Lord, was performed by him, in laying it not be-  
fore the Testimony, not at this time of the Command here; but after  
the Ark, and two Tables of the Covenant were made, *Exod. XXXII.  
29.* and *Ch. XXXVII. 1, &c.*

7.

16.

17.

40.

XIII.

21.

XIV.

2.

XVI.

34.

- XVI. 36. *An Omer*] The *Omer* and *Ephah* here seeme quite altered in that Visionary New State of Israel, *Ezek.* XLV. 11. Unlesse *Gnomer* and *Chomer* be two severall measures; which I rather incline unto; and conceive the truth to be this; That *מֶרֶץ* *Exod.* XVI. 36. is the tenth part of an *Ephah*, as is there set down; whereunto accords that *ver.* 16. it being the measure of the eating of *Manna* sufficient for a man by the day. But *חֶמֶר* *Ezek.* XLV. contains ten *Ephahs* or *Baths*, both being of the same measure, *v.* 11. and 14. And hereunto accords that, *Esay* V. 10. where one *חֶמֶר* (for so the word is there written, as it is in *Ezek.* XLV.) yeelds but one *Ephah*. i. e. the tenth part of the seed, it being a judgement of famine there denounced. See also, *Levit.* XXVII. 16. And this may serve for the better explication of my Annotations upon that place of *Ezekiel*, contained in the second Edition of the great Annotations printed 1651.
- XVII. 6. *Rock*] Rocks twice smitten: this *Rock*, *Exod.* XVII. 6. And that water going likely into the Red Sea; and so failing them in the 32. Station at *Ezion-gaber*; Upon their new murmuring, another *Rock* was smitten 39 years after, *Num.* 20. 1, — 13. And both called the waters of *Meribah*.
- XIX. 3. *Went up*] *Moses* nine or ten times goes up to the Lord on Mount *Sinai*. See *Exod.* XIX. 3, 7, 8, 10, 14, 20, 21, 25. and *Ch.* XX. 21. and *Ch.* XXIV. 3, 12, 13, 15, 18. and *Ch.* XXXII. 7, 15, 30. and *Ch.* XXXIII. 6, 7, 21. and *Ch.* XXXIV. 2, 29, 34.
19. *Moses spake*] This speech, not mentioned what it was. But seems to be that recorded, *Heb.* XII. 21.
22. *Priests*] So, *v.* 24. These *Priests* probably seeme to be the fathers of the families. The young men, *Exod.* XXIV. 5. might possibly be of those *Primogeniti* or First-borne, which God first challenged to himself within one quarter of a year before, *Exod.* XIII. 2. and *Ch.* XXII. 29. And for them the Levites were taken in afterwards, *Num.* III. 12, 13, 40, 41, 45. and *Ch.* VIII. 18. Or else such as *Moses* pleased to imploy in slaying and dressing at least of these Sacrifices: Called young men likely, as those servants of the King of *Affyria* are called in the Original *young men*, 2 *King.* XIX. 6.
- XX. 24. *An Altar*] These *Altars* mentioned in this verse, and, *v.* 25, 26. were allowed and appointed for the time: much differing from those by appointment made when the *Tabernacle*, and *Temple*, were erected, and builded, *Exod.* XXVII. 1, &c. 2 *Chron.* IV. 1. Of *Altars* see more on *Levit.* XVII. 3.
- XXI. 2. *In the seventh*] In the Seventh and Sabbatical year, beginning in *September*, as the *Iubile* did, The Book of the Law was to be read publicly and solemnly in the beginning of that year; The Land was to rest from Culture; Lendings vouchsafed to poor Hebrews, and then due, were to be released, and intermitted, if not clean remitted, *Luke* VI. 35. Hebrew servants, both men and women, though bought, if not redeemed before, were to go out free, if themselves would, and

and that liberally furnished, *Exod. XXI. 2,—7. and XXIII. 11, 16. Levit. XXV. 4, 5, 6, 7, 20, 21, 22. Dent. XV. 1, — 18. Jer. XXXIV. 14.*

*Who hath betrothed her to himself*] The Hebrew Text hath *אין* signifying *Not*, and so runs thus, *Who hath not betrothed her.* But the Hebrew Criticks commonly called *Masorets*, put for it in the margin *אין*, signifying to him; so observing a various reading. And indeed they observe divers readings in sundry places of Scripture; but about no one word so many, as about this; as may be seene, *Levit. XI. 21. and Ch. XXV. 30. 1 Sam. II. 3. 2 Kings VIII. 10. 1 Chron. XI. 20. Ezra IV. 2. Job XIII. 15. Psal. C. 3. Esay IX. 3. and XLIX. 5. and LXIII. 9.* And in many of these, both senses come to one; reading the Negative by way of Interrogation. See the Annotations on *Job 13. 15.*

*From mine Altar*] The Tabernacle, and Temple, and Altars there, may seeme to pretend to some such Priviledge, as the Cities of Refuge had, *Exod. XXI. 14. 1 King. I. 50, 51. and Ch. II. 28.*

*An oath*] An oath is put to the Party suspected, to accuse, or clear himself; So, *v. 11.* Somewhat like an Answer to a Bill in *Chancery*; or to the oath called *ex officio*; though haply in all things not correspondent.

*Males*] Women among the Jewes, as not Circumcised; so haply may seeme neither to be tied to eate the Passeeover, *Exod. XXIII. 17. and Ch. XXXIV. 23, 24. Dent. XVI. 16.* Yet is this no ground to debar women from the Sacrament of the Lords Supper more then from the Sacrament of Baptisme: the partition-wall being now broken down by Christ, and male and female in him are all one, *Gal. III. 8.*

*Thy bounds*] The bounds of the Land of *Canaan* were { Larger, *Gen. XV. 18. Exod. XXIII. 31. Dent. I. 7. and Ch. II. 24. Josh. I. 4.*  
Narrower, *Num. XXXIV. 3. &c. Num. XIII. 21. 1 King. VIII. 65. 2 Chron. VII. 8. Judg. XX. 1.*

The larger bounds were never possessed and inhabited by the Israelites; at most made Tributary onely in the dayes of *David*, and *Solomon*. And the default might be no wise in God; but in the Israelites sinning and breaking with God, *Dent. XIX. 8, 9.* Yea the narrower bounds, by reason of their finnes, were scarce at any time fully possessed.

*In the Arke*] In the Arke were the two Tables of the Law and Covenant, See also *Exod. XL. 20.* And nothing else, *1 Kings VIII. 9. 2 Chron. V. 10.* which Tables are called the Testimony, *Exod. XXV. 16, 21. and Ch. XXX. 6. and Ch. XL. 20.* And the Arke is called *The Arke of the Testimony*, *Exod. XXV. 22. and Ch. XXVI. 33. and Ch. XXX. 6, 26.* And the Mercie-seate is said to be upon the Testimony, *Levit. XVI. 13.* By the Arke was laid and kept the Pot of *Manna*, before the Testimony, *Exod. XVI. 34.* And *Aarons Rod*, before

XXI. 8.

14.

XXII. 11.

XXIII. 17.

31.

XXV. 16.

		fore the Testimony, <i>Num. XVII. 10.</i> And that Censer, <i>Levit. XVI. 12. Heb. IX. 4.</i> And the Book of the Law, in the side of the Arke, or on the outside of it, <i>Deut. XXXI. 26.</i> Not onely those Pieces of it, <i>Exod. XVII. 14.</i> and <i>Ch. XXIV. 4.</i> and <i>Ch. XXXIV. 27.</i> and <i>Deut. XXXI. 9, 22.</i> But the whole Law and writings, and inspired Books of <i>Moses.</i> And this seemes to some to be the Book found in <i>Josiah's</i> time; and to have been lost in the dayes of wicked <i>Manasseh,</i> and <i>Amon:</i> Though the matters of that Book, when it was read to <i>Josiah,</i> and to all the people, seemed so strange unto them, as if no Copie of it at all, or wondrous rare, had been extant among them.
XXVII.	20.	<i>Lamps to burn alwayes</i> ] The Lamps may seeme to burn night and day; because we read of no windows for light in the Tabernacle. See also <i>Exod. III. 7, 8. Levit. XXIV. 2, 3.</i> At least some of them in the day-time.
XXXIII.	7, 8.	<i>Tabernacle</i> ] <i>Moses</i> his Tent is called the Tabernacle. And the Tabernacle is called by the name of the Temple, <i>1 Sam. III. 3.</i> And the Temple diverse times by the name of the Tabernacle, and Sanctuary, and Tents of the Lord, <i>2 Chron. XXXI. 2.</i>
XXXIV.	28.	<i>Fourty dayes and fourty nights</i> ] <i>Moses</i> twice fasted 40 dayes, and 40 nights, <i>Exod. XXXIV. 28. Deut. IX. 18.</i> and <i>Ch. X. 10.</i> And some conceive thrice out of <i>Deut. IX. 25.</i> Yet this is not likely. <i>Elias</i> once; and our Saviour once. Of <i>Fasting,</i> see the Annotations on <i>Joel I. 14.</i>
	29.	<i>Skin of his face shone</i> ] By reflexive raies and beames of the Divine splendor: And had not hornes, as the <i>Trent</i> Bible renders the word; And Painters commonly picture him. The Hebrew word <i>קָרַן</i> a substantive signifies an Horne; but <i>קָרַן</i> the Verbe signifies to shine. And so Saint Paul interprets it, <i>2 Cor. III. 7.</i>
XXXVIII.	8.	<i>Looking-glasses</i> ] <i>Looking-glasses</i> made not of Glasse, whereof we have no record in Scripture; but rather of Steele, or of brasse which was much refined, as <i>Ezra VIII. 27.</i> and of much use; and specially for armour in warre, as <i>Virgil</i> often mentions.
	24.	<i>Talents. Shekels</i> ] Shekel comes from <i>Shakal,</i> to weigh; And thence may our English word scale come. A Shekel is 20. Gerahs, <i>Exod. XXX. 13. Ezek. XLV. 12.</i> or two Bekahs, <i>Exod. XXXVIII. 26.</i> The Shekel is half an ounce in silver, or 2 s. 6 d. And so the Gerah, 1 d. ob. and the Bekah 1 s. 3 d. The Talent is 3000 Shekels; which appears thus in the Text; The 603550 men are taxed at a Bekah a piece. This makes 301775 Shekels. Now reckoning 3000 Shekels to a Talent; The 301775 Shekels make up 100 Talents, and 1775 Shekels; according to the summe there specified, <i>v. 25, 27, 28.</i> And counting the Shekel at 2 s. 6 d, the Talent so comes to 375 l. sterling. The Shekel of gold was of the same weight with that of silver; but of farre greater value; of ten to one with the Jewes, as may be gathered out of <i>1 Chron. XXII. 14.</i> And so their Shekel of gold comes to 1 l. 5 s. their Talent of Gold comes to 3750 l. But gold now in Christendome is at an higher rate. By silverings

filverings, as, 2 Sam. XVIII. 11, 12. Matth. XXVI. 15. usually Shekels are understood. See the Annotations on Ezek. IV. 10. And on Esther III. 9.

*Vaile of the Covering*] That hanged before, and covered the Mercy-seate.

*Lamps to be set in order*] Dressing them every morning, and lighting them at even, Ch. XXX. 7, 8. if not at morning too: there being no windows in the Tabernacle; and so burning alwayes, Ch. XXXVII. 20. continually, Levit. XXIV. 2.

*Blessed them*] The offerers, and the work-men.

*Of the Congregation*] Where Priests, Levites, and People assembled, according to the several degrees of their approaches.

*Everlasting*] That their posterity should not need to be anointed again. Of *Everlasting* see the Observations on Deut. XV. 17.

*A Cloud*] Even that Cloud, Exod. XIII. 21, 22. miraculously removed hither.

*Not able*] The maner therefore of the clouds abode, and the Lords glory appearing at this time, was extraordinary.

XXXIX.

34.

37.

XL.

43.  
2.

15.

34.

35.

D

LEVITICUS.



# Leviticus.



**LEVITICUS** takes up onely the time of one moneth; *vi*z: the first moneth of the second year of their coming out of *Egypt*; whiles yet they stayed at Mount *Sinai*: Compare together, *Exod.* XL. 2, 17. *Levit.* I. 1. and *Chap.* XXVII. 34. and *Num.* I. 1. And this was in the 2509 year of the world; thus, 1656. to the *Flood*. Thence to *Abrams* birth, in the 130 year of *Terah*, 352. Thence, to *Isaac's* birth, 100. Thence, to *Jacob's* birth, 60. Thence, to *Jacob's* going down into *Egypt* 130. Thence to the coming out of *Egypt* 210: and one year after their coming forth; in all 2509. And not in the year of the world 2455. or 2514. This Book contains *principally* the Function and Offices of the Levites; And Ceremonials concerning Sacrifices, and Feasts, Rites, and Purifications: Delivered by God to *Moses* out of the Tabernacle of the Congregation when it was newly reared, *Levit.* I. 1. And accordingly is that, *Levit.* XXV. 1. to be expounded.

The moneth of this Book may seeme to be thus spent, taken up, and subdivided, *vi*z:

1. Day; The Tabernacle, Altar, and all other things belonging to the Sanctuary, reared, placed, anointed, *Exod.* XL. *Levit.* VIII.

The Consecration of *Aaron*, and his sonnes, Commanded, *Exod.* XXIX. Begun, *Exod.* XL. fully finished, *Levit.* VIII. in the space of seven dayes.

And seven dayes to make an Atonement for the Altar, and sanctifie it, *Exod.* XXIX. 37.

8. Day; The Princes Offerings of six Waggon, and twelve Oxen, for carriage and service of the Tabernacle. Their Offerings at the Dedication of the Altar; each Prince on his day: which so continued twelve dayes, *Num.* VII. And likely during that time of twelve dayes, *Moses* received from the Lord, out of the Tabernacle of the Congregation, those Lawes for Sacrifices, and Offerings, *Levit.* Ch. I. -- VII.

8. Day; The Consecration of *Aaron*, and his sonnes, being ended, *Aaron* doth first Sacrifice, *Levit.* IX.

9. Day;

## LEVITICUS.

Place this between fol. 18. and 19.

Generally: The

- Persons, { Offerer or Bringer, *Lev.* 1. 4. and 3. 2. and 7. 30.  
 { Sacrificer, { Priests, *Lev.* 1. 6. 2*Chron.* 29. 24. No wine or strong drink, Whey, &c. *Lev.* 10. 9.  
 { Levites, in some part, and in some cases, 2*Chron.* 29. 34. and *cb.* 35. 11. — 14.
- Place, *Lev.* 17. 3. — 9 *Deut.* 12. 5. — 14. and *cb.* 16. 5, 6.
- Fire { Came down from Heaven, *Lev.* 9. 24. See further, 1*Kings* 18. 38. 1*Chron.* 21. 26. 2*Chron.* 7. 1.  
 { Must never be suffered to go out, *Lev.* 6. 12, 13. notwithstanding their journeys in the wilderness, *Numb.* 4. 13.  
 { Sacrifices, always to be burnt, and what fat, *Lev.* 3. 16, 17.
- Fat in { Not to be eaten, *Leviticus* 7. 23, 25.  
 { Other cases, { To be eaten, *Leviticus* 7. 23, 25. *Nehemiah* 8. 10.  
 when { To be used otherwise, *Leviticus* 7. 24.
- Oile, *Leviticus* 2. and 14. *Exod.* 29. *Ezra* 7. 22.
- Salt, *Levit.* 2. 13. *Ezek.* 43. 24. *Mar.* 9. 49. *Ezra* 6. 9. and 7. 22.
- Blood { Never to be eaten, *Gen.* 9. 4. *Lev.* 7. 16, 27. and 17. 10. — 14. 1*Sam.* 14. 13. *Deut.* 12. 16 23, 24, 25.  
 { Before the vail of the Sanctuary, and upon the horns of the Altar of incense, *Lev.* 4. 6, 7,  
 { Sprinkled, 17, 18.  
 { In sacri- { Sometimes { Upon the horns of the Altar of burnt-offerings, *Lev.* 4. 25, 30, 34.  
 fices, { Round about upon the Altar of Barnt-offering, *Lev.* 1. 5, 11. and 3. 2, 8, 13. and 7. 2.  
 { Wrung out at the side of the Altar, *Lev.* 1. 15. and 5. 9.  
 { Poured out at the side of the Altar, or at the bottome of the Altar, *Leviticus* 4. 7, 18. 25, 30, 34, and 8. 15.

In the sacrifices and offerings Levitically are considerable; Principally, and more

Particularly: The

- Matter of { Cattel, { Herd, Oxen or Bullocks.  
 { Flock, { Sheep.  
 { Goats. } Males.  
 { Turtle-Doves.  
 { Fowle, { Young Pigeons
- Burnt-offering, or { Manner and Law of it, *Lev.* 1. and *cb.* 6. 9. — 13. 3. d. *cb.* 7. 8. *Numb.* 10. 10. and *cb.* 15.  
 Holocaust, { 5, 8, 11, 12.  
*Lev.* 1. { Fine flower.  
 { Oile,  
 { Incense. } No { Honey.  
 { Salt. } Leaven. } v. 11.
- Meat-offering, { Manner, and Law of it, *Lev.* 2. and *cb.* 6. 14, — 18. and 7. 9, 10. and 10. 12, 13. *Numb.* 15. 1, — 16.  
*Lev.* 2. { and 18. 9, 10.
- Drink-of- { Manner, Measure and Law of it, *Lev.* 23. 13, 18, 37. *Numb.* 6. 15, 17 and *cb.* 15. 5, 7, 10, 24. and *cb.*  
 fering. { 28. 7, — 31. and *cb.* 29. 6, 11, — 39. 1*Chron.* 9. 29. and 29. 21. 2*Chron.* 29. 35. *Ezra* 7. 17. *E-*  
*zek.* 45. 17. *Jer.* 44. 17. 2*Kings* 16. 13, 15. *Deut.* 32. 38. *Ezra* 7. 12.
- Meat and drink-offerings ever joyned together, *Numb.* 16. 35, — 12. And joyned almost to all other sacrifices,  
*Numb.* 6. 15, 17. 1*Chron.* 21. 23. and 29. 21. 1*Kings* 8. 64 *Ezra* 7. 17. 2*Chron.* 29. 35,
- Kindes { Peace-offerings; { Matter of { Herd; Ox or Bullock.  
 and { Or Gratulatory of { Flock. { Lambe. } male or female.  
 sorts { Thanksgiving, { Goate.  
 of { Manner and Law of it, *Lev.* 3. and *cb.* 7. 11, — 34. and 10. 14, 15. and *cb.* 22. 23, 29, 30,  
 them. { *Numb.* 10. 10. touching the wave-breast and heave-shoulder. See, *Lev.* 7. 30, — 34.  
 { High-Priest; the matter and manner of it, *Lev.* 4. 1, — 12. and 6. 30. and 10. 16, 17, 18.  
 { Whole Congregation; the matter and manner of it, *Lev.* 4. 13, — 21. and 6. 30. *Numb.*  
 { 15. 22, — 26.  
 Sin-offering of ig- { Ruler; the matter (a male) and manner of it, *Lev.* 4. 22, — 26. and *cb.* 6. 25, — 29.  
 norance, *Lev.* 4. { Vulgar; the matter, (a female) and manner of it, *Lev.* 4. 27, — 35. and 6. 25, — 29. *Numb.*  
 Of the { 15. 27, 28. and 18. 9, 10.  
 { Divers things, *cb.* 5. 15, — 13. And therein after confession, both the matter (ic-  
 Ignorance, { male) and manner of it.  
*Lev.* 5. { Holy things *Lev.* { Diminution or Sacrilege; matter and manner of it, ad-  
 { 5. 15, — 19. by { ding the fifth part, with thy estimation.  
 { Weaknesse in divers cases, with the matter (a Ram) and manner of it, *Lev.* 6.  
 { 1. — 8. *Numb.* 5. 6, 7, 8. adding a fifth part with thy estimation.  
 { Presumption, there is no sacrifice for it but death, *Numb.* 15. 30, — 36.
- Trespasse-offering, for sins { Knowledge, by { As the sin-offering is, so is the trespasse-offering; there is one law for them, *Lev.* 7. 1, — 7. And in some things  
 of { they are hardly distinguishable. And the trespasse-offering seems to be for the greater offences.  
 { At pleasure; as many times the whole burnt-offerings, and peace-offerings; See those  
 { Deduction of the Ark, 1*Kings* 8. 5. 2*Sam.* 6. 13, 17.  
 { Dedication of the Temple, 1*Kings* 8. 63.  
 { Walls of Jerusalem, *Nehem.* 12. 43.
- Voluntary free-will-offerings, { Upon voluntary Promise by Vow, *Lev.* 22. 23. and *Deut.* 12. 17, 26. and 23. 21. See here  
 { the Law of the Nazarites, *Numb.* 6.
- Times, wherein { Daily, morning and evening, *Exod.* 29. 38. *Numb.* 28. 33, — 8.  
 several { Weekly, on the Sabbath-day, *Numb.* 28. 9, 10.  
 sorts of { Monthly, on the first day, *Numb.* 28. 11, — 15. and 10. 10. *Pf.* 8. 1. 3. *Ezra* 1. 13.  
 them { Yearly  
 were to be used. And so some were
- Injoyned upon { Feasts { 3. Solemn, { Passeeover, and  
 { of { Unleavened bread { *Lev.* 23.  
 { Weeks. { *Deut.* 16.  
 { Tabernacles.  
 { Others for { First-fruits, *Lev.* 23. 9. — 15.  
 one day, { Blowing of trumpets, *Lev.* 23. 24, 25.  
 viz. of { Fast of expiation, *Lev.* 16. and *cb.* 23. 27. — 32.  
 { Extraordi- { Consecra- { Aaron, and his sonnes, *Lev.* 8. *Exod.* 29. and  
 nary; as at { tion of { *cb.* 40. See Aarons first-offerings, *Lev.* 9.  
 the { Levites, *Numb.* 8.  
 { Dedication of the Altar, *Numbers* 7. 10, — 88.
- Incident occasions; more { Purification and { Women after child-birth. { *Lev.* 12. 13, 14;  
 { cleansing of { Leper. { 15. chapters.  
 { Men, in their issues.  
 { Women in theirs.  
 { Trial of jealousy, *Numbers* 5.  
 { Expiations for sins; in the use of sin-offerings, and trespasse-of-  
 ferings.  
 { Gratulations and thanksgivings; in the use of peace-offerings  
 and burnt-offerings.



9. Day; *Nadab*, and *Abihu* offer Incense with strange fire; and are slaine, *Levit. X.*

11, 12, }  
13. } Seeme those Lawes given  
Dayes } from the Lord, to

{ *Moses* and *Aaron*, touching  
Beasts, Fishes, Fowles, clean  
and unclean, *Ch. XI.*

{ *Moses*, for Purification of Wo-  
men in child-birth, *Ch. XII.*

{ *Moses* and *Aaron*, for Leprosies,  
& their cleansings, *Ch. XIII.*  
*XIV.*

{ For issues of men and women,  
& their cleansings, *Ch. XV.*

14. Day; Celebration of the Passeeover, *Num. IX.* whether the Feast of unleavened Bread, for seven dayes, was added hereunto, is not expressed.

{ High Priests coming into the most  
Holy Place, once a year, to make  
an Atonement, on the tenth day  
of the seventh moneth. And the  
maner of it, *Ch. XVI.*

{ Place of Sacrificing. And touching  
Blood, *Ch. XVII.*

After the death of *Nadab* and  
*Abihu*, *Moses* receives Lawes  
from the Lord, touching the

{ Unlawful mixtures, and Lusts; and  
other sins. And the Punishments  
of them, *Ch. XVIII, XIX, XX.*

{ Priests, their Holinesse, Honour, and  
cleansing, *Ch. XXI, XXII.*

{ Feasts, *Ch. XXI I.*

{ Oile, and Lamps. And Shew-bread,  
*Ch. XXIV. I, — 9.*

*Shelomiths* sonne blasphemeth, *Ch. XXIV. 10, — 14.*

{ Blasphemy, and Murder, *Chap.*  
*XXIV. 15 — 23.*

{ Sabbath-year: and *Jubile*, *Ch.*  
*25.*

Thereafter, *Moses* receiveth Lawes  
from the Lord, touching

{ Idolatry, and Religiousnesse:  
with Blessings and Curses,  
*Ch. XXVI.*

{ Vowes and Tythes, *Chap.*  
*XXVII.*

For the better understanding, and remembring of this Book; And specially of the *offerings*, and *Sacrifices* therein contained, The Table ensuing, and the Directions thereof, may give some part of help and furtherance; though the same be not in all points perfect and compleat.

Sacrifices then are of a Divine Institution. And were indeed practised by *Adam*, and his children; and in all ages. But by *Moses* enlarged with many Observations, Circumstances, and Prefigurations contained in them. Yet not principally commanded; nor so much as *Morall* duties of Piety, and Honesty, *1 Sam.* 15. 22. *Psal.* L. 5,—16. *Marke* XII. 33. *Hos.* VI. 6. *Matth.* XII. 7. as *Joel* II. 13. *Esay* I. 11. and *Fer.* VI. 20. *Amos* V. 21. *Jer.* VII. 21, 22, 23.

I.

2.

*Of the Cattell*] The kindes of *Beasts and Birds*, for Sacrifices, were Oxen, Bullocks, Sheep, Lambs, Rams, Goats, Turtle-Doves, & young Pigeons. The Sparrow, or living Bird, mentioned, *Levit.* XIV. 4. in the cleansing of the *Leper*, was not properly a Sacrifice. These Creatures for Sacrifice, were of common use for mans sustenance & maintenance; And so were lawfull to be eaten in civill and common use, *Deut.* XIV. 4, 26. and *Ch.* XII. 15, 21. And they were easie to be had. As also Bread, Flower, Cakes, Wafers, Wine, Salt, Oile, Frankincense, used most in the Meate, and Drink-offerings; And such likewise are Water, Bread and Wine, in our Sacraments. See *Levit.* I, II, III, IV. *Ch.* and *Ch.* VII. v. 11, 12, 13.

3.

*A Burnt-Sacrifice*] In all Burnt-Offerings; and in such Sin-Offerings, whereof any of the Blood was to be brought into the Tabernacle of the Congregation to reconcile withall in the holy place; and also in Meat-Offerings of and for a Priest; all was to be burnt to the Lord; There was nothing left to be eaten by any, *Levit.* I. and *Ch.* VI. 22, 23, 30.

In all other Sin-Offerings; and Trespasse-Offerings; besides the fat, and kidneys, burnt to the Lord: All the Flesh was the Priests, and to be eaten by him, and his. And so in all other Meat-Offerings, *Levit.* VI. 16, 17, 18, 26, 29. and *Ch.* VII. 6, 7, 9, 10, 14.

In the Peace-Offerings, the Wave-breast; and heave, or right shoulder, were the Priests, to be eaten by him, and his: And the rest of the Flesh belonged to the bringer of the Peace-Offering, to be eaten by him and his, *Levit.* VII. 31, 32, 33, 34. and v. 15,—21.

The Levites had no part in any Offerings.

Burnt-Offerings used for Sinne-Offerings, in *Jobs* time; *Job* XLII. 8.

*At the doore*] Killed there. Because thither it was lawful for the Offerer or Bringer of it to come, that he might put his hand upon the head of the Sacrifice, *Lev.* I. 3, 4. and *III.* 2, 8, 13. and *IV.* 15, 24, 29, 33.

II.

II.

*Leaven*] *Leaven* generally forbid in Meat-Offerings; except in those two mentioned, *Lev.* VII. 13. and *Ch.* XXIII. 17.

V.

5.

*Confesse*] This Confession of sinne differeth altogether from the Popish Sacramentall Confession. That

*That soul shall be cut off from his people*] This Punishment as it is awarded here against the eating of the flesh of the Peace-Offering, for him who hath any Legal pollution upon him; so it is against such who are not circumcised, *Gen. XVII. 14.* who eate leavened bread during the Feast of the Passeeover, *Exod. XII. 15, 19.* who do any work on the Sabbath-day, *Exod. XXXI. 14.* who eate of the fat of Beasts of which men offer Sacrifices, *Levit. VII. 25.* who eate Blood, *v. 27.* and *Ch. XVII. 10, 14.* who bring not the Sacrifice to the doore of the Tabernacle, to be killed there, not elsewhere, *Levit. XVII. 4, 9.* who eate of the Sacrifice of Peace-Offering on the third day, *Levit. XIX. 8.* who give of their Seed to *Moloch*, *Levit. XX. 2, 3.* or kill not such a sinner, *v. 4, 5.* who go a whoring after Wizards, and such as have familiar spirits, *v. 6.* who commit incest, *v. 17.* or lie with a woman in her sicknesse, *v. 18.* who goeth unto the holy things which the children of *Israel* hallow unto the Lord, having his uncleannesse upon him, *Levit. XXII. 3.* who doth any work, or is not afflicted on the Fast-day of Atonement, *Levit. XXIII. 29, 30.* who keep not the Passeeover, *Num. IX. 13.* who sinne presumptuously, *Num. XV. 30, 31.* who being unclean, do not purifie themselves, *Num. XIX. 13, 20.* who being idolaters, come to a Prophet to enquire concerning the Lord, *Ezek. XIV. 8.* This kinde of punishment hath variation of phrases in the expressions in Scripture, thus, shall be cut off, utterly cut off, cut off from *Israel*, from the Congregation of *Israel*, from among the Congregation, in the sight of their people, from the midst of my people, cut off from the earth; cut off from my presence: which likely do import various kindes, and degrees of punishments, according to the nature of the sinnes spoken to in them. How farre this phrase advanceth the Jewish Excommunication, I leave to further consideration.

The unclean might eate of common meats; as the child-bed-woman, *Levit. XII.* But in no case of Sacred meats, as, *Leviticus VII. 20.*

*Fat*] the Fat of other cleane Beasts then of such as were fit for Sacrifice, was allowed to be eaten, *Levit. VII. 25.* The Fat also of the flesh, or body of the beast sacrificed might lawfully be eaten, *Neh. VIII. 10. Esay XXV. 6. and LV. 2.* But the Fat or Suet that was about the flanck, and the kidneys, or about and upon the entrails, *Levit. III. 3, 4.* was reserved out of all Sacrifices as Gods portion, to be burnt upon his Altar, *Levit. III. 15, 16. and IV. 8, 10. and XVII. 6. Deut. XXXII. 38. 1 Sam. II. 15, 16.* And is forbidden therefore to be eaten by any, *Levit. III. 17. and XVII. 23, 25.*

*Take Aaron*] On the same day, that is, the first day of the first moneth of the second year, *Moses* began to consecrate, and anoint the Tabernacle, Altar, and all things belonging to them; As also *Aaron* and his sonnes, *Exod. XL. 1, — 17. Levit. VIII. 1, — 36.*

*Anointed*] *Aaron* and all his sons were at first anointed, *v. 30. Num. III. 3. XXXV. 25. Psal. CXXXIII. 2.* Not the Levites. And

VII.

20.

25.

VIII.

2,--36.

12.

		the High-Priest onely was anointed afterwards, <i>Exod. XXIX. 29, 30. Levit. XVI. 32.</i> We read oft of the Anointing of Kings, <i>1 Sam. X. 1. XVI. 13. 2 Sam. II. 4. 1 Kings I. 39. 2 Kings IX. 6. XXIII. 30. Psal. LXXXIX. 20.</i> But never of Prophets. That of <i>Elifau</i> , <i>1 Kings XIX. 16.</i> seemes not to have beene done with material oile; see <i>ver. 19.</i> As neither that of <i>HaZael</i> to be King of <i>Syria</i> ; compare <i>1 Kings XIX. 15.</i> with <i>2 Kings VIII. 13.</i> nor that of <i>Absolon</i> , <i>2 Sam. XIX. 10.</i> nor that of <i>Cyrus</i> , <i>Esay XLV. 1.</i> there being no such custome of oiling Kings in his Countrey : But anointing in those places is taken simply, without that Ceremony, for designing them to their Offices.
	16.	<i>Burned</i> ] <i>Moses</i> at the Consecration of <i>Aaron</i> , and his sons, Sacrificed with Common Fire; See <i>ver. 20, 21, 28.</i> But upon <i>Aaron's</i> first Sacrificing, fire came out from before the Lord, out of the Sanctuary, or came down from heaven rather, <i>Levit. IX. 24.</i> which must never after be suffered to go out.
X.	1.	<i>Nadab and Abihu</i> ] <i>Nadab</i> and <i>Abihu</i> took Strange or Common Fire, (and not fire from the Altar of Burnt-Offering, which was sent from heaven) to burne Incense therewith before the Lord, on the Altar of Incense; as the dayly duty required; at or before the dayly morning Sacrifice. But fire from the Lord, as, <i>Num. XVI. 35.</i> that is, from heaven, or the Sanctuary, or from the Altar of burnt-Offering, like lightning, strook them with sudden death; not consuming their bodies, or their coats, <i>Levit. X. 4, 5.</i>
XI.		Some Names of some Beasts, and Birds, and Fishes; as also of some Trees, and Apparel; and some other Hebrew words, having no mate in Scripture, are to us now, and so to the modern Jewes, of uncertain signification. See also the Annotations on <i>Esay III. 18, — 23.</i> and on <i>Jer. XVII. 3.</i>
	3.	<i>Hoof</i> ] The Beasts, dividing the hoof, that is, into two clawes; and also chewing the cud, were clean, and to be eaten; See <i>ver. 26. Deut. XIV. 6.</i>
	9.	<i>Fins</i> ] Fish (here we meet with a phrase of a flesh of fish, <i>Levit. XI. 11.</i> and, <i>Num. XI. 22.</i> as well as, <i>1 Cor. XV. 39.</i> ) that had Fins and Scales, were likewise cleane, and to be eaten, <i>Deut. XIV. 9, 10.</i>
XVI.	2.	<i>Come not</i> ] The High-Priest must enter into the most Holy place but once in the year, on the tenth day of the seventh moneth, <i>Levit. XVI. 29, 34. Exod. XXX. 10. Heb. IX. 7.</i> That is, for his Priestly Ministration and Expiation. And then he was to be cloathed, not with the glorious garments which were peculiar to the High-Priest; but with those which were Common to him with the inferiour Priests, <i>Levit. XVI. 4.</i> as being a day of Humiliation and Afflicting the soul, <i>Levit. XVI. 29.</i> Yet upon other necessary occasions, he might enter in at other times, as at the taking down, and setting up of the Tabernacle in their removals and journeys in the Wildernesse; And when they took thence the Arke, upon severall occasions, as <i>Josh. VI. 4. 1 Sam. IV. 3.</i>

*Not to the doore*] No Sacrifices must be offered, but by Priests; nor killed by any but the Priests; except in some extraordinary Cases, by the Levites: but never by the Bringer for whom it was offered. Nor was it to be offered at any other place, but upon the Altar of Burnt-Offering, at the *Tabernacle*, *Levit. XVII. 3,—9.* Yet upon Extraordinary, and necessary Occasions, God commands, *Deut. XXVII. 5, 6, 7, 8.* And holy men of Prophetical spirits, though not Priests, did Sacrifice; and for a present time and use, did make and use other Altars; as *Samuel, 1 Sam. VII. 9, 17.* and *Ch. XI. 15.* and *Ch. XVI. 2, 5.* And *David, 2 Sam. VI. 13.* and *XXIV. 18, 25.* And *Solomon, 1 King. VIII. 64.* And *Elijah, 1 King. XVIII. 32.* And *Gideon, and Manoah, See Judg. II. 5.* and *VI. 26.* and *XIII. 16, 19.* and *XXI. 4.*

XVII. 3,—9.

*Blood*] *Blood*, to make an atonement for their souls, *Levit. XVII. 11.* As a Type of the *Messias* his Blood, *Rom. 3. 25.* *Ephes. 1. 7.* *Col. I. 14, 20.* *Heb. IX. 12, 22.* which is the principal cause of the prohibition of the eating of *Blood.*

II.

*Defiled*] The dignity and estimation of the Priest, and principally of the High-Priest. See *v. 4, 7, 8, 9—15.* and *v. 21, 23.* is remarkable.

XXI.

I.

*Burnt*] The Capital punishments among the Jewes, were *Burning, Gen. XXXVIII. 24.* *Levit. XXI. 9.* *Josh. VII. 15.* *Stoning, Levit. XX. 2, 27.* and *24. 14, 16, 23.* *Hanging, Num. XXV. 4.* *Deut. XXI. 22.* And in after-times, by example of the Romanes, *Crucifying,* and *Beheading,* as in our Saviour, and *John Baptist.*

9.

*Superfluous*] In a *Freewill-Offering*, the Sacrifice which had something *Superfluous*, or lacking in his parts, was accepted.

XXII.

23.

To the *Feasts, Levit. XXIII.* are added, the Feasts of the New-Moones, *Num. XXVIII. 11,—15.* *1 Chron. 23. 31.* *2 Chron. II. 4.* and *Ch. VIII. 13.* The Feast of *Purim, Esth. IX. 17, 19, 22, 26, 28.* And of that *Dedication, John X. 22.*

XXIII.

*Sabbath*] *Sabbath* is called *Sabbath of Rest*, or *Rest of Rest*; and so, *v. 32.* And *Sabbath* sometimes signifies besides the seventh day weekly, other Feast-dayes also, as *Levit. XXII. 11, 24, 32, 39.* And sometimes the whole week; as *Levit. XXIII. 15.* *Luke XVIII. 12.* *John XX. 1.* Of the Sabbath-day, see the Annotations on *Jer. XVII. 21, 22, 24, 27.*

3.

*The seventh moneth*] The seventh moneth had as many Feasts in it, as all the year almost beside, *Levit. XXIII.* *Deut. XVI.* And the only set Fast-day.

24.

*Of blowing of Trumpets*] The Feast of blowing Trumpets was the first day of the seventh moneth; Beside the Feast of the New-Moone, *Levit. XXIII. v. 24.* And the year of *Jubile* began with Blowing of Trumpets on the tenth day of that moneth; which also was the day of Expiation, *Levit. XXV. 9.* And the Feast of *Tabernacles* for seven dayes followed after in the same moneth.

*Twelve Cakes*] The twelve Cakes of *Shew bread*, each of an equall,

XXIV.

5.

XXV.

11.

quall, and of a good bignesse, set in two rows, six on a row, seeme to be two rows in Longitude upon the Table, one by another; And so the Frankincense upon each Cake; rather then in Altitude one upon another; And so but one Frankincense upon either row; See *v. 6, 7.* The Table being two Cubits long, and one Cubit broad, *Exod. XXV. 23.* And the Frankincense being to be burned every Sabbath, *Levit, XXIV. 7, 9.* yet some make them to be two rows; six upon one another in either row, on heaps in height. In the Temple there were ten Tables of Shew-bread, five on the right hand, and five on the left; *1 Chron. 28. 16. 2 Chron. IV. 8.*

*A Jubile]* The Jubile-year had all the priviledges of the Sabbath-year, and more besides, *Levit. XXV.*

21.

*Fruit for three years]* *Viz:* the year before the Sabbath-year; and the Sabbath-year; and the year after it, till the plowing and sowing at the end of the Sabbath-year, came to an harvest in the end of the third year, *Esay XXXVII. 10.*

NUMBERS.



# Numbers.



His Book *begins* with the year of the World, Not the 2455, or 2544: But the 2514, or rather 2510 and a little over. Thus, 2369, to the end of *Genesis*, and death of *Joseph*. Thence 60 to the birth of *Moses*. Thence 80 to the coming of the Israelites out of *Egypt*. And thence, 1 year, and one moneth, to the beginning of this Book; which is the second year, second moneth, first day of their coming out.

It contains an History, not of 39, years; but expressely of 38, years and 9 moneths; Num. I. 1. and Ch. XXXIII. 48, 49. compared with *Deut.* I. 3, 4, 5. That in *Num.* IX. 1, &c. is but a *Rehearsal* of what was both given in charge, and was done before. And some other like *Repetitions* there are.

603550.] From twenty years old, and upwards, besides the Levites. A wonderful multiplication from seventy persons in 211. yeares: yet fairly possible. Whereas, if they had been in *Egypt* it self 400 years, then their spawning or multiplying there had been very small; considering that from three persons that came out of the Arke with *Noah*, within the space of 400 years to the time of *Abraham*, issued such infinite numbers, and troops of people, in severall Kingdomes, and Countreys in the world; as out of the Sacred Text and Storie, doth plainly appear.

The Order of the Camp, and march of the Israelites in the Wilderness, Ch. II. and III. is thus; viz:

The Tabernacle in the middest and Center of all the Hoast.

Round about the Tabernacle, the Levites camped and marched, viz:

On the	West, the Gershonites; Num. III. 23.	Males from a moneth old and upwards	{ 7500. 8600. 6200. }	22300.
	South, the Kohathites, Num. III. 29.			
	North, the Merarites; Num. III. 35.			
	East, <i>Moses</i> & <i>Aaron</i> , & his sons, Num. III. 38			

E

Round

I.

46.

II, &amp; III.

Round about the Levites;  
at a good distance,  
(Josh. III. 4.) Camp-  
ed, and Marched,  
on the

East-side, Judah; and in his Camp Issachar,  
and Zebulun; likely on either side, or each  
hand of Judah; he being in the midst. And  
so in the other Camps following.

South-side, Reuben; and in his Camp, Sime-  
on, and Gad.

West-side, Ephraim; and in his Camp, Ma-  
nasse, and Benjamin.

North-side, Dan; and in his Camp, Asher,  
and Naphtali. Num. II. and X. Chap.

In all, 603550. And this is the same number of Males, from twenty years old and upwards, when they gave a Bekah, or ten Gerahs each man, that is half a Shekel, after the Shekel of the Sanctuary, to the building of the Tabernacle, Exod. XXXVIII. 26. As was commanded, Exod. XXX. 11, — 16. In the last numbering in the wilderness, in the fortieth year, after the death of Aaron, and the death of that Generation, for their rebellion, and murmuring, Num. XIV. 29, — 35. The males from 20 years old and upwards, all that were able to go to warre, were 601730. The Levites still numbered, not with them, but by themselves, Num. XXVI. 51.

22000.] 300 Male-Levites are omitted in this summe, as appears out of ver. 22, 28, 34. which make up 22300. being all the males from a moneth old and upwards. And the First-born males of all the children of Israel in the twelve Tribes, from a moneth old, and upwards, being 22273. Ch. II. 43. (which argues at least twenty seven males in each family): And the surpluse of 273. verse 46. being redeemed at five Shekels apiece, amounting to 1375. Shekels, verse 50: All this argues the foresaid 300. male-Levites to be wittingly left out in the casting up of the summe; most likely omitted so, because they were such First-born of the Levites, as were born from the time of the coming out of Egypt to the time of this reckoning; and in that regard were sanctified to God as his own, by his Law and challenge, Exod. XIII. 2. and so could not come into the number of the other Levites which were to be changed for the First-borne of the other Tribes, and in their stead to be substituted, and appropriated to God and his service.

This number of the Levites was very farre lesse then were of each other Tribe, Ch. III. with Ch. I. The number of the least Tribe, from twenty years old and upward, males able to go forth to warre, being 3200. Of the greatest, 74600. And the number of the male-Levites from a moneth old and upwards, being onely 22300.

The charge of Aaron, and his sons, joyntly; and of Eleazar, and Ithamar, distinctly; and of the Kohathites, Gershonites, and Merarites, severally, is prescribed in the taking down, and carrying, and setting up of the Tabernacle. See Ch. X. 17, 21.

From thirty] The Levites at the age of thirty years, entered into the full possession of their Offices, to waite upon the service of the Taber-

III.

39.

III, &  
IV.

IV.

3.

Tabernacle, *Num.* IV. 3. At the age of twenty five they entered, or might enter upon them as *Novices*, and subservients in some secondary, or inferiour administrations, as Probationers, and Proficients, *Num.* VIII. 24. And when the Temple should be builded, they were ordered to *begin and enter at twenty years of age*, *1 Chron.* XXIII. ver. 24---27. *Ezra* III. 8. And that by *Dauids* appointment together with the Prophets, *Gad* and *Nathan*, *2 Chron.* VIII. 14. and *Ch.* XXIX. 25.

They continued in their Offices till fifty. *Num.* IV. 3, 47. At fifty they ceased waiting upon the service of the Tabernacle, but were *Overseers* there, *Ch.* VIII. 25, 26. And in their several Cities, as being well experienced in the Judicial Laws, they judged of matters brought before them. The *Levites* Offices distinct from the Priests, are set down in many particulars *1 Chron.* XXIII. 28, — 32.

*David* in his time by divine warrant doth distribute them, for the service of the Temple, into three sorts, to three several Functions, and Offices. One was to Attend the Priests, and to be helpful and subservient unto them in their several Services. Of these there are sundry Orders set down, *1 Chron.* XXIII. and XXIV. Chapters. A second to solemnize the Service of God, with all manner of Musick; by Voice; and Instruments, both winded, and stringed. The third sort was to be Porters. Of whom, *1 Chron.* XXIII. 5. and *Ch.* XXVI. and *2 Chron.* XXIII. 4, 5, 6, 19. and XXXV. 15. Their Orders are set down, *1 Chron.* XXV. These three Sorts being divided by Lot into twenty four Orders, or Courses, as the Priests were; That the first Course of these might attend with the first Course of the Priests; and leave the Temple, when they left it.

The *Levites* also had other Offices, over the Treasures of the house of God; and of the Dedicate things; and for the outward businesse over *Israel* for officers, and Judges, in all businesse of the Lord, and in the service of the King, *1 Chron.* XXVI. 20, — 32. over divers Tribes. See further, *1 Chron.* XXIII. 28, — 32.

Even those Levites numbered, males from thirty years old to fifty, are 8580. Upon which reckoning there was then one such Levite for every seventy such males in *Israel*. In *Dauids* time, the Levites (besides the Priests) from thirty years old to fifty, were 38000. *1 Chron.* XXIII. 3.

*She*] The Blessing of conceaving Seed, seemes to be promised to the innocent Wife, though barren before, upon the triall of her innocency, in the case of her Husbands jealousy. We read not that the man in like case was subject to like triall: yet we finde that the Wife could divorce her Husband, *Mar.* X. 12.

*Woman*] Women might be *Nazarites*, *Num.* VI. 2. And such likely was *Sampsons* mother, *Judg.* XIII. 4.

The word *Nazarite* signifieth one that is separate: And the name *Pharisee* is of the same signification, And of these *Nazarites*, some were

V. 28.

VI. 2.

Chapter	Verse.	28	N U M B E R S.
		<p>were for a certaine time, of moneths, or years, at their own choice, by their own special vow; as <i>Acts</i> XVIII. 18. and <i>Ch.</i> XXI. 24. Of whom these Lawes here are chiefly to be understood. Some for terme of life; as <i>Sampson</i>, <i>Judg.</i> XIII. 5. and so <i>Samuel</i>, <i>1 Sam.</i> I. 11, 28. And <i>John Baptist</i>, <i>Luke</i> I. 15. <i>Our Saviour was not a Nazarite</i>, as hath beene commonly mis-conceived, out of a mis-translation, and mis-understanding of that text, <i>Matth.</i> II. 23.</p>	
VII.	1,--9.	<p><i>Offered</i>] At the Consecration of the Tabernacle, there were two Waggon, and four Oxen given to the <i>Gershonites</i>, for carriage.</p> <p>Four Waggon and eight Oxen, to the <i>Merarites</i>, <i>Num.</i> VII. 7, 8. as they had the more need.</p> <p>The <i>Kohathites Levites</i> were to carry upon their shoulders, <i>Num.</i> VII. 9. <i>2 Sam.</i> VI. 6. <i>1 Chron.</i> XV. 2, 13, 15. And what it was, see <i>Num.</i> III. 31. and IV. 15.</p> <p>The Priests, <i>Aaron</i> and his sonnes being so few, were not then to Carry, but to Cover, <i>Num.</i> IV. ver. 5, — 15. <i>Deut.</i> XXXI. 25. But afterwards growing more in number, they onely were to carry the <i>Arke</i>, as <i>Josh.</i> III. 3, 6, 8, 13, 14, 15, 17. and IV. 3, 9, 10, 11, 18. and <i>ch.</i> VI. 4, 6. and <i>2 Sam.</i> XV. 29. and not very rarely, as some writing on <i>Josh.</i> III, 3. and on <i>1 Chron.</i> XV. 15. do conceive.</p>	
	10.	<p><i>Altar</i>] The Altar of Burnt-Offering had seven dayes spent for the Consecration and Expiation of it to sanctifie it, as it was appointed by God, <i>Exod.</i> XXIX. 37. (As likewise for <i>Ezekiel's Altar</i>, <i>Ezek.</i> XLIII. 18, — 27.) Yet twelve dayes spent at the Dedication of it, <i>Num.</i> VII.</p>	
	13.	<p><i>Silver charger</i>] The silver Vessels of Chargers and Bowles, were for the Altar of Burnt-offerings. All Vessels of, and in the Sanctuary, were of Gold, <i>Exod.</i> XXXVII.</p>	
	89.	<p><i>From off the Mercy-seat</i>] <i>Moses</i> hears the voice of one speaking to him from off the Mercy-seat, <i>Num.</i> VII. 89. As the Lord promised, <i>Exod.</i> XXV. 22. Whereas formerly the Lord spake out of the Tabernacle of the Congregation, <i>Levit.</i> I. 1. <i>Num.</i> I. 1.</p>	
VIII.	6,--22.	<p><i>Take the Levites</i>] The Consecration of the Levites was done in one day. That of the Priests, in seven dayes. Which was so appointed, <i>Exod.</i> XXIX. 35. and so executed, <i>Levit.</i> VIII. 33, 35.</p>	
IX.	6.	<p><i>Certain men</i>] The Passeover of the second moneth is extended to more dayes then are here mentioned, or v. 10. As in <i>Hezekiah's</i> time, <i>2 Chron.</i> XXX. 2. 15.</p>	
X.	8.	<p><i>Priests</i>] The blowing of Trumpets is to be used by the Priests alone, <i>Num.</i> X. 8. <i>2 Chron.</i> XXIX. 26. And that, in Convocating Assemblies; in journeying through the wilderness; in going forth to warre, <i>Num.</i> X. 2, — 9. and <i>Ch.</i> XXXI. 6. <i>2 Chron.</i> XIII. 12, 14. in the first day, and tenth day, of the seventh moneth, <i>Num.</i> XXIX. 1. <i>Levit.</i> XXV. 9. in the New Moones, <i>Num.</i> X. 10. <i>Psal.</i> LXXXI. 3. In all their solemne Feasts, over their Burnt-Offerings, and Peace-Offerings, <i>Num.</i> X. 10. And upon Extraordinary Occasions, of</p>	
		Fasts,	

*Fasts, and Humiliations.* Joel II. 1, 15. Or of *Foy and Gladnesse*, Num. X. 10. as when *David* brought in the Arke to the place which he had prepared for it, 1 Chron. XV. 24, 28. And appointed Priests to minister before it, 1 Chron. XVI. 6, 42. And when *Solomon* brought the Arke into the Oracle, he mightily had multiplied the number of Trumpets, and had 120 Priests sounding them at that Solemnity, 2 Chron. V. 12, 13. And at the Dedication of the Temple, the Priests sounded Trumpets, 2 Chron. V. 12. and VII. 6. As also at the laying of the foundation of the second Temple by *Zerubbabel*, Ezra III. 10. And the Dedication of the Walls of *Jerusalem* by *Nehemiah*, chapt. XII. 35. And in *Hezekiah's* joyful Reformation, 2 Chron. XXIX. 26, 27, 28. Besides, there were *civil Trumpets for civil use*, sounded by others then Priests; As in Warre, Judg. VII. 2 Sam. II. 28. At the Coronations of Kings, as of *Solomon*; *Jehu*; and *Joash*. And upon other occasions.

The *Levites* used other Instruments of Musick, and not Trumpets, 1 Chron. XV. 19, 20, 21. and Ch. XVI. 5. 2 Cron. V. 12. and Ch. VII. 6. and Ch. XXIX. 25, 26, 27, 28. And used them, and song, at the daily Sacrifices, and all Festival Sacrifices, 1 Chron. XXIII. 30, 31. And haply in the night, 1 Chron. IX. 33. Psal. CXXXIV. 1.

On the ] The *Israelites* journeyed from Mount *Sinai*, in the second year, second moneth, twentieth day, (having stayed there in that their twelfth Station, a year within thirteen dayes, Exod. XIX. 1.) See v. 12. Deut. I. 6, 7.

*Hobab* ] *Jethro*, or *Hobab*, a Kenite, the sonne of *Reuel* or *Raguel*, a Midianite, and father-in-Law of *Moses*, comes to *Moses* to *Horeb*, and brings to him his wife, and two sonnes. And *Moses* upon his counsel, appointing very many Rulers, and Judges over the people, *Jethro* returns into his own Land, Exod. XVIII. Deut. I. 9, — 18. He (rather then his supposed sonne *Hobab*, the supposed brother-in-law of *Moses*) being come again, as it seemeth, thither towards the end of that year, and intreated there by *Moses* to stay and go along with them, refuseth to do so; Yet being again prayed and pressed by *Moses* thereunto, in this Text he either yeeldeth, (no reply being mentioned); or not long after, both he, and his house, and kindred, return to *Moses*; (It may be, warned by *Moses* to come then; as *Saul* in his time warned them to depart from the Amalakites, 1 Sam. XV. 8.) and so were saved from that destruction of the Midianites, Num. XXXI. which return is plainly gathered out of Num. XXIV. 21. Judg. I. 16. and IV. 11. and 1 Sam. XV. 6. 1 Chron. II. 55. Jer. XXXV. 6. compared with 2 King. X. 15, 23.

Seventy men ] These LXX. Elders, were appointed about a year after those many Rulers, and Judges, Exod. XVIII. They prophesied, and did not cease for the time; like whereunto was the case of *Saul*, 1 Sam. X. 10. God by this signe sealing so, and at first honouring their Vocation; though this extraordinary Gift ceased afterwards. These LXX. are added to assist *Moses* in the Government of

11.

29, - 32.

XI.

16.

Chapter	Verse.	30	N U M B E R S.
		<p>this People in the Wildernesse. Yet it seemes from hence in after-ages the Jewes took their rise of Constituting their <i>Sanedrim</i> or Synedrion of LXX. Elders for their Senate, and Supreme Court of Judicature in that Nation. Of LXX. see <i>Ezek. VIII. 11. Exod. XXIV. 1, 9. Luke X. 1, 17.</i></p>	
	31.	<p><i>Quailes</i>] <i>Quailes</i> given the <i>second time</i>, above a full year after those, <i>Exod. XVI. 13.</i> those being at their <i>eighth</i> Station, in the Wildernesse of <i>Sin</i>, and before they came to <i>Sinai</i>. These at the <i>thirteenth</i> Station, and after they left Mount <i>Sinai</i> in <i>Kibroth Hattaavah</i>: And continuing for a full moneth, <i>Psal. LXXVIII. 26, — 31.</i></p>	
XII.	1.	<p><i>Ethiopian</i>] <i>Zipporah</i> called an <i>Ethiopian</i> or <i>Cushite</i>, from that Eastern <i>Ethiopia</i>, or part of <i>Arabia</i>, wherein <i>Midian</i> stood or bordered with it; <i>Arabia</i> containing other Nations also lying Northward upon the Arabick Gulph, or Red-Sea. <i>Miriam</i> her sister-in-law, seemes to envy her, and fall foul upon <i>Moses</i>: and being first and deepest in the fault more then <i>Aaron</i>, is exemplarily punished.</p>	
	3,-8.	<p><i>The man Moses</i>] The commendation of <i>Moses</i>, God inspiring his pen, <i>Num. XII. 3, — 8.</i></p>	
XIII.	26.	<p><i>Kadesh</i>] <i>Kadesh</i> is <i>Kadesh-Barneah</i> in the Wildernesse of <i>Paran</i>, and South-Confines of <i>Canaan</i>, in a Mountain of the <i>Amorites</i>, <i>Dent. I. 19, 20.</i> nigh to Mount <i>Seir</i>, <i>ver. 44.</i> whence <i>Moses</i> sent the <i>Spies</i>, <i>Num. XII. 16.</i> and <i>Ch. XIII. 26.</i> and <i>XXXIV. 4.</i> <i>Josh. XV. 3.</i> Being the fifteenth station of the Israelites, <i>Dent. I. 2, 19,</i> and <i>II. 14.</i> and <i>IX. 23.</i> <i>Josh. XIV. 6, 7.</i> and <i>XV. 3.</i> The Israelites abode at <i>Kadesh-barneah</i>, and compassed Mount <i>Seir</i> about the <i>space of thirty eight years</i>, compared with <i>Dent. I. 2, 46</i> and <i>II. 14.</i></p>	
		<p>Another <i>Kadesh</i> was a City in the uttermost border of <i>Edom</i>, or <i>Idumaea</i> towards <i>Ezion-Gaber</i>, and the Red Sea, <i>Num. XXXIII. 36.</i> <i>Dent. II. 8.</i> and in the Wildernesse <i>Sin</i>, by the waters of <i>Meribah</i>, and the 33. Station of the Israelites. Thither they came in the fourtieth year, first moneth. And there <i>Miriam</i> died, <i>four moneths</i> before <i>Aaron</i>, who died in the next Station at <i>Hor</i>. Hence <i>Moses</i> sent <i>Messengers to the King of Edom</i>, <i>Num. XX. 1, 14, 15, 16, 22,</i> and <i>XXVII. 14.</i> and <i>XXXIII. 36, 37, 38.</i> <i>Dent. XXXII. 51.</i> <i>Judg. XI. 17.</i></p>	
XIV.	33.	<p><i>Fourty years</i>] These <i>fourty years</i> wandering in the Wildernesse, are not to be reckoned from the <i>sending of Spies</i> to search the Land, but from their <i>coming out of Egypt</i>, <i>Num. XXXIII. 3, 38.</i> <i>Josh. IV. 19.</i> <i>Dent. VIII. 2.</i> This appears also out of the ages of <i>Moses</i> and <i>Aaron</i>, <i>Exod. VII. 7.</i> compared with <i>Num. XXXIII. 39.</i> and <i>Dent. XXXIV. 7.</i> After the Return of the Spies, the Israelites continued in the Wildernesse but <i>thirty eight years</i>, and <i>odde moneths</i>; which yet are said to be <i>fourty years</i>, as the next full number. So <i>Gideons</i> seventy sonnes, <i>Judg. VIII. 30.</i> are said to be slain, <i>Ch. IX. 5, 18, 56.</i> though <i>Jothan</i> one of them escaped. And so the Disciples are called 11. to whom <i>Jesus</i> appeared on the day of his Resurrection at Evening,</p>	

Evening, when yet *Thomas* was absent, *Mark XVI. 14. Luke XXIV. 33, — 40. John XX. 19, — 25.* compared together. And so the *LXX.* Elders are said to be gathered, and set round about the Tabernacle, when yet *Eldad* and *Medad* came not, *Num. XI. 24.* And not unlike is that of *Dauids* reign fourty years, *2 Sam. V. 4, 5.* when yet fix moneths were over and above. And *Solomons* Building the Temple in seven years, *1 King. VI. 30.* when yet fix moneths are to be added, by comparing *v. 1.* and last.

*Hormah*] This History at *Hormah* is another, and differs from that at *Hormah*, *Num. XXI. 1, 2, 3.* See another *Hormah*, *Judg. I. 17.*

And all the men] Compared with *Ch. XXVI. 11.* yet doth shew that the Children of *Korah* were not swallowed up of the earth, likely miraculously saved: Or rather, they departing from their fathers tent, according to that command of God, and *Moses*, *ver. 24.* and *26.* And of their race came such as made some of our Psalmes, or at least were famous Singers in the Temple; and *Samuel* also, the great Prophet, and Judge in *Israel*, *1 Chron. VI. 33, — 38.*

Broad plates] The Altar thus covered twice with Plates of brasse; Here, and *Exod. XXXVIII. 2.*

Altar] The Levites might not approach to the Altar to minister at it, nor eate of the Sacrifices.

The First-fruits] First-fruits seeme to be of many sorts; First, A Sheaf of the first ripe Corne, or an Homer of it, presented the second day of the Feast of Unleavened Bread, *Levit. XXIII. 10.* Secondly, Two Wave-Loaves, of two tenth deales, at the Feast of Pentecost or weeks, *Num. XXVIII. 26. Levit. XXIII. 15, 16, 17, 20.* Thirdly, A Cake of the first of their doughs, for an Heave-offering, *Num. XV. 20, 21.* Fourthly, brought in a Basket, in the seventh moneth, when all their fruits were gathered in, as most understand that place, *Deut. XXVI. 1, — 11.* First-fruits injoynd without any set or certain proportion or stint, *Deut. XVIII. 4.* Of these, and other kindes of First-fruits, see more in this Text, And *Exod. XXII. 29.* and *XXIII. 19.* and *XXXIV. 22, 26. Levit. II. 12, 14, 15, 16. Deut. XVIII. 4. Ezek. XLIV. 30.*

The tenth] So, *ver. 21.* Tythes, and their kindes and sorts; thus; Tythes of the yearly increase of all things in the Land paid to the Levites, after the First fruits had been first deducted, and brought to the Priests, *Exod. XXXIV. 26. Levit. XXIII. 10.* Out of the nine parts remaining, there seems another Tenth taken, set apart for their Journeys, Sacrifices, and Feastings, thrice a year at *Jerusalem*; and therefore brought up thither, and there eaten by the owners, their families, and the Levites, as most probably appears out of *Deut. XII. 5, 6, 7, 11, 12, 17, 18, 26.* and *Ch. XIV. 22, — 26.* And this second Tythe seems every third year to be distributed to the poor. Or rather a third Tythe every third year, not carried to *Jerusalem*, and eaten there; But gathered for these charitable uses onely, and to be eaten any where throughout the Land, *Deut. XIV. 28, 29.* and *XXVI.*

XIV. 45.

XVI. 32.

38.

XVIII 2,--7.

12.

24.

12, 13. And this *third year* is therefore called the *year of Tything*, Deut. XXVI. 12. Amos IV. 4.

Of *Tythes* see more, 2 Chron. XXXI. 4, — 19. Nebem. X. 32, — 39. and XII. 44, 47. and XIII. 5, 12, 13. Mal. III. 8, 10. Luke XI. 42. and XVIII. 12. Heb. VII. 2, — 9.

The great maintenance of the Levites, appears in that the whole Tribe of *Levi* being three or four times lesse in number then any other Tribe, yet had they distinguished from all the Priests, the *Tythes* of all the Tribes, and so more then any one other Tribe; Besides their thirty five Cities and Suburbs, whereof five were Cities of Refuge, Josh. XXI. one belonging to the Kohathites Levites; two to the Gershonites, and two to the Merarites. In all twice at least more Cities then some other Tribes had that were twice their number. See also that, Num. XXXI. 30, 47.

The greater maintenance of the Priests appears, in that being but three persons at first, at least of ripe and mature age, yet they had the *Tythes* yearly of all the Levites *Tythes*, which were at first 8580 of thirty years old, and upwards; and so about the hundred part of all the fruits and increase of all Israel. And as the number of the Priests multiplied afterwards, so did in all probability the numbers of the other Tribes. They had also all the *First-fruits* of all things, from all persons, throughout the twelve Tribes, even of their doughs and bakings, Deut. XVIII. 4. Num. XV. 20, 21. which, as some think, exceeded their *Tythes* aforesaid. They had also all the *First-borne* of Oxen, Sheep, and Goats, which were given to them in kinde; And the *Redemption money* of the First-borne of Men, and of unclean Beasts and cattell, Num. III. 46--52. Exod. XXXIV. 19. 20, and Ch. XXII. 29, 30. Deut. XV. 19. They had also all *Oblations*, both Voluntary, and by Vow; And the *Redemption* of Things, and of Persons, Devoted to God: And all *Sacrifices for Sinnes and for Trespases*, and the *Meat and Drink Offerings*, and Heave-offerings; And the *Breast and Shoulder* in Peace-offerings, Deut. XVIII. 3. And the *Skins* of the whole Burnt-offerings. And all their *Tythes*, *First-fruits* and *Oblations* were to be of the best and choicest sorts, Num. XVIII. 12, 29. Besides these they had thirteen Cities, and Suburbs, and *Priviledges* belonging to them, whereof one was a City of Refuge, Josh. XXI. 13. See Num. XVIII. 8, — 19. And that also Num. XXXI. 28, 29, 37, 38, 39, 40, 50. Levit. X. 12, 13, 14, 15. and Ch. XXVII. 21, 28. See the Annotations on Num. XVIII. 29.

XX. 8.--13.

Rock] At Rephidim by Mount Sinai, Exod. XVII. 1, — 7. being the *eleventh* Station of the Israelites, Num. XXXIII. 14. Moses with his miraculous Rod, struck the *Rock in Horeb*, in a due obedience to Gods commandment, and waters came forth: And he named the place *Massah*, and *Meribah*, Exod. XVII. 5, 6, 7. But at *Kadesh* in the Wildernesse of *Zin*, where *Miriam* died, being the *thirty third* Station, Num. XXXIII. 36. Moses, with *Aarons* miraculous Rod (for he took it from before the Lord, as he commanded him), having

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ving his spirit provoked by the rebellious people, *smites the Rock twice without any such command*, or commission to smite at all. And he, and Aaron likewise, *speak unadvisedly* with their lips, uttering words of passion and incredulity, and so rebelling against Gods commandment. And thereupon they not sanctifying the Lord in the eyes of the children of Israel; He was sanctified in them, by his excluding them from entrance into the Land of *Canaan*. And this also is called the water of *Meribah*, or *Strife*; as here, so *Ch. XXVII. 14. Psal. CVI. 32, 33.*

*Aaron*] Aaron, whose name may seem to signifie an Ark or Chest, *dies seven moneths and seven dayes before Moses*, at Mount *Hor*, (the Place called *Moſera*, *Deut. X. 6.*) in the *thirty fourth Station*. For *Aaron* dying in the fourtieth year, fifth moneth, first day, *Num. XXXIII. 38.* And that compared with the moneths mourning for *Moses*, *Deut. XXXIV. 8.* and three dayes preparation to passe over *Jordan*, *Josh. I. 1.* and *Ch. III. 2.* And their coming out of *Jordan*, on the first moneth, tenth day, *Josh. IV. 19.* Do shew that *Moses* died in the *twelfth moneth, seventh day*: And so seven moneths, and seven dayes after *Aaron*. In which short interval of time, many, and mighty things were done and atchieved; as among other things, *Sihon*, and *Og*, and their Kingdomes conquered; the *Midianites* almost destroyed; among whom *Balaam* was slaine, *Josh. XIII. 22.* and the book of *Deuteronomie* written, *Num. XXI. and XXXI. Deut. I. 1, 3.*

Fiery Serpents onely in the later part of the fourtieth year, after *Aarons* death.

*Heshbon*] *Heshbon* a chief City in *Moab*; afterwards of *Sihon* King of the *Amorites*, *Deut. I. 4.* afterwards of *Gad*; and out of that Tribe, given to the *Merarites*, *Josh. XIII. 26.* and *XXI. 38, 39, 40. 1 Chron. VI. 80, 81.* Afterwards recovered by the *Moabites*; and waſted by *Shalmanesar*, *Eſay XV. 4.* and *XVI. 8, 9.* and after by the *Babylonians*, *Fer. XLVIII. 45.* There may seeme to be another *Heshbon* of the *Ammonites*, *Fer. XLIX. 2, 3.* And one in the Tribe of *Reuben*, *Num. XXXII. 37. Josh. XIII. 15, 17.* *Heshbon* signifies *Deviſes*; And an alluſion is made to the name, *Fer. XLVIII. 2.* in the judgement there denounced against it; like to this is English, There is mischief devised against the *Deviſes*, the name of a town with us.

*Balak*] *Balak* needed not to have hired *Balaam*, and feared *Israel*, *Num. XXII. and XXIII. and XXIV.* if he had known the prohibition of God to *Israel*, *Deut. II. 9.* which they obeyed, *Judg. II. 15, 17, 18, 25. 2 Chron. XX. 10.* Yet that part, which was great, of the Lands of *Moab*, which *Sihon* had lately conquered from *Veſhab*, King of *Moab*, as *Tremelius* translates, *Num. XXI. 26.* the *Israelites* conquering *Sihon*, in that right poſſeſſed it, *Num. XXXIII. 49. Deut. I. 5. and XXXIV. 1, 5, 6, 8.* and it was given to the *Reubenites*, and *Gadites*, *Josh. XIII.*

*Unicorne*] So *Deut. XXXIII. 17. Job XXXIX. 9, 10. Psal. XXII. 21. and XXIX. 6. and XCII. 10. Eſay XXXIV. 7.* Yet the

XX. 28.

XXI. 6.

26.

XXII. 2.

XXIII. 22.

translation of the word is doubted of; or at least the nature of the beast, such as the Pensil of our Painters doth portray out unto us; because no such beast was known or seen by any man. And the *Unicornes horne* so deemed, is of some strange *Fish*, not of any known Beast. Some learned render the word *Bufale*, or *Buff*; or else the wild Oxe called by the Latines *Urus*; eminent for bignesse, strength, hornes, and untamable fiercenesse.

- XXIV. 14. *Advertise thee*] Balaam called a *South-sayer*, *Josh. XIII. 22.* and a *Prophet*, *2 Pet. II. 16.* gives this advertisement to *Balak*, which seems to have a relation to that which follows in the residue of that Chapter. Yet besides he gives counsel to *Balak*, or at least after to the *Midianites* to draw the *Israelites into sinne*, *Num. XXXI. 16.* which coming so to passe, He himself in his return, is slaine by the sword amongst the *Midianites*, *Num. XXXI. 8.* in that Expedition, wherein *Foshuah*, though not named, may seeme to be the General, and *Phineas* chief of the Priests, sounding Trumpets in that warre, wherein 12000. *Israelites*, not having one man slaine, did yet slay five Kings of *Midian*, (or Dukes of *Sihon*, dwelling in the Countrey; as it is, *Josh. XIII. 21.*) and all the males of that populous Nation (save such as escaped by flight, whose posterities in the dayes of *Gideon* came to prevaile against *Israel*, *Judg. VI. 1, 2.*) And they took a mighty prey and booty; whereout, after Purifications of themselves, and the Prey, there was paid a tribute and portion to the Priests, and a portion to the Levites; and a voluntary Oblation after made by the Captaines to the Lord, *Num. XXXI.*
- XXV. 9. Of the 24000. that died in the Plague and stroak of Gods vengeance; the 23000. mentioned, *1 Cor. X. 8.* likely were the vulgar sort that died in the slaughter, *Num. XXV. 5.* and the other thousand were the heads of the people hung up, *ver. 4.* without supposing any Pestilence at that time. Or if by Plague, *Num. XXV. 9. Psal CVI. 30.* we understand the Pestilence, then most probably, the 23000. died of it; and the other thousand by Hanging, and Slaughter.
- XXVI. 14. 22200.] In this last numbering of the people in the Plains of *Moab*; in the fortieth year of their wandering in the Wildernesse, *Simeon* was farre the least in number, and *Judah* the most. And the whole number of fighting men of the twelve Tribes, after that generation died in the Wildernesse, upon that judgement, *Numb. XIV. 29, 35.* and upon sundry other judgements besides, was now 1820. lesse in number, then in the former numbering at Mount *Sinai*, thirty nine years before.
62. 23000.] And so but 700 more then they were in the former numbering at *Sinai*, *Ch. III.* Being likely not altogether free from that sinne and punishment, *Num. XIII. and XIV.*
- XXXIII 11. *Sin*] This Wildernesse differs from *Zin*, *ver. 36.* This being the eighth Station of the *Israelites*: that of *Zin* the thirty third, which is *Kadesh*, where *Miriam* died, as was said, *Num. XXXIII. 11, 36.*
14. *Rephidim*] See the Observations on *Ch. XXVIII. 8.*

*Abarim*] Plurality; Mountains; being a continuation of Mountains or Hills, *Num.* XXXIII. 47. in the Confines of the Amorites, and Moabites; whereof the *tops* had several names, as *Nebo*, *Pisgah*, *Pehor*: But Mount *Sinai* was none of them, being farre enough of.

*Salt Sea*] Is not that Lake of *Genesareth*: But only that Dead Sea, and Salt Sea, where formerly *Sodom*, and *Gomorrhah*, *Admah*, and *Zeboim* had stood, *Deut.* XXIX. 23. *Hos.* XI. 8.

*Riblah*] *Riblah* in the Land of *Hamath*, part of the East border of *Canaan*, near the North quarter. Here *Pharaoh-Nechoh* put *Jehoahaz* in bonds, *2 Kings* XXIII. 33. And *Nebuchadnezzar* put King *Zedekiah* in bonds, and put out his eyes, *2 King.* XXV. 6, 7. And slew the High Priest, and second Priest, and the sonnes of *Zedekiah*, and other prime men, *ver.* 18, — 21. *Jer.* LII. 10, 27. This *Riblah* seems to be that which was afterwards called *Antiochia* in *Syria*. Of this see my Annotations on *Ezek.* XI. 10, 11.

*Chinnereth*] *Num.* XXXIV. 11. *Deut.* III. 17. *Josh.* XI. 2. and XII. 27. and XIX. 35. is called in the New Testament *Genesareth*. *Luke* V. 1. which Lake is also called the Sea of *Galilee*, *Matth.* IV. 18. *Mark* I. 16. And the Sea of *Tiberias*, *Josh.* XXI. 1. And absolutely the Sea, *Matth.* XVII. 27.

*Suburbs*] The Suburbs of the Cities of the Priests, and Levites were 1000. Cubits from the Cities on every side: And so 2000. in the limits and utmost Bounds and Borders of each Quarter, East, West, North, and South.

*Fourty eight Cities*] See *Josh.* XX. and XXI. and *1 Chron.* 6. compared together; and the Great Annotations upon the said sixth Chapter.

*Shall not be guilty*] The innocent man, that by meere accident, against his will slew a man, might yet, as it seemes, be lawfully flaine by the revenger of blood, if he took him without the Citie of refuge. Which the more shews the wrath of God against murder.

*Onely to the family*] Israelites might marry wives of other Tribes, so that they were not inheritrixes of Land, *Num.* XXXVI. Yea, of other Nations if they were *Profelytes*; and not of those Nations which God expressly devoted to destruction, *Deut.* VII. 3. and XXI. 10, — 13. Of their marriages with *Heathens*, and mixing the holy seed, See *Ezra* IX. and X. *Ch. Neh.* IX. 2. and X. 30. and XIII. 3, 23, — 30.

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XXXIV.

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XXXV.

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XXXVI.

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# Deuteronomie.



**DEUTERONOMIE** was written in the year of the world, not 2493. But in the year 553. or rather 2548. thirty eight years, and odde moneths, from the time of the beginning of the Book of *Numbers*. And about 1450 years before Christ's time.

It containes to the fifteenth Verse of the last Chapter, an History of one moneth, and seven dayes, *vi*z: From moneth eleven, day one, to moneth twelve, day seven; at which time *Moses* died; as hath been formerly gathered upon *Aarons* death. See and compare together *Deut. I. 3.* and *XXXIV. 8.* and *Josh. IV. 19.* In which short time the Book was written by *Moses*; And, besides sundry Repetitions, and Explications, other new Lawes given; A second Edition, as it were, of the Covenant made with the new Generation; with some other Consequences, and last Acts of *Moses*.

The last Chapter of *Deuteronomie* was written after *Moses* his death. As likewise the Conclusion of the Book of *Jeremie*, was written after his Death, *Jer. LI. 64.* and *LII. 31, 34.* And that *XXXIV.* Chapter contains one moneth more, of the Israelites mourning for the death of *Moses*.

This Book of *Deuteronomie*, and that of the *Psalmes*, are of chief note in the Old Testament, for the Life of Religion, the spiritual power of Worship and Obedience in the inner man.

Yet this Book of *Deuteronomie* seemes not to be that which was to be written very plainly upon great stones plaistered, in Mount *Ebal*; For that was the Decalogue only, or those Blessings and Curses, only, *Deut. XXVII. 2, — 26.* *Josh. VIII. 30, 35.* Nor seemes it to be this book of *Deuteronomie* only, that was to be Copied out by the King, and He to read therein all the dayes of his life, *Deut. XVII. v. 18, 19, 20.* Nor yet seemes it to be this book only, that was to be solemnly read by the Priests, every seventh or Sabbatical year in the Feast of Tabernacles, in the audience of all the people, *Chapt. XXXI. 9, — 13.* As in the three foresaid particulars some would have it. Nor yet is it this Book only; or that Song only, *Deut. XXXII.* that was to be put and placed by the Priests, in, at, or by the side of the Arke of the Covenant, *Deut. XXXI. 25, 26.* But the whole book of the Law,

Law, the five Books of *Moses* were to be Copied out by the King, read in every Sabbath-year, and laid up and preserved safe by the Arke of the Testimony.

The Judicial Lawes, most of all mentioned in this Book, and peculiarly belonging to the Countrey and People of the Jewes, are grounded upon an equity of Right Reason for that Countrey and People. And so far are useful to all others.

The ten first Chapters are most-what of precedent Passages, Repetitions of what things were formerly done; with Exhortations to Obedience intermixed. *Moses* yet herein not binding himself to an exact order in observation of the times, and places.

*These*] Is an Inscription of the whole book, and an accurate description of the Place, where *Moses* delivered, and did, what in this book is contained.

*Eleven*] The eleven dayes journey end either at *Kadesh-barneah*; or, compassing about by the way of *Mount Seir*, and *Kadesh-barneah*, it ends at; and in the Plaines of *Moab*. Both which serve to shew how soone they might have come from *Horeb* or *Sinai* to *Canaan*; had they not provoked God by their sinne, *Num. XIV.* instead of that eleven dayes journey, to keep them wandering in the wildernesse 38. years after.

*Horeb*] *Horeb* and *Mount Sinai* are taken for the same, *Exod. III.* 1. See on that Text, *Deut. I. 2, 6, 19.* and *IV. 10, 15.* and *V. 2.* and *IX. 8.* 1 *King. XIX. 8.* *Mal. IV. 4.* They being close neighbours, or rather two tops of the same Mount. The Israelites abode almost a year there, *Deut. I. 6.* *Exod. XIX. 1* *Num. X. 11.*

*Og* that dwelt at *Ashteroth*, was slaine in *Edrei*, another of his royal Cities, *Ch. III. 1.* *Num. XXI. 33.* *Josh. XIII. 12, 31.* and *XII. 4.*

*Angry*] Gods anger at *Moses* here mentioned, was not in the second year, when and where the Spies were sent from *Kadesh-barnea*, *Num. XIII.* and *XIV.* But in the fortieth year at that other *Kadesh*, when and where *Miriam* died, *Num. XX. 1, 2, 12.*

*Many dayes*] The Israelites abode in *Kadesh* many dayes. And they compassed *Mount Seir* many dayes: The space in which they came from *Kadesh-barnea*, till they came over the brook *Zered*, or pitch'd in the Valley of *Zared*, in *Moab*, being their thirty ninth Station, was thirty eight years; which was in the beginning of the fortieth year of their coming out of *Egypt*, *Deut. II. 1, 2, 3, 7, 14.* some take thirty seven years and a half of this time to be spent at *Kadesh-barnea*: And sure the most of it was spent there; and the lesser and later part of it in compassing *Mount Seir*: And the other half year spent in coming from *Mount Seir* to *Zered*. See *Deut. II. 7.*

*Distresse not*] And so, *v. 19.* The Israelites forbidden to distresse the Moabites, and Ammonites; or to possesse their Lands. Yet what *Sihon* had lately conquered from them, and possessed; which was no small part of their Countreys, all that, the Israelites conquering *Sihon*,

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		<i>hon</i> , by right of that Conquest, did fairly possesse, <i>Iosh.</i> XIII. 15, -- 25. <i>Judg.</i> XI. 12, — 27.
	II.	<i>Gyants</i> ] There are mentioned Anakims, Emims, Zanzummims, Rephaims, as several races of Giants, <i>Deut.</i> II. 11, 20. and <i>Ch.</i> III. 11, 13. <i>Num.</i> XIII. 33. See further, <i>Gen.</i> VI. 4, <i>1 Sam.</i> XVII. 4. and <i>2 Sam.</i> XXI. 16, — 22.
IV.	48.	<i>Mount Sion, which is Hermon</i> ] Called by the Sidonians <i>Syrion</i> , by the Amorites <i>Shenir</i> , in the Valley of <i>Lebanon</i> , <i>Deut.</i> III. 9. and IV. 48. <i>Iosh.</i> XI. 17. and XIII. 5. and XII. 5. <i>1 Chron.</i> V. 23. And <i>Mount Sion</i> , that strong hold, in the City of <i>David</i> , being the South-part of <i>Jerusalem</i> , and not seated on the North-side of it, <i>2 Sam.</i> V. 7, 9. <i>1 King.</i> VIII. 1. <i>Psal.</i> II. 6. and IX. 11. and XLVIII. 2. (upon which Text see the Annotations) are two differing Mountains, and farre asunder. They differ also in their Original Characters and letters; the former being written שִׁיֹן and the later צִיֹן; though the New Testament write the later also <i>Sion</i> , <i>Rom.</i> IX. 33. & XI. 26. As likewise the Hebrew צִיֹן is written <i>Sidon</i> ; And צֵר is written <i>Tyre</i> , <i>Matth.</i> XI. 21, 22.
V.	I.	<i>Called</i> ] We may not conceive a miracle in <i>Moses</i> voice, as some do on this place.
	10.	<i>My Commandments</i> ] So it is in the Masorets marginal reading. But in the Text it is his Commandments: And may import the words of <i>Moses</i> , expounding the sense and meaning of Gods words that went next before,
	14, 15.	<i>Seventh day</i> ] Some words are added by <i>Moses</i> to those uttered by God on Mount <i>Sinai</i> , <i>Exod.</i> XX. 10, 11. as an Explication of them. And also a Reason is given of the fourth Commandment differing altogether from that Reason in <i>Exod.</i> XX. 11. which Reason here yet evinceth not, that therefore God brought the Israelites out of <i>Egypt</i> on the Sabbath-day. But the putting of <i>Wife before House</i> , ver. 21. contrary to that order of <i>House before Wife</i> , in <i>Exod.</i> XX. 17. confounds the late Papists silly shift in dividing the last Commandment into two, to make up ten, <i>Deut.</i> IV. 13. to colour thereby their taking away the second Commandment; or shuffling of it into the first: so that by them is not known which is the ninth, and which the tenth Commandment.
VII.	I.	<i>Seven Nations</i> ] So many are here reckoned. And so, <i>Iosh.</i> III. 10. Six in <i>Exod.</i> XXXIII. 2. <i>Deut.</i> XX. 17. <i>Judg.</i> III. 5. In many places fewer. In <i>Gen.</i> XV. 19, 20, 21. ten Nations are reckoned. And among them the Philistines are never mentioned. Yet all the inhabitants of the whole Land go many times under the names of Canaanites, and Amorites; as <i>Gen.</i> XXIV. 3. and <i>Ch.</i> XV. 16.
	2.	<i>Utterly destroy them</i> ] Such is Gods Command; And such his Promise of assistance, v. 16. See <i>Exod.</i> XXXIV. 11, 12. <i>Deut.</i> IX. 3. and XX. 16, 17. Yet this was not a thing to be done in one year, or in <i>Ioshuah's</i> Life-time, <i>Iosh.</i> XXIII. 4, 5, 13. <i>Judg.</i> I. 9, 21, 27, 29, 30, 31, 33, 34. But by little and little, <i>Exod.</i> XXIII. 29, 30. <i>Deut.</i> VII.

22. Yet God justly threatens and blames them for their neglect in Conquering and Expelling them, *Num. XXXIII. 55, 56. Josh. XXIII. 13. Judg. II. 3, 21, 22, 23.* And he never gave them the possession of their full Bounds, as of *Tyre, Sidon,* and of all the Land of the Philistines, because they kept not for their part the Condition of their Covenant with him, *Judg. II. 20, 21.*

*Neither shalt thou*] Marriage forbid with the Canaanites strictly. Yea also forbid with the Ammonites, Moabites, and Egyptians, *Ezra IX. 1, 2. Neh. XIII. 23.* A reason is given, *Deut. VII. 4. Neh. XIII. 26. Exod. XXXIV. 16.* The mischief of that marriage between *Jehoram* the sonne of *Iehoshaphat* King of *Judah*, and *Athaliah* the daughter of *Ahab* King of *Israel*, is recorded, *2 King. VIII. 18.* Yet in case they became Profelytes, Converts to the true Religion; the marriage with all of them seemes lawful: as in that case, *Deut. XXI. 10, 13.* And in the case of *Rahab*, and *Ruth*; of the wife of *Ioseph* in *Egypt*; of the wife of *Moses*; of *Maacah* the daughter of the King of *Geshur* with *David*; and of *Pharaohs* daughter with *Solomon*. And this made *Iacobs* sonnes propound or pretend the condition of Circumcision to *Shechem*, and the *Shechemites*, *Gen. XXXIV. 14, 15, 16.* In the New Testament, we read the prohibition, *2 Cor. VI. 14.* And the precept, *1 Cor. VII. 12--16.* which rules touching Infidels seeme to serve for the case of grosse Hereticks, and Apostates. Against unlawful marriages see more, *Judg. II. 6, 7.* and *XIV. 2, 3. 1 King. XI. 2. Ezra IX. and X. Chapters, Neh. X. 30. and XIII. 3, 30.*

*Rayment*] The rayment waxing not old on the Israelites in the Wildernesse, was a Miracle sufficient, though it grew not greater still with the growing children, *Deut. XXIX. 5. Neh. IX. 21.*

*This day*] Is taken somtimes properly: somtimes as for a short time; here. Somtimes for a longer time indefinitely, as *Hester I. 18.* And the Phrase. since yesterday, and the third day, is sometimes taken properly, or for a short time, *Gen. XXXI. 2, 5. Exod. IV. 10. and XXI. 36. 2 Sam. III. 17. Job. VIII. 9.* Sometimes for a long time, *1 Sam. XIV. 21. and XIX. 7. 2 King. XIII. 5. 1 Chron. XI. 2.* (As likewise to morrow is taken, sometimes for a short time, as *1 Sam. XXVIII. 19.* Sometimes for a long time, as *Josh. IV. 6, 21.*) Sometimes for never. *Iosh. III. 4. 1 Sam. IV. 7.* Of to day, and to morrow, see *Iosh. XXII. 18. and IV. 6, 21. Esay XXII. 13. Matth. 6. 30. 1 Cor. XV. 32.*

*Arke*] Besides that famous Arke for the Tables of the Covenant, *Exod. XXXVII. 1, &c.* There seemes here one formerly made, for present use, wherein the Tables by Gods commandment were first put. And possibly this Arke with the Tables might be put into that famous Arke built afterwards, *Exod. XXXVII. Deut. X 5.*

*Journey*] These verses seeme to be as a Parenthesis inserted by *Moses*: And their journeys summarily mentioned, *v. 6, 7.* are more distinctly and orderly recorded, *Num. XXXIII. 30, — 39.* without any

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VIII.

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X,

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6,--9.

XII.

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any coming or returning, again and again, to one and the same place. *Altars*] Idolaters had their Priests, Temples, Altars, Tables, Lavers, Pillars, Groves, Oaks, Statues, Images of wood, stone, and mettals, carved, graven, molten; in Cities, and Townes, in streets, in fields, and gardens, in houses, and on their tops, in Gods house, in chambers, behinde the doores, by rivers, and rocks, and caves, upon high mountains, and hills, and valleys, and under green trees: with their severall sorts of Sacrifices, and burnings, even slaying their children to them, *Fer.* VII. 31. XIX. 5. *Ezek.* XVI. 20, 21. and XX. 26, 31. Feasts, Incense, costly cloathes, and other services of them. See *Deut.* VII. 5. and XII. 31. and sundry other places, as *Esay* I. 29. and *LVII.* 4, 5, 6, 7, 8. and *LXV.* 3, 4, 11. and *LXVI.* 3. *Amos* II. 8. *1 Cor.* VIII. 10. and X. 21. *Fer.* X. 9. *XVII.* 2. And see their eager rage after idolatry, *Ezek.* XVI. 15, 25, 26, 28, 29, 30, 31.

XV. 7,--11.

*A poor man*] Private poor rather than publick beggars were, and still will be among Gods people, *Matth.* XXVI. 11.

17.

*For ever*] Ever, hath reference, sometimes to a long time, indefinitely, *Exod.* XXI. 6. *1 Sam.* I. 22. and *XXVII.* 12. *2 King.* V. 27. *2 Chron.* XIII. 5. *Psal.* XXXVII. 18, 27. and *LXXXIX.* 1. *Esay* XIII. 20. and XIV. 20. and XXV. 8. and XXXIII. 20. and XXXIV. 10. *Fer.* VII. 7. and XVII. 4, 25. and XXV. 5. and XXXI. 40. and XXXV. 19. and L. 39. and LI. 26, 62. *Lam.* V. 20. Sometimes to the terme of a mans life, *1 Kings* I. 31. *Dan.* III. 9. *Josh.* 8. 28. *Gen.* XLIII. 9. *1 Sam.* I. 22. *1 Chron.* XXVIII. 4. *Psal.* XXXVII. 27, 29. and CXIX. 44, 98. *Esay* XXXII. 17. Sometimes to the year of Jubile, As in this Text, and *Exod.* XXI. 6. compared with *Levit.* XXV. 40. Sometimes to so long as the conditions annexed to a thing are observed, *2 Chron.* XX. 7. *1 Sam.* II. 30. Sometimes to the continuance of a State of politie, *Num.* X. 8. See the Annotations on *1 Kings* VIII. 13. Sometimes to the Time and Coming of the Messiah, *1 Chron.* XV. 2. and XVII. 12, 14, 22, 23, 27. and in many places of the Prophets. Sometimes to eternity, *Exod.* III. 15. and XV. 18. *Deut.* XXXII. 40. *Luke* I. 33. And so never is taken sometimes for a long time: sometimes for almost all times of a mans life, *Luke* XV. 29. Sometimes for a mans life, *2 Sam.* XII. 10. Sometimes for eternity.

XVI.

2.

*The flock and the herd*] Oxen, Kids, Sheep, and Bulloks were used in the Feast of the Passeeover, that is, in the Feast of Unleavened bread, the bread of affliction, for seven dayes, *Exod.* XIII. 6, 7. *Num.* XXVIII. 16, —24. *2 Chron.* XXXV. 7, 8, 9. and *Ch.* XXX. 24. All which Festival time is called the Passeeover, and so *Joh.* XVIII. 28. A Lamb, or a Kid, might be used for the Passeeover properly so called, on the fourteenth day, at the going down of the Sunne, *Exod.* XII. 5. *Deut.* XVI. 6.

XVII. 8,--13.

*A matter too hard*] As Judges and Officers were to be appointed in all Cities in Canaan, *Deut.* XVI. 18, 19, 20. So here the highest Court of Judicature over the whole Land, in difficult Causes, and for matters of Appeal, was appointed to be in that one place which the Lord

Lord

Lord should choose; which in after-times appeared to be the City *Jerusalem*. And here it is not sure and evident whether this Supreme Court were to be one, mixt of the Priests, and the Civil Judge joyntly; Or (though this not so likely) two distinct Courts, Ecclesiastical, and Civil; both Supreme in their kinde. Judgement of death was awarded upon presumptuous disobedience to their Sentence. And more of this Supreme Court *Moses* doth not deliver. Yet upon this, the Jewes in after-ages grounded their great *Sanhedrin* in *Jerusalem*; and not upon the LXX. *Num.* XI. For those were onely added to assist *Moses* in his troublesome government of that unruly Campe of the Jewes in the Wildernesse; as likewise those Rulers and Judges, *Exod.* XVIII.

*The Priests due*] Of the very great maintenance of the Priests, see on *Num.* XVIII. 24. XVIII. 3.

*Three Cities more*] Three other Cities of Refuge, over and above the six, here allowed, and conditionally enjoyned. Yet we never read more of them, that they were separated and set out. And that because the Jewes by their sins and breach of Covenant with God on their part, never got possession of the utmost Bounds of the Lands by God conditionally promised to them. XIX. 9.

*To Battel*] The Law of warre, *Deut.* XX. 1, 10, — 18. and *Ch.* VII. 2, 3, 16, 22, 23, 24. and *Exod.* XXXIV. 11, — 16. enjoined by God to the Israelites, was various, according to the severall Cities and Nations against whom, whether neere, or very farre off, *Deut.* XX. 15, 16, 17. and according to the severall Causes and Occasions, whereupon they were to wage it: And is best expounded by their Practices in Scripture recorded. XX. 1.

Against the Amalakites, see the injunction, *Exod.* XVII. 14, 16. *Deut.* XXV. 17, 18, 19. Against the Midianites, see that, *Num.* XXXI. Where they slew all the males they could, even to the male-children; and every woman that had known man, and took the spoil, and all their cattel, flocks and goods, as a prey to themselves.

Against the Amorites, *Sihon*, and *Og*, (included in the seven Nations, or in the same condition with them) See *Num.* XXI. and *Deut.* II. 34, 35. and *Ch.* III. 6, 7. where they slew the men, women and children. But all the Cattel, and spoile, they took for a prey to themselves.

Against *Jericho*, see *Josh.* VI. 17, — 26. where the City, the first that withstood them in the Land of *Canaan*, was singularly accursed, and all therein, *ver.* 17, 18, 24, 26. *1 King.* XVI. 34. And accordingly they slew man and woman, young and old, and Oxe, and Sheep, and Asse: Onely the silver and the gold, and the vessels of brasse and iron, they put into the Treasury of the House of the Lord, as God commanded; keeping nothing to themselves: And as *Achan*, with his, and all he had, perished; They being first stoned, and then burnt for the transgression: So *Rahab*, her parents, brethren, and all that she had, were saved, upon the special cause and occasion of her Faith in hiding the Spies. G Against

Against *Ai*, See *Josh. VIII. 2, 26, 27.* where they slew all, as at *Fericho*: onely the spoile, and cattel thereof, they took as a prey to themselves.

Against the five Kings of the Amorites: And against seven; See *Josh. X. 10, 28, 30, 32, 33, 35, 37, 39, 40.* where they slew all the souls that breathed; as they did at *Fericho*: But for the spoile, and cattel, they did as at *Ai*, and took them as a prey to themselves.

Against all those Kings at the waters of *Merom*, and presently after, they did the like, *Josh. XI. 11, 12, 13, 14.*

The Gibeonites, upon a crafty contrivance, got to be spared, and obtained a league to live. And though all the congregation murmured against the Princes for it, yet because of the oath, *Joshuah* and the Princes onely adjudged them to bondage, to be hewers of wood, and drawers of water for the House of God for ever, *Josh. IX. 13, -- 27.* And *Saul* afterwards in a wrong zeale, slaying many of them, was punished for it, in his sonnes, 2 *Sam. XXI. 1, -- 9.*

Many other of the seven Nations were not conquered, Or so conquered, as brought onely under Tribute, See *Deut. VII. 22. Josh. XII. 1, -- 6.* and *XIII. 3.* and *XV. 63.* and *XVI. 10.* and *XVII. 12, 13. Judg. I. 1, 19, 21, 27, -- 36.* For which yet the Israelites were reprov'd, *Judg. II. 1, 2, 3.* And doomed so, as we read, *Judg. II. 21, 22, 23.* according to that Prediction, *Num. XXXIII. 55.* and Threatening, *Josh. XXIII. 13.* And of the Race of the seven Nations, see that in the dayes of *Solomon*, 1 *King. IX. 20, 21.*

And if that Law of warre, *Deut. XX. 10, -- 15.* should be extended to the seven Nations also; yet they deprived themselves of the benefit of it, in not yeelding to conditions of peace; or staying to be besieged; But ingaging first, and beginning the warre upon the Israelites; as appears mainly in *Josh. Ch. X. and XI.*

XXI. 10, -- 14

*The Captives, a beautiful woman*] Seemes a permission and Indulgence, in case of warre, rather then an Allowance; As appears by the displeasing Rites before the marriage; and the slight dismissal. It is not much unlike that Bill of Divorce, *Deut. XXIV. 1. Matth. XIX. 8.* And the case of Usury; as some accompt that, *Deut. XXIII. 20.*

15.

*Two wives*] *Moses* supposing the practice of having two wives together, though in it selfe unlawful; or rather of having two one after another; taketh order for the right and double portion of the mans first-borne, *Deut. XXI. 15, 16, 17.*

23.

*Hanged is accursed*] That Curse seemes not to be for the kinde of punishment; but for the Crime sake, acted by such Malefactors here mentioned. And so *Num. XXV. 4. John XVI. 26. 2 Sam. XXI. 6.* It is true of Christ, *Gal. III. 13. Josh. XIX. 31.* by reason of all our horrible sins laid upon him, I meane the debt of our sins; He becoming our Surety; and so sinne for us, 2 *Cor. V. 21.* that is, a Sacrifice for sin; as Sacrifices for sin in the Levitical Law are termed sometimes by the name of sin. The imputation of Guilt would seeme to make him a sinner.

Not

*Not weare*] That difference of Apparell, to distinguish the Sexes, must be observed, and never broken; except in case of necessity, and for some present pinch, some weighty and urgent occasion, as to evade and avoid a sudden mischief; and the like.

*If a man*] Is understood of an unmarried man, and a Virgin not betrothed: as likewise that is, *Exod. XXII. 16, 17.* The difference is in *enticing* her there; and in *laying hold on her* here, though not violently to ravish her. And therefore the Offender is ordered and punished somewhat lesse there; and more here.

*An Ammonite*] The Israelite was to respect more, and hate lesse, the Edomite, and the Egyptian; then either the Moabite, or the Ammonite: The two former in their third generation, after they became Proselytes, might be, as it were, endenized and made free among the Israelites; as well as if they were native Israelites: As those that were honoured to be made Citizens of *Rome*, by birth, or purchase *Acts XVI. 37, 38.* and *XXII. 25,--28.* were thereby invested with the Priviledges of Romanes. The Moabite, and Ammonite were not to be so priviledged in their tenth generation: which yet must be understood, either of the men only, or else with exception of some such singular Cases, as was that of *Ruth, Ch. IV. 10.*

*Upon Mount*] The Tribe of *Levi* was to stand on Mount *Gerizim*, in the Tribe of *Ephraim* by *Sichem*, with five other Tribes, whereof *Joseph* is one: And the six other Tribes to stand on Mount *Ebal*. And so the Priests called Levites, *Deut. XXVII. 14.* may seeme to stand with the Ark in the narrow valley between both: And there turning to Mount *Ebal*, to pronounce the Curses, whereunto all the people and Tribes on Mount *Ebal* were to say Amen. The other part concerning the Blessings is not expresse; but in all points, and circumstances easily to be gathered and understood, *Deut. XI. 26, — 30.* and *XXVII. 12, — 26* This was done in the first year of their coming over *Jordan*; *Josh. VIII. 32, — 35.* when, and where were read likewise all the words of the Law of *Moses*, before all the Congregation of *Israel*.

*With ships*] Ships, besides the Ark of *Noah*, are first mentioned in *Jacobs* blessing of *Zebulun*, *Gen. XLIX. 13.* and in *Moses* his threatening the Israelites in this place.

*Not given*] Gods hand in giving and working of Grace. See *Ch. XXX. 6.* *Jer. XXIV. 7.* and *XXXI. 33.* and *XXXII. 39.* *Ezek. XI. 19, 20.* and *Ch. XXXVI. 26, 27.* *Heb. VIII. 10, 11.* *John VI. 44, 45, 65.* *Phil. I. 29.* and *II. 13.* *Ephes. II. 8.* *2 Tim. II. 25.* And he gives grace to the remnant which is according to the election of Grace, *Matth. XI. 25.* and *XIII. 11.* *Mark IV. 11, 12.* *John XII. 39.* *Rom. XI. 7.* *Ephes. I. 5.* *2 Chron. XXX. 12.*

*Mount*] This Mount *Hor*, where *Aaron* died, *Num. XX. 25, 26.* was South of *Judea*. And Mount *Hor*, on the North-bounds of *Judea*, *Num. XXXIV. 7.* are far differing and distant mountains.

*King in Jeshurun*] *Moses* King in *Jeshurun*, in Blessing the twelve Tribes

XXII. 5.

28.

XXIII. 3,--9.

XXVII. 12,--26

XXVIII. 68.

XXIX. 4.

XXXII. 50.

XXXIII. 5,--25.

Tribes, doth omit *Simeon*, if we accompt *him* not included in *Judah*, as his Lot in the division of *Canaan* fell within the Lot and Tribe of *Judah*; and their expeditions against their enemies in conquering their own shares were joynt, and undertaken together, *Iosh. XVIII. and XIX. Iudg. I. 3.*

12. *Dwell between his shoulders*] That is, In *Ierusalem*. For though the Southerne, and Superior part of *Ierusalem*, where Mount *Sion* was, and which was called the City of *David*, did belong to the Tribe of *Judah*; yet the Northerne, and inferior part of it, where Mount *Moriah* was, whereon the Temple was built, belonged to the Tribe of *Benjamin*. The huge deep valley of *Mello* between the two Mountains, being filled up and levelled by *Solomon*; so that thence afterward, *Sion*, and *Moriah*, might be called two tops of one Mountain, *Sion* the higher top, and *Moriah* the lower.

XXXIV

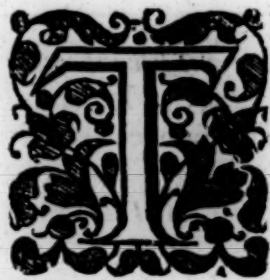
5. *Died*] The time of *Moses* his death was in the fortieth year, twelfth moneth, seventh day of their coming out of *Egypt*; and one hundred and twentieth year of his age. See upon *Aarons* death, *Num. XXXIII. 38.*

6. *No man knoweth*] The reason of concealing the place of the Burial of *Moses*; And *Michael* the Archangel his contending with the Devil, and disputing about the body of *Moses*, *Iude ver. 9.* was not revealed in the Scripture of the Old Testament. And this dispute might be, lest the Israelites knowing it, might carry it with them (as *Iosephs* bones) into *Canaan*, into which God had said, That he should not enter; or rather, That the people might not idolize it.

JOSHUA.



# Joshua.



THE Book of *Joshua* was not probably written by him; *though of, and concerning him*; For besides some things contained in it, which are deemed by some, to be done after his death; As that concerning *Caleb* and his daughter *Achsah*, *Ch. XV. 16, — 19.* And most surely the Conquering of *Leshem* or *Laisb* by the Danites, *Ch. XIX. 47. Judg. XVIII. 7. — 29.* And those things recorded, *Ch. XXIV. 29, — 33.* Some other things seeme to plead, That it was written by some Prophet Long after his death. Whence that phrase *remaines unto this day*, is so frequently used, *Ch. IV. 9. and Ch. VI. 25. and VII. 26. and VIII. 29, and IX. 27. and X. 27. and XIII. 13. and XIV. 14. and XV. 63.* And the Book of *Iasher* is named, *Ch. X. 13.* which seemes written at soonest in *Dauids* time, as recording an Act of his, *2 Sam. I. 18.* unlesse we say, This Book of *Iasher* in *Ioshua's* time, to be continued on, and enlarged in after-times, by adding and inserting memorable acts in after-ages; And so in *Dauids* time. And further the Mountains of *Judah*, and the Mountains of *Israel* are mentioned, *Iosh. XI. 21.* Which may possibly seeme to intimate the Book to be written after the division of the Nation into the two Kingdomes of *Judah* and *Israel*.

*Ioshua* was of the Tribe of *Ephraim*, *Num. XIII. 8. 1 Chron. VII. 27.* And he lived one hundred & ten years, *Ch. XXIV. 29.* and was six full years in conquering the Land; and in the seventh fell to the Dividing of it by Lot; as is gathered out of the age of *Caleb*, *Iosh. XIV. 7, 10.* And divers years *Ioshua* lived and governed after that time; but how many, it doth not appear out of this Book: yet is gathered out of other places to be ten years more: and so this Book to containe an History of seventeen years, from the Beginning of his Government to his Death. The truth of this account stands upon this computation; from the coming out of *Egypt*, to the fourth of *Solomon*, are four hundred and eighty years, *1 King. VI. 1.* which are made up thus; forty years in the Wildernesse; seventeen of *Ioshua*; two hundred ninety nine of the *Judges*; counting in the twenty of *Sampson*, as coincident and concurring with the first twenty years of *Eli*; twenty years more of *Eli*; twenty of *Samuel*; fourty of *Saul*; forty of *David*; four of *Solomon*: In all, 480.

I.

2.

*Within three dayes*] This Edi&t and Proclamation of *three dayes*, for preparation to passe over *Iordan*, set down here, doth begin and commence after the History of the two Spies, and their returne to *Ioshua*; which History yet is recorded after in the Chapter following. And thereupon the mention of the said three dayes is taken up again the second time, *Ch. III. 2.* when new directions are given for their Passage, and the manner of it.

II.

1.

*Rahab*] *Rahab*, an Harlot, because at least she had been so, though now a beleeving Convert, *ver. 9, 10, 11. Heb. XI. 31. James II. 25.* She had *her house* on the wall of *Iericho*, *ver. 15.* which fell not when the rest of the wall fell, *Ch. VI. 20, 22.*

In framing her excuses for the Spies sake, she bewraies her infirmity, in making equivocations, or untruths rather, *ver. 4, 5.* In transacting with the Spies, some speeches seeme to passe between them after they were let down the wall, *ver. 18.*

In pleading for her family, she makes no mention of an Husband, *ver. 13.* and *Ch. VI. 23.*

She was after married to *Salmon*, eldest sonne of *Nahshon*, which *Nahshon* was great-grand-childe to *Hezron* or *Efrom* that went down with *Iacob* into *Egypt*, *Gen. XLVI. 12.* And was Prince of *Judah*, at the numbring of the people, *Num. 1. 7.* at the marshalling of the Camps, *Num. 11. 3.* at the Dedication of the Altar, *Num. VII. 12.* and at the setting forward in their journeys, *Num. X. 14.* But died in the Wildernesse, *Num. XIV. 29.* This marriage of *Rahab* to *Salmon*, now Prince of *Judah*, is not recorded in the Old Testament: But mentioned, *Matth. 1. 5.* in the Genealogy of our Saviour; wherein, as *Rachab*; so *Thamar*, *Ruth*, and *Bathshebah*, are mentioned. Now there being four hundred and eighty years from the coming of the children of *Israel* out of *Egypt* to the Building of the Temple, in the fourth year of *Solomon*, *I Kings VI. 1.* whereof fourty years were spent in the wildernesse, and seventy in *Dauids* life time, *2 Sam. V. 4.* and four in *Solomons* reigne; The Remaining time between *Rahabs* receiving the Spies, and *Dauids* Birth must be 366. which may, and must be made up in some such reckoning as this; viz. Supposing *Rahab* to be eighteen years old when she received the Spies; and sixty six when she did bear *Boaz* to *Salmon*; then of necessity must *Boaz* beget *Obed*, and *Obed* beget *Iesse*, and *Iesse* beget *David*, each about the age of 106. Which well considered, evidenceth and evinceth these two things. 1. That the years of the six Oppressors in the times of the Judges, *Ch. III. 8, 14.* and *IV. 3.* and *VI. 1.* and *X. 8.* and *XIII. 1.* which amount to 111. years, cannot be reckoned distinct and apart; But are to be included within the years of the Judges, and of the Rest of the Land. For otherwise the years between *Rahabs* receiving the two Spies, and *Dauids* birth, would rise to 477. which cannot be true. And secondly, that the years 480. which is that famous Link of time, *1 King. VI. 1.* cannot possibly be forced to any more then 480. much lesse to 580. as some learned men of late would have it; and contrary

trary to that sacred text, 1 King. VI. 1. which never received any various Lektion; and contrary to the clear evidence and notation of particular times set down in Scripture, which exactly make up that summe of 480. as was now shewed: viz. forty in the Wilder- nesse; seventeen in *Ioshuah's* Government; 299. in the Judges times, eighty in *Eli*, *Samuel*, and *Sauls* times; forty in *Dauids*; and four in *Solomons*.

*Ark*] The *Ark* here leads the way before the hoast, into *Jordan* and *Canaan*; without any more mention of the Pillar of Cloud and Fire.

*Two thousand Cubits*] The distance of two thousand Cubits from the *Ark*, *Josh.* III. 4. was on either side of it; and seemes to be the same distance that was kept from it, in their Campings or Pitchings, and in their Journeyings in the Wilder- nesse: And may well be deem- ed to be the Sabbath-dayes journey mentioned, *Acts* I. 12. Compa- ring together *John* XI. 18. and *Luke* XXIV. 50.

*Rose up upon an heap*] When the Israelites passed through *Jordan*, the waters were *not as a wall unto them, on the right hand, and on the left*; as likely they were when *Elias*, and *Elixeus* divided them with a mantle, 2 King. II. 8, 14. And as certainly the waters of the red- sea were, *Exod.* 14. 21, 22. But God stopped the waters of the river that came down from above, and they stood and *rose upon an heap, ve- ry farre from the City Adam*: And thereupon those waters that came down from *Adam* to the Salt and Dead Sea, and Lake of *Sodom* and *Asphaltites*, did run away, failed, were cut off.

*Midst*] The often mentioning the *midst* of the river of *Jordan* to be the place where the Priests feet stood bearing the *Ark* of the Lord; the place where twelve stones were erected; and the place whence twelve stones were ta'en to be set up in *Gilgal*, *Iosh.* III. 17. and IV. 3, 5, 8, 9, 10, 18. doth induce me to take the word *midst* in its pro- per signification, having no maner of inconvenience in it for so do- ing, rather then to transerre it to the Channel close by the further side and banck.

*Passed over*] The place of their passage over *Jordan*, may seeme to be called afterwards *Beth-barah*, in the Tribe of *Reuben*, beyond *Jor- dan*, *Judg.* VII. 24. And *Bethabara*, *John* I. 28. (not *Bethania*, as the *Trent*-Bible erroneously there hath it) where *John* baptized *Jesus*; as well as others. And *Betharabah* seemes to be a City not farre from the Passage on the other side, a City of *Benjamin*, border- ing upon *Judah*, *Josh.* XV. 6. 61. and XVIII. 22. Though some not so rightly place the foresaid town higher upon the river more then twenty miles above *Adam*; and farre off from the border of *Judah*. At this Passage the Altar *Ed* seemes to be builded in the Tribe of *Reuben*, *Josh.* XXII. 11.

*Twelve men*] *Reuben*, and *Gad*, are here included in the twelve; though their Possessions were beyond *Jordan*. And of these two Tribes, and half *Manasseh*, about forty thousand armed men passed over

III.

3.

4.

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IV.

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2.

over *Jordan* to the warre, *ver.* 13. which were yet but a few more then one third part of their military men, *Num.* XXVI. 7, 18, 34. The rest stayed behinde for their many necessary occasions.

19. *Came up*] They came over *Jordan*, on the tenth day of the first moneth; were Circumcised the eleventh; And did eate the *Passover* on the fourteenth, *Ch.* V. 2, 10. Both which were omitted in the wilderness; at least since the Returne of the twelve Spies; and after that *Passover* at Mount *Sinai*, *Num.* IX. 5. See *Iosh.* V. 5, 7. And on the XVI. day *Manna* ceased, *ver.* 12.

- V. 2. *The second time*] Not that these were Circumcised once before. See *ver.* 7. It was neglected, or omitted many years for some reasons. And at this time upon many reasons renewed, and again injoynd by God. See the Annotations upon this text.

9. *Gilgal*] Of this place, see the Annotations on *Hof.* IV. 15.

13. *Aman*] This Captain of the Lords host, was not *Gabriel*, or any other created Angel; but *Michael* the Archangel, *Iude* 9. *Michael* the great Prince of Gods people, *Dan.* X. 21. and XII. 1. the Angel of the Covenant, *Mal.* III. 1. Christ the Sonne of God; Appearing here, and sundry other times, in the shape of a man, as a foregoing preface and prologue, to typifie his future Incarnation. And this appeareth, by *Ioshua's* Adoration of him, as his Lord *Jehovah*, *Ch.* VI. 2. and by His acceptance of it, which an Angel would have refused, *Apoc.* XIX. 10. by his Commanding *Ioshua* to put off his shoes, because the place was holy; like to that, *Exod.* III. 5. Not that the Place was capable of any inherent holinesse in it self, but hallowed by Gods holy presence in it, and in that relation onely so esteemed; and which ceased so to be when his Presence was withdrawn from it. This Captain instructs *Ioshua* about the maner of besieging, and conquering *Jericho*, *Ch.* VI. 2, — 5.

- VI. 4. *Seventh day*] The *Sabbath-day* must needs be one of the seven wherein the Camp of *Israel* did march round about the walls of *Jericho*; if not the seventh wherein they compassed the Citie seven times, and took it. And this by the command of him who is the Sovereigne Lord of the *Sabbath*.

*Priests shall blow with the Trumpets*] Priests, not Levites. And Priests, not Levites carry the Ark. See the Observations on *Num.* X. 8. and on *Ch.* VII. v. 1, — 9.

- VII. 1. *Achan*] *Achan* is called also *Achar*, 1 *Chron.* II. 7. which signifieth a Troubler; and the Place of his execution is called the Valley of *Achor*, v. 26., that is trouble. He was Grand-child of *Zabdi*; otherwise called *Zimri*, 1 *Chron.* II. 6.

2. *Ai*] *Ai* is called *Hai*, *Gen.* XII. 8. and *Aijah*, *Neh.* XI. 31. in the tribe of *Benjamin*, very near to *Bethel*, *Ezra* II. 28. *Neh.* VII. 32. and differs from that *Ai*, situate between *Heshbon* and *Rabbah*, in the tribe of *Gad*; yet taken by the Ammonites; whereof see *Jeremie* XLIX. 3.

*Bethaven*] *Bethaven*, and *Bethel*, two distinct townes, not farre afunder

asunder, near the North bounds of the Tribe of *Benjamin*. Yet *Hosea* calls *Bethel* by the name of *Bethaven*, the house of vanity, and vaine Idols, in scorne and derision, for *Feroboams* golden Calf there set up, *Hos. IV. 15.* and *V. 8.* and *X. 5.* See the Observations on *1 King. XII. 29, 32.*

*Taketh*] By Divine instinct and command Lots are here used; In which case their judgement is infallible. Of Lots, see my Annotations on *Jonah I. 7.*

*And his sonnes*] Gods severe judgement upon his whole family, *ver. 24, 25.* is warranted by Him, who is sole Dispensor, and Sovereigne Lord over his own Law, *Deut. XXIV. 16.* And at the most, his Sacrilege, was but the Occasion, not the Cause of Gods judgement upon his family; They having sinne enough in themselves otherwise, for Gods justice to work upon, though they had no hand in this sacrilegious act.

*Ambush*] God appoints both the End, and the Means, *1 Chron. XIV. 14, 15.* And Gods people having the assurance of Gods Particular Promises, do yet carefully use the Meanes; as *Josh. XI. 7.* and *X. 9.* *Acts XXVII. 24, 31.* *Judg. XX. 28, 29.* Stratagems in warre are lawfull.

*Chose out*] Not likely that the 30000. did lie in wait behinde *Ai* Westward, between *Ai* and *Bethel*; but onely 5000. *ver. 12, 17.*

*Gibeon*] *Gibeon* was a great City, a royal City of the Hivites, and all the men mighty, *Ch. X. 2.* and *XI. 19.* allotted afterwards to *Benjamin*; and out of that Tribe to the Priests, *Ch. XXI. 13, 17.* The Tabernacle, and Altar were here in *Dauids* and *Solomons* time, *1 Chron. XXI. 20.* *2 Chron. I. 3.* *David* orders the service of it here, *1 Chron. XVI. 30.* *Solomon* sacrificeth at this High Place: God appears to him here: And he brings the Tabernacle, and Altar thence, to the Treasuries of the Temple, *1 King. III. 4.* Here *Ioshua* vanquished the five Kings of the Amorites, *Ch. X.* And had the Sunne stand still upon his prayer. Here *David* smote the Philistines, *1 Chron. XIV. 16.* By the poole of *Gibeon* was that mortal fight between twelve of *Abners*, and twelve of *Ioabs* men; whence the place was called the field of strong men in *Gibeon*. Here *Abner* in his flight slayeth *Asahel* the brother of *Ioab*; And *Ioab* pursueth *Abner* by the way of the Wilderneffe of *Gibeon*, *2 Sam. II. 12, 16, 24.* and *Ch. III. 30.* At the great stone in *Gibeon* *Ioab* slew *Amasa*, his Cousen-german, *2 Sam. XX. 8.* And by the great waters that are in *Gibeon*, *Iohanan* fighteth, and puts to flight *Ishmael*, *Ier. XLI. 12.* The Gibeonites were Hivites, *Iosh. IX. 7.* yet called also by the more general name of Amorites, *2 Sam. XXI. 2.* They were those which in after-times were called Nethinims, &c. that is, Deodands, given and devoted to that Drudgery, *ver. 23, 27.* Of whom see *2 Sam. XXI. 2.* *1 Chron. IX. 2.* *Ezra II. 43, 58, 62, 70.* and *VII. 7, 24.* and *VIII. 17, 20.* *Neh. VII. 46, 60, 73.* and *X. 28.* and *XI. 3, 21.* Something like to these were those other of these Nations, on whom *Solomon* did raise a tribute of

Bondage, 1 *King. IX. 20, 21.* Of whom see more on that place.

The Oath and League made with the Gibeonites, and their Cities, *ver. 17.* though surreptitiously and fraudulently gotten, and also rashly granted, yet seemes in the substance of it to be lawfull; otherwise an unlawful Oath should be broken: whereas this was kept with all faithfulness; *Joshua* fighting in their defence, and that by the Lords approbation and encouragement, *Ch. X. 7, 8.* And this seemes lawfull, because they sued for Peace before they were besieged; and willingly submitted to all Conditions, without any reservation of their Lands, Goods, Lawes, Liberties, much lesse of their superstitions and idolatries, (which otherwise might have ensnared the Israelites); but of their Lives onely, and they to be employed in the Israelites service. Cities, and People of other Nations then these, very farre off, might be received upon farre easier termes and conditions. But upon all these Conditions, others of these Nations themselves might have been spared their lives. Yet God in his providence so ordered, That there was not a City that made peace with the Israelites, saving these Hittites of *Gibeon* onely, and their Cities: All other they took in battel; for it was of the Lord so to harden their hearts, that they might be destroyed, *Ch. XI. 19, 20.* And therefore, the Congregation here murmured unjustly (haply through ignorance) against *Joshua*, and the Princes, for this League and Oath: And *Saul* was justly punished, and that grievously, in his posterity; and the Land also with famine, many ages after this, because he sought to slay and destroy them from remaining in any of the coasts of *Israel*, contrary to this League and Oath; though *Saul* did it in a pretended or wrong zeale to the children of *Israel* and *Judah*, 2 *Sam. XXI. 1, — 6.*

X.

I.

*Adoni-Zedek* seemes, in after-ages to have succeeded that *Melchizedec*, *Gen. XIV. 18.* But *Adoni-bezeck*, *Judg. I. 7.* seemes not any successor to this *Adoni-Zedek*, much lesse himself; He himself being slaine; *ver. 23, 26.* But *Adoni-bezeck* was Lord or King, not of *Jerusalem*; but of *Bezeck*, in the Tribe of *Judah*; where *Saul* numbred against *Nahash* 330000. men, 1 *Sam. XI. 8.*

*Jerusalem*, is called also *Jebus*, *Judg. XIX. 10.* 1 *Chron. XI. 4, 5.* of *Jebusi* the sonne of *Canaan*, *Gen. X. 16.* And *Salem*, *Gen. XIV. 18.* *Psal. LXXVI. 2.* The name seemes composed of them. If not; then of *Jireh*, and *Salem*, the place *Salem* [*Gen. XIV. 18.* *Psal. LXXVI. 2.*] where God appeared, [*Gen. XXII. 14.*] Or, *Jiereh Shalem*, signifying the *Vision of Peace*, or *Possession of Peace*, or Peace shall be seene or provided, a place of providence, *Gen. XXII. 14.* See *Hebr. VII. 1, 2.* And it is of the Dual number, being a double City, belonging to two Tribes, *Judah*, and *Benjamin*; *Josh. XV. 8, 63.* and *XVIII. 28.* *Judg. I. 8, 21.* *Jer. XXXIX. 3.* The Southern and higher part belonging to *Judah*; wherein the strong hold of *Zion* was; taken at last by *David* presently after his anointing King over all *Israel*; and built and called his City, 2 *Sam. V. 6, — 9.* 1 *Chron. XI. 4, — 8.* And became the Burial-place of the Kings of *Judah*. And *David's* Sepulcher

Sepulcher continued there till the Apostles times, *Acts II. 29.* near 1100. years. And the Ark for a time, was placed there, *2 Sam. VI. 12, --17.* whereupon *Zion* is called the City of God, Gods holy Hill. The Northerne, and lower part, belonging to *Benjamin*; wherein the Temple stood, on Mount *Moriah*, *2 Chron. III. 1.* Honourable things are spoken of this City, *Psal. LXXXVII. 2, 3.* This City is called the City of God, of the Lord of Hosts, of the great King; the holy place of the Tabernacles of the most High, *Psal. XLVI. 4.* and *XLVIII. 8.* The Throne of the Lord, *Fer. III. 17.* *Jehovah-Shammah* (in that visionarie Description) *Ezek. XLVIII. 35.* It is called the City of Solemnities, *Esay XXXIII. 20.* a City of Righteousnesse, *Esay V. 26.* a City of Truth, *Zech. VIII. 3.* a Faithful City, *Esay I. 26.* a City sought out, and not forsaken, *Esay LXII. 12.* The walls thereof are called Salvation; and her gates Praise; and they are ever in Gods fight, *Esay XLIX. 16.* and *LX. 18.*

*Hoham*] These other four Kings were all South of *Jerusalem*: And all five did after belong to the Tribe of *Judah*.

*Lachish*] Of this City see the Annotations on *Micah I. 13.*

*The Lord said*] The Lord spake to *Joshua*; sometimes immediately by himself; sometimes being consulted with by *Urim and Thummim*.

*Hailestones*] Gods two Miracles in this battel. I. By wondrous Hailestones; like those in *Egypt*, *Exod. IX. 18, — 25.* which killed more Amorites then were slaine by the sword; braining likely the body of their host, as they fled, where they were thickest, and those that were formost in the flight; and not hurting the Pursuers, who were intermingled, yet likely most what in the Reare of the enemy. II. By the miraculous standing still (upon *Joshua's* Prayer, first privately made, and granted; after publicly pronounced in the fight of *Israel*) of the Sunne, and of the Moone; and with them of the whole frame of Heaven; about a whole day, till the people had avenged themselves upon their enemies.

*Jasher*] The Book of *Jasher* records the Miracle. No Heathen History being so ancient. This Book seemes to be carried on, and enlarged still with the story of things acted in after-ages. For there is mention of it in  *Davids* time, *2 Sam. I. 18.* And this Book being no part of Canonical inspired Scripture; but a Civil Chronicle or Annals among the Jewes, is since perished; as divers others of like nature; Among which are those books of *Chronicles*, not Canonical, but Civil, so often cited in our two books of the *Kings*.

*No day*] That day in *Hezekiah's* time, was in some things like this, *2 King. XX. 11.* But that, not till many ages after; And this book first written.

*Returned*] If *Joshua* here resolved to return to *Gilgal*; Yet many other victories, in the Southern parts, even from *Kadesh-barnea*, unto *Gaza*, in a short time, intervened, *ver. 16, — 42.* before he actually returned thither, *ver. 43.*

	36.	<i>Ioshua</i> ] And <i>t. XI. 31.</i> <i>Ioshua</i> took <i>Hebron</i> , or <i>Kiriath-Arba</i> , and <i>Debir</i> , or <i>Kiriath-Sepher</i> , and cut off the <i>Anakims</i> . Yet under the conduct of <i>Caleb</i> this was perfected; <i>Ioshua</i> assigning him, out of his army, the Tribe of <i>Judah</i> , for his assistance therein, <i>Ch. XIV. 6,--15.</i> and <i>Ch. XV. 13,--19.</i> which thing seems to be repeated, <i>Judg. I. 10,--15.</i> rather than a new Conquest made again after the death of <i>Ioshua</i> .
	41.	<i>Goshen</i> ] And <i>Ch. XI. 16.</i> and <i>Ch. XV. 51.</i> This <i>Goshen</i> in <i>Canaan</i> ; differing from that in <i>Egypt</i> .
XI.	4.	<i>Sand</i> ] Hyperboles much used in Scripture. So <i>Gen. XXII. 17.</i> and <i>XLI. 49.</i> <i>Judg. VII. 12.</i> and <i>Ch. XX. 16.</i> <i>1 Sam. XIII. 5.</i> <i>2 Sam. I. 23.</i> <i>1 King. I. 40.</i> and <i>IV. 20, 29.</i> <i>2 King. XIX. 24.</i> <i>1 Chron. XII. 8.</i> and <i>XVI. 33.</i> <i>2 Chron. I. 9.</i> and <i>XXVIII. 9.</i> <i>Job. XX. 6.</i> and <i>XXII. 24.</i> and <i>XL. 23.</i> <i>Psal. VI. 6.</i> <i>Esay XXXIV. 3, 5, 7, 9.</i> and <i>XLVIII. 19.</i> <i>Jer. IV. 24.</i> and <i>XV. 8.</i> <i>Joel. III. 18.</i> <i>Amos II. 9.</i> and <i>IX. 13.</i> <i>John XXI. 25.</i>
	18.	<i>A long time</i> ] After the battel at the waters of <i>Merom</i> , <i>Ioshua</i> did make warre a long time with all those Northern Kings in <i>Canaan</i> : about fixe years; as is gathered out of <i>Ch. XIV. 6,--15.</i>
XII.	1.	<i>Arnon</i> ] <i>Arnon</i> the River, ariseth not farre from the head-spring of the River <i>Iabbok</i> ; and both from rocky Mountains that lie in the East part of the Tribe of <i>Gad</i> . It runneth Southward, and falls into the North-East corner of the Dead Sea. It is the border between <i>Sihon</i> , or <i>Reuben</i> on the West, and <i>Ammon</i> on the East; and between <i>Sihon</i> or <i>Reuben</i> on the North, and <i>Moab</i> on the South.
	2.	<i>Iabbok</i> ] <i>Iabbok</i> the River, ariseth as <i>Arnon</i> ; but runneth North a little; and after turneth his streame West; and falleth into <i>Jordan</i> a little below the Sea of <i>Galilee</i> . It divided the Land of <i>Gilead</i> between <i>Sihon</i> and <i>Og</i> ; and afterwards between <i>Gad</i> , on the South, and halfe <i>Manasseh</i> on the North.
XIII.	1.	<i>Remaineth yet</i> ] The Land both Conquered, and Unconquered, was to be divided by Lot among the nine Tribes and a half; so <i>Iosh. XXIII. 4, 5.</i> Begun at <i>Gilgal</i> , <i>Ch. XIV. 6.</i> and <i>Ch. XV.</i> and <i>Ch. XVI.</i> and <i>Ch. XVII.</i> Resumed, and Perfected at <i>Shiloh</i> , <i>Ch. XVIII.</i> and <i>XIX.</i> But we never read, That they did Conquer the whole Land; and all their severall Shares and Lots; through their own default and breach of Covenant with God, by Disobedience, <i>Chapt. XXIII. 13.</i>
	16.	<i>Aroer</i> ] The City <i>Aroer</i> was neere the Rise of the River <i>Arnon</i> ; and in the confines between the <i>Reubenites</i> and <i>Gadites</i> ; as also <i>Heshbon</i> , <i>Dibon</i> , and <i>Ataroth</i> ; which being bordering Cities, are said to belong to them both, sometimes to the one, sometimes to the other; To <i>Reuben</i> , <i>Iosh. XIII. 16, 17.</i> <i>Num. XXXII. 37.</i> To <i>Gad</i> , <i>Iosh. XXI. 39.</i> <i>Num. XXXII. 34.</i> <i>1 Chron. VI. 81.</i>
XIV.	1.	<i>Distributed</i> ] The whole Countrey, seemes to be divided into so many parts as there were Tribes to possesse them. Yet so, as that the Bounds of every part or Province were not so precisely limited before the Tribe had drawn the Lot, but that afterwards they might be

be enlarged or lessened, according to the greatnesse or smalnesse of the number that belonged to it, *Num.* XXVI. 53, — 56. and *Chap.* XXXIII. 54. which last point of division was left to the wisdome of the High Priest, *Ioshua*, and the Elders, whom God had appointed to divide it, *ver.* 1. and *Ch.* XVII. 14, — 18.

*By lot*] Lots fell out providentially to the twelve Tribes, in the Division of the Land; in relations, partly to their Birth, partly to the Prophetical Blessings of them by *Jacob*, *Gen.* XLIX. and *Moses*, *Dent.* XXXIII. And so in the Cities of the Levites; the Lot cast the thirteen Cities of the Priests in the Tribes of *Judah*, *Benjamin*, and *Simeon*, which were nearest the Temple, *Josh.* XXI. 9, 10, 17. when it was builded.

*Old*] *Caleb*'s age, when he was sent among the Spies from *Kadesh-barnea* was fourty. At this Division of the Land eighty five. So that fourty five years intervened, *viç.* 38. in the wilderness, and seven of *Joshua*'s Government untill this time. And *Caleb* here, *ver.* 9, — 14. And *Joshua*, *Ch.* XIX. 49, 50. did both aske, and both had certain inheritances given them two, according to the word of the Lord. The City and Suburbs of *Hebron* were given to the Priests, for a City of refuge: The fields and Villages thereof to *Caleb*, *Ch.* XXI. 11, 12, 13.

*Caleb*] Not that *Caleb*, *1 Chron.* II. 18, 42. the sonne of *Hezron*, unlesse by sonne we understand great-grand-childe; But *Caleb* that is constantly called the sonne of *Jephunne*; And *Othniel* constantly called the sonne of *Kenaz*, are here yet called brethren: And *Othniel* is again called the younger brother of *Caleb*, *Judg.* I. 13. and III. 9. which could not be except by one mother: But *Othniel* marryng the daughter of *Caleb*, *ver.* 17. And cosen-germans, Nephews, and the like being often called brethren in Scripture, It is likely that either *Jephunne*, and *Kenaz* were brethren, and so *Caleb* and *Othniel* cosen-germans; or that *Caleb* and *Kenaz* were brethren, and so *Othniel* *Caleb*'s Nephew; or that the Kenezite mentioned, *Num.* XXXII. 12. might be Grandfather to them both. But no certainty appears for any further determination.

*Separate*] The bordering Cities of the children of *Ephraim*, were between or among the inheritance of the children of *Manasseh*. See also, *ch.* XVII. 8, 9. And as *Ephraim* had part in *Manasseh*, so *Manasseh* had Cities in *Issachar*, and in *Asher*, *ch.* XVII. 11.

*The Portion*] Ten portions to *Manasseh*; that is, five portions to the five sons, mentioned, *ver.* 2. And the portion of the sixth son, who was *Hopher*, was divided into five portions among his grandchildren, the daughters of *Zelophahad*; which so made up ten portions, though the five last were but as big, as one of the former five.

*One lot*] Both *Ephraim* and *Manasseh* seek for a larger portion and Lot then what did befall them in the General Division.

*Shiloh*] *Shiloh* was on the North-side of *Bethel*, on the East-side of the high-way from *Bethel* to *Shechem*, on the South of that *Lebanon*,

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XVI.

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XVII.

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XVIII.

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non, *Judg.* XXI. 19. And so situated on the border between *Ephraim* and *Benjamin*; yet belonged to *Ephraim*, not to *Benjamin*, *Judg.* XXI. 1, 21. There was the Tabernacle, as was formerly said. There were the Lots cast for seven Tribes, *Josh.* XVIII. 8. Thence were the two Tribes and a half dismissed to their Possessions, after the warre, *Josh.* XXII. 9. And thither were the whole Congregation of *Israel* gathered to go up to warre against them, upon a wrong surmise concerning the Altar *Ed.* ver. 12. Thither came all the other Tribes to aske counsel of the Lord in their warre against the Tribe of *Benjamin*, and there was their Camp, *Judg.* XX. 18. and XXI. 12. and XIX. 18. Thither came *Elkanah* and *Hannah* to worship; and *Samuel* ministred there before the Lord, *1 Sam.* I. 3. and II. 11. and III. 21. And there the Prophet *Ahijah* dwelt in the dayes of the first *Fero-boam*, *1 King.* XIV. 2.

*Tabernacle*] The Tabernacle, coming over *Jordan*, was first set up in *Gilgal*; Not that *Gilgal* of the Nations, *Josh.* XII. 23. *Gen.* XIV. 1. *Esay* IX. 1. (whence haply *Galilee* might take its name); But that *Gilgal* in the Tribe of *Benjamin*, *Josh.* IV. 19, 20. Afterwards in *Joshua's* time it was set up here in *Shiloh*, in the Tribe of *Ephraim*, near the Center of the Land; which was by *Sichem*, *Ch.* XXIV. 1, 25, 26. And *Bochim*, *Judg.* II. 1, 5. may seeme to be conjoynd to it. It may seeme to be fetched thence for a present use, to that solemne Assembly at *Shechem*, in *Joshua's* time, *Ch.* XXIV. 1, 26. But being returned to *Shiloh*, it continued there above three hundred years, at least till the death of *Eli*, *1 Sam.* I. 3, 9, 24. and II. 14. and III. 3, 21. and IV. 3. It may seeme to be again at *Gilgal* with the Ark, in *Samuel* and *Saul's* time, *1 Sam.* X. 8. and *Ch.* XI. 15. But soone after we surely finde it to be at *Nob* in the Tribe of *Benjamin*, near *Anathoth*, *Neh.* XI. 32. when *David* came thither in his flight from *Saul*, *1 Sam.* XXI. 1, — 9. After that sacrilegious slaughter of eighty five Priests by *Saul* at *Nob*, *1 Sam.* XXII. 18. it was soon removed, in the dayes of *David*, to *Gibeon*, in the same Tribe of *Benjamin*, (and not farre from *Bethel*;) the City first of the wily Gibeonites Hivites, but after given to the Priests, *Josh.* IX. and *ch.* XXI. 17. See *1 Chron.* XVI. 39, 40. and XXI. 29. and *2 Chron.* I. 3, 5, 6, 13. *1 King.* III. ver. 4, 5. And lastly, when *Solomon* had built the Temple, he brought the Tabernacle thence to *Jerusalem*, *1 King.* VIII. 4. *2 Chron.* I. 3, 5, 6, 13. and *ch.* V. 5. And placed it likely in and among the Treasuries of the Temple.

For the Ark see the Observations on *1 Sam.* IV. 3.

XIX.

22.

*Tabor*] A Mountain in the Tribe of *Issachar*, or bordering on it: near to Mount *Carmel*. See *Joshua* XIX. 26, 34. Here *Barak* was with his ten thousand men against *Sisera*, *Judg.* IV. 6, 12, 14. See more of this in my Annotations on *Hos.* V. 1.

29.

*Tyre*] Called the strong City, whence it hath its name *Tfor* in Hebrew, signifying a Rock; situate, like *Venice*, in the Sea. A famous Port and Mart-town in *Phenicia*, the lower part of *Syria*, whence the

the whole Countrey is supposed to take the name of *Syria*, omitting the letter [t] in *Tsor*. More of this see in my Annotations on *Amos I. 9.*

*Bethshemesb*] A City in the Tribe of *Naphtali*, *ver. 32.* and *39.* *Ju. 1. 33.* Another in the Tribe of *Judah*, given to the Priests, *Josh. XXI. 16.* *1 Chron. VI. 59.* *1 Sam. VI. 12.* *2 King. XIV. 13.* Another also in *Egypt*, *Fer. XLIII. 13.* the same as is supposed with *On*, *Gen. XLI. 45.* by the Greeks called *Heliopolis*, and now *Damiata*. The word signifies a City or House of the Sunne. As also *Kirhareth* a City in *Moab*, *Esay XVI. 7.* hath the same denomination. And all, because of Temples and Idol-service used there by the ancient inhabitants to the Sunne. From which the Jewes sometimes were not altogether free, *2 King. XXIII. 5, 11.*

*Cities of refuge*] The fixe Cities of refuge belonged to the Levites; that is, *Hebron*, and *Shechem*, to the Koathites; *Golan*, and *Kedesh* to the Gerishonites; *Bezer* and *Ramoth*, to the Merarites, *Josh. XX.* and *XXI Chapters.*

*In Galilee*] *Galilee* is often mentioned in the Old Testament. See *ch. XXI. 32.* *1 King. IX. 11.* *2 King. XV. 29.* *1 Chron. VI. 76.* *Esay IX. 1.* *Galilee* divided into the Upper, in the Tribe of *Naphtali*; and the Lower, in the Tribe of *Zabulon*; both coasting about the beginning of *Jordan*. The Upper is called *Galilee of the Gentiles* because both Populous, and replenished with many Gentiles, as lying nearest to them *1 King. IX. 11.* *Matth. XV. 21.* *Mar. VII. 31.* And so is *Harosheth*, called *Harosheth of the Gentiles*, *Judg. IV. 2.* as lying in that Tribe of *Naphtali*.

*Thirteen*] Thirteen Cities with their Suburbs in title and dominion given to the Priests *Josh. XXI. 4.* See the Annotations on *1 Chron. VI. 59.* Though one of them, at that time, was too much for their present use and habitation; we reading but of three of them in number about fifty years before this time.

*Called*] The two Tribes and a half dismist, likely at the end of fixe or seven years; before the Division of the Land; and stayed not fourteen yeers, till after the Division; which Division might yet possibly be made sooner then so, *Josh. XX. 11.*

*Divide*] This Dividing the spoile with their brethren those that stayed at home beyond *Jordan* seemes to relate to that, *Num. XXXI. 27.* And *David* seemes hereupon to revive and enact that Law of like Division, *1 Sam. XXX. 24, 25.*

*Mention of the name*] The not naming of Idols is mentioned, as here, so, *Exod. XXIII. 13.* *Deut. XII. 3.* *Psal. XVI. 4.* And a like, *Ephes. V. 3.* Yet the thing in it self is not simply and absolutely unlawful.

*Shechem*] *Shechem* was a City in Mount *Ephraim*, *Josh. XX. 7.* North-North-East from *Shiloh*, and *Bethel*; and close by Mount *Geriſim*, and *Ebal* *Judg. IX. 7.* Here *Abraham* and *Jacob* had sojourned; And *Jacobs* two sonnes, *Simeon* and *Levi*, young men, upon

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XX. 2.

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11.

XXI. 19.

XXII. 1.

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XXIII. 7.

XXIV. 1.

upon *Dinah's* ravishment, murdered the Citizens. *Gen. XXXIV.* Here after *Gideons* death, the Citizens worshipped *Baal-Berith*, and rebelled with *Abimelech*, and were after punished and spoyled by him, *Judg. IX.* This City in *Ioshua's* time was made a City of Refuge, and given to the Kohathite-Levites, *Iosh. XXI. 21.* And here *Ioshua* made a Covenant with all the people to serve the Lord, *Chap. XXIV. ver. 25.* The Mount *Ephraim* whereon the City stood, was famous for Burials: Here they buried *Iosephs* bones in *Shechem*, in a parcel of ground which *Jacob* bought of the children of *Hamor* or *Emor*, *Josh. XXIV. 32. Acts VII. 16. Gen. XXXIII. 19.* Here was great *Ioshua* himself an Ephraimite, buried in his inheritance in *Tinnath-Serah*, or *Heres*, which is in Mount *Ephraim*, on the North-side of the hill *Goash*, *Josh. XXIV. 30. Judg. II. 9.* And here was the High-Priest *Eleazar* buried in an Hill that pertained to *Phineas* his son, which was given him in Mount *Ephraim*, *Josh. XXIV. 33.* Here *Deborah* dwelt, *Judg. IV. 5.* And *Tola* the Judge, *ch. X. 1.* Hither came *Rehoboam* to be made King: But *Jereboam* was there made King in his stead; who built or fortified the City, and dwelt there, *1 King. XII. 1, 20, 25.*

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JUDGES.

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# Judges.

**T**HE Book of *JUDGES* contains an History, not of four hundred and ten years; but of two hundred ninty and nine years. So, Counting the years of the VI. Oppressors within the years and times of the *Judges*; as I have shewed they necessarily must, upon *Rahabs* marriage with Prince *Salmon*, *Josh. II.* And so Expounding the Texts following, according to the truth of the times, thus; That the Land had Rest by *Othniel*, in the fourtieth year after it was first settled in Rest by *Ioshua* at his Death, *Judg. III. 11.* not after the Death of *Moses*. And again had Rest by *Ehud* in the eightieth year, after the former Rest by *Othniel*, *Ch. III. 30.* And again had Rest by *Deborah* in the fourtieth year, after the former Rest by *Ehud*, *Ch. V. 31.* And again had Rest by *Gideon*, in the fourtieth year, after the former Rest by *Deborah*, *Ch. VIII. 28.* These make up two hundred years. And then follow three of *Abimelech*; twenty three of *Tolah*; twenty two of *Jair*; sixe of *Jephthah*; seven of *Ibzan*; ten of *Elon*; eight of *Abdon*; twenty of *Sampson*, which make up the other ninty nine years; in all two hundred, ninty nine. The text, *Judg. IV. 3, 4.* seemes to accord with this reckoning: and to accompt *Jabins* Oppression within the years of *Deborah*. But yet counting, beside these, the times of the VI. Oppressors distinctly over and above, which amount to one hundred and eleven years; and is according to the seeming letter of the texts; And then forty years of *Eli* being added thereunto, the summe ariseth to those 450. years mentioned by *Paul*, *Acts XIII. 20.* But reading the words of Saint *Paul*, as in order they stand there in the Original; and after these things about four hundred and fifty years; he gave them *Judges* untill *Samuel the Prophet*; we may rather conceive the four hundred and fifty years to comprehend all the time, from the choosing of the Fathers, till the Division of the Land by *Ioshua*; it being four hundred fifty two from the Birth of *Isaac*, and four hundred fourty seven from the Rejection of *Ishmael*; both wayes about four hundred and fifty, wherein those things mentioned, *ver. 18, 19, 20.* were done and accomplished. And after that time he gave them *Judges* until *Samuel the Prophet*: And after that time, He gave them *Kings*. And thus the most learned *Primate* of all *Ireland* hath it in his learned *Annals*.

This Book seemes written of, and concerning the Judges, (as the Book of *Ruth* concerning *Ruth*); And long after their times, As may seeme to be gathered by those phrases, *remaine unto this day*, and the like, *Ch. I. 21, 26.* and *VI. 24.* and *X. 4.* and *XV. 19.* And *Ch. XVIII. 30.* must needs have relation at soonest to the captivity of the Arke in the daves of *Samuel*, *1 Sam. IV. 17.* *Psal. LXXVIII. 60, 61.*

- I. 1. *Asked*] They asked the Lord, by *Phineas* the High Priest; who by *Urim* and *Thummim* makes answer, *Num. XXVII. 21.* Both which were on or in the Breastplate; and the Breastplate was annexed to the Ephod, *Exod. XXVIII. 28, 30.* and *XXXIX. 21.* which made *David* call for the Ephod, and High Priest, thereby to enquire of the Lord, *1 Sam. XXIII. 9, 10, 11, 12.* and *Ch. XXVIII. 6.* So *Ezra II. 63.* See more on *1 Sam. XXIII. 9.*
4. *Bezek*] *Bezek* a City in the tribe of *Judah*; not farre from *Ierusalem*, lying from it South-West; and midway between *Becher* and *Bethlehem*.
5. *Adoni-Bezek*] Of him see on *Iosh. X. 1.*
7. *Said, seventy Kings*] His seventy Kings subdued, and mangled by him, must needs be very petty Kings of Provinces, or Cities; if not such Princes as are now in *Germany*, where all the brethren of a Prince are called Princes likewise. And these seventy were such, as in the time of all his reigne and tyranny *Adoni-bezek* had subdued. He was brought from *Bezek* to *Ierusalem* to be made a publike example there.
8. *Ierusalem*] *Judah* had taken *Ierusalem*, slaine the inhabitants, and burnt the City, *i. e.* that part of it which belonged to *Judah*, *Iosh. XV. 8.* yet so as the Jebusite still dwelt therein with the children of *Judah*, *ver. 63.* even till *David's* time, *2 Sam. V. 6, 7, 8.* And *Benjamin* did the like, and no more, with their part of *Ierusalem*, *Judg. I. 21.* yet both had little hold in it in that Levites time, *Judg. XIX. 10, 11, 12.* or haply at that time had never got any hold in it at all.
10. *Hebron*] Of this City see the *Observations* on *2 Sam. II. 1.*
12. *Caleb*] Of *Caleb* see the *Observations* on *Iosh. XV. 16.*
15. *A South-Land*] Or dry Land.
16. *Kenite*] and *Ch. IV. 11.* and *Ch. V. 24.* See *1 Chron. II. 55.* As also *Gen. XV. 19.* *Num. XXIV. 21.* *1 Sam. XV. 6.* And see my *Observations* on *Num. X. 29.*
18. *Palme Trees*] *Fericho*. Of this see the *Observations* on *Ch. III. 13.*
18. *Gaza*] *Judah* took *Gaza*, and *Askelon*, and *Ekron*: And lost them soone afterwards, *Ch. III. 3.*
22. *Bethel*] Of this see the *Observations* on *1 King. XII. 29.* and *XXXII.*
27. *Bethshan*] And the rest in this verse, were Cities in that half Tribe of *Manasseh* that lay West of *Jordan*.
- II. 1. *Angel*] The Angel here seemes to be no created Angel: But that Angel of the Covenant, *Mal. III. 1.* that appeared to *Moses* in the Bush, *Exod. III. 2.* called *Jehovah*, *ver. 4.* and to *Ioshua*, *Iosh. V. 14.* And

to Gideon, *Judg.* VI. 16. And to Manoah, and his wife, *Ch.* XIII. Of whom Iacob spake, *Gen.* XLVIII. 24. And of whom God spake unto Moses, *Exod.* XXIII. 21, 22, 23. termed both Jehovah, *Exod.* XIII. 21. XIV. 10, 24. and his face, or presence, *Exod.* XXXIII. 14, 15. and an Angel, *Exod.* XXXIII. 2. the Messias, *Acts* VII. 38. the Sonne of God, *Heb.* I. 3. See on *Judg.* XIII. 3. But whether this History fell out in the life-time of Ioshua, or after his death, is somewhat more uncertain.

*all the dayes of Ioshua*] Therefore the Angel's coming to Bochim, though premised, was after the death of Ioshua, and those Elders.

*Mount of Ephraim*] Of this see the *Observations* on *Ioshua* XXIV. 1.

*Baal and Ashtaroth*] Of these see the *Observations* on *Ch.* VIII. 33.

*Judges*] This Chapter seemes to be a summarie of the bulk of this Book.

*Left those Nations*] *Ver.* 22. and *Ch.* III. 1, 2, 4. See the *Observations* on *Deut.* VII. 1. and 2.

*King of Mesopotamia*] *Heb.* *Aram-Naharaim*, i.e. of Syria between the two rivers, *Tigris* and *Euphrates*: *Naharaim* being of the Dual number.

*Fourty years*] See the *Observations* on the beginning of this Book.

*Palme-trees*] *Fericho*, the City of Palme-trees, *Deut.* XXXIV. 3. 2 *Chron.* XXVIII. 15. This was nigh *Jordan* on the West-side of it; and *Gilgal* in the East border of *Fericho*, where *Rahab* entertained and hid the two *Spies*: And from the *Plaines* of *Moab*, *Pisga* and *Shistim*, which were over against *Fericho*, on the East-side of *Jordan* the Israelites passed over. Here the Israelites kept the *Passover*: and the Captain of the Lords Hoast appeared to *Ioshua*. This was burnt, *Iosh.* VI. 24. And the Re-builder of it cursed, *ver.* 26. And the same verified in *Hiel*, in the dayes of *Ahab*, 1 *King.* XVI. 34. So that the *Kenites* being in it; and *Eglons* possessing of it mentioned here; And that of *David's* ill-intreated messengers residing here, 2 *Sam.* X. 5. must be meant of some mean buildings, or Forts onely in it, or rather by it. It fell by *Lor* to the Tribe of *Benjamin*, *Iosh.* XVIII. 21. Here was a Colledge of the sonnes of the Prophets in the times of *Elias*, and *Eliseus*: and the waters healed by *Eliseus*. Hither were sent back courteously the many Jewes captived by *Pekah* in the dayes of *AhaZ*, 2 *Chron.* XXVIII. And in the *Plaines* here was *Zedekiah* taken by *Nebuchadnezzars* forces. And in the dayes of our Saviour, he did herein, or hard by, give sight to blinde men; and converted *Zacheus*.

*And he arose*] Reverence to God and his Word, *Num.* XXIII. 18. 2 *King.* XXI. 2. 2 *Chron.* XXXIV. 31. *Neh.* VIII. 6.

*Oxe-goad*] Miraculous are the victories of *Shamgar*, slaying sixe hundred Philistines with an Oxe-goad; and of *Sampson* slaying one thousand of them with the jaw-bone of an Asse, *Ch.* XV. 15, 16.

*Iabin*] This *Iabin* successor to that *Iabin* slaine by *Ioshua*, and his

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his City *HaZor* burnt, *Josh. XI. 1, 10, 11, 13*. Yet this successor or sonne. reinforceth himself; and twenty years, oppressed *Israel*; and was destroyed at last by *Deborah* and *Barak*, ver. 24.

*HaZor*] A City in *Naphtali*, and upper *Galilee*, East from *Rehob in Apher*: and in former times head of the neighbouring Kingdomes, *Josh. XI. 10*. There was another *HaZor*, or two, in the Tribe of *Judah*, *Josh. XV. 23, 25*.

*Harefeth of the Gentiles*] Ver. 16. In *Naphtali*, about thirty miles East from *HaZor*; near the South-bottome of the waters of *Merom*. Here he dwels, because *Joshua* had burnt *HaZor*, *Josh. XI. 11, 13*.

3. *Charets of iron*] Much use of these in warre, not by the Jewes, but by their enemies. See the *Observations* on *Ch. XX. 2*. and on *2 Sam. VIII. 5*.

4. *A Prophetesse*] See the *Observations* on *Zeph. III. 4*. and on *1 Sam. XVIII. 10*.

*at that time*] Even when, and while *Iabin* oppressed them. So that those twenty years, v. 3. are within those fourty years of *Deborah*, V. 31.

5. *Ramah*] See the *Annotations* on *Hos. V. 8*. There were divers Cities of this name in divers Tribes; See *Josh. XVIII. 25*. and *XIX. 29, 36, 1 Sam. I. 1*. Those in *Benjamin*, *Ephraim*, and *Judah*, were the chief. Places, famous by *Deborah*, *Samuel*, *Saul*, and *David*; as the sacred Histories do record.

6. *Barak*] This *Barak*, as also *Rahab*, *Gideon*, *Jephthah*, *Sampson*, commended for their Faith, *Heb. XI. 31, 32*. though weak in Faith; and not without their many failings.

*Tabor*] In the South-part of *Zebulon*; not farre from the river *Kishon*, as it runnes into the South-bottome of the Sea of *Galilee*. Of *Tabor* see more in the *Annotations* on *Hos. V. 1*.

9. *Of a Woman*] *Deborah*, and *Jael*.

11. *Zaanaim*] *Zaanaim* by *Kedesb* in *Naphtali*, where *Barak* dwelled.

16. *Not a man left*] *Not a man left* in the field to make any resistance, *Psal. XIV. 3*. and *LIII. 3. Rom. III. 12*.

V.

4. *Shamgar*] Of him, *Ch. III. 31*. And of *Jael*, *Ch. IV. 18*.

8. *Was there a speare*] *1 Sam. XIII. 19*.

11. *From the noise*] They could not fetch water without danger from the enemy.

14. *Out of*] Hence to the end of the Song, and Chapter, *Deborah* relates how the several Tribes behaved themselves in this Expedition; with their praise, or dispraise. And here *Reuben*, *Gilead*, and *Dan*, and *Apher* are blamed; and *Meroz* cursed: and *Jael* the wife of *Heber* is blessed.

*Roote*] Most likely, understood of *Deborah* of Mount *Ephraim*, the firstrise and mover of this Expedition; though some extend it to *Joshua*; and others understand it of the Tribes of *Judah* and *Simeon*.

*Amalek*] *Amalek* joyned here with the *Canaanites*, in this battell against the *Israelites*.

After

*After thee Benjamin*] After Ephraim came Benjamin, to assist in this warre.

*Out of Machir*] That half Tribe of Manasseh that dwelt within Canaan. For though the one half of the children of Machir had their inheritance in Gilead, Josh. XIII. 31. which is here blamed, ver. 17. yet the other half of Machirs children had their inheritance within Canaan; West of Jordan, Josh. XVII. 1, 2. who are here commended.

*Barak*] Not of Issachar: but of Naphtali, dwelling in Kedesh of Naphtali, Ch. IV. 6.

*Divisions of Reuben*] Divided among themselves touching this warre; or divided from the other Tribes, and deserting them in it.

*Megiddo*] Megiddo an eminent City which Manasseh had in Issachar, Josh. XVII. 11. not farre from Jezreel, and the river Kishon. Joshua slew the King of it, Josh. XII. 21. And Josiah was slaine, or had his deaths wound, in the valley of it, 2 King. XXIII. 29, 30. 2 Chron. XXXV. 24.

*Taanach*] Taanach a royal City, near Megiddo, Josh. XII. 21.

*Took no gaine*] Took none of Jabin; nor got any gaine by this fight with Israel.

*The Stars*] The Stars in their stations; by extraordinary influences, at Gods appointment, raising stormy Meteors, did help to ruine them. As it was in Joshua's time, Josh. X. and in Samuels time, 1 Sam. VII. Or frightening them with dreadful noises, as in Iehorams time, 2 King. VII. 6.

*Rest forty years*] from that eightieth year mentioned, Ch. III. 30. See the Annotations on Ch. III. 11. and the Observations on the beginning of this Book.

*Midian*] See the Annotations on Hab. III. 7.

*Angel*] Christ the Angel of the Covenant. ver. 14, 15, 16, 22, 23.

*Thy might*] Which I now give thee; with my promise to assist thee; as ver. 16.

*My Present*] Not Sacrifice, or meat-offering; but for thy food and repast. As Abraham entertained the Angels, Gen. XVIII. and Manoah, Judg. XIII. 15.

*Fire*] Here fire comes out of a rock: as water did, Exod. XVII. 7.

*Of seven years old*] The same age that the tyranny and oppression of the Midianites had arrived to.

*And build an Altar*] Gideon had Gods warrant and command for all, for his building the Altar; and for his sacrificing upon it. And this is that Altar mentioned, ver. 24.

*That he may die*] Their idolatrous zeale.

*Ierubbaal*] Gideon so called by his father; not in way of reproach, but of honour rather. In 2 Sam. XI. 21. he is called Ierubbosheth. And so Eshbaal, and Meribbaal, the sonne, and grandchilde of Saul, 1 Chron. VIII. 33, 34. are called Ishbosheth, and Mephibosheth, 2 Sam. II. 8. and IV. 4.

15.

19.

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31.

VI.

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32.

33. *Iezreel*] As here in *Iezreel* the Midianites pitched; so did both the Philistines, and Israelites in *Sauls* time, 1 *Sam.* XXIX. 1, 11. And hence came the newes of *Sauls* death, 2 *Sam.* IV. 4. who was slaine in Mount *Gilboa* on the North-side of *Iezreel*. This *Iezreel* was not that in the Tribe of *Judah*, *Iosh.* XV. 56. But in *Manasseh*; towards *Issachar*; about twelve miles Northward from *Samaria*. *Ahab* from *Carmel* rode hither, and *Elijah* did run before his Chariot, 1 *King.* XVIII. 45, 46. Here *Ahab* gets *Naboths* Vineyard, and came from *Samaria* in the Tribe of *Ephraim* hither to take possession, 1 *King.* XXI. 18. having his habitations and Palaces in both Cities. And besides Gods judgement upon *Ahab* himself, ver. 19. both *Ioram*, and *Iezabel*, the sonne, and wife of *Ahab*, were slaine here by *Iehu*; and also all that belonged to *Ahab* in *Iezreel*: And the heads of *Ahabs* seventy sons were brought from *Samaria* to *Iezreel*, 2 *King.* IX. and X Chapters.
35. *Messengers*] The Tribes here named were the next to *Gideon*, and to *Iabin*.
37. *Fleece of wooll*] Herein is Gods great condescension to *Gideon*, working a miracle forward and backward, as it were; yea, many miracles for the strengthening of his faith, in his vocation, and in Gods promise.
- VII. 3. *From Mount Gilead*] Or towards Mount *Gilead*. Haply to be there in a readinesse against the enemies flight that way.
8. *The people*] The three hundred lappers, took the trumpets of them that were dismissed.
22. *Fled*] The places named here were in that half *Manasseh* where the overthrow was given. And *Abelmeholah* was the habitation of the Prophet *Elihu* in after-ages, 1 *King.* XIX. 19.
- VIII. 5. *Succoth*] And so of *Penuel*, ver. 8. See *Gen.* XXXIII. 17. and XXXII. 30. They, and *Karker* were in the tribe of *Gad*.
24. *Ishmaelites*] Midianites and Ishmaelites seeme confounded together; as being intermingled one with another. So *Gen.* XXXVII. 25, 27, 28.
26. *Golden ear-rings*] The weight and multitude of them. And chaines about their Camels necks. Of ear-rings, see *Exod.* XXXII. 2. and XXXV. 22.
27. *Ephod*] See the *Observations* on 1 *Sam.* XXIII. 9. and on *Hos.* III. 4.
- Ophrah*] In the East border of this Westerne half *Manasseh*, near *Jordan*.
33. *Baalim*] *Baalim* in the Plural number, signifying Lords, seemes to be a very common name to their He-gods, and Idols, among the Moabites, Ammonites, Canaanites, Philistines, Sidonians, Phenicians, and other neighbouring Nations, and the idolatrous Israelites themselves: as *Ashtaro*th of the plural number, and feminine gender, seemes to be so to their She-goddeses, *Judg.* II. 13. and X. 6. And there are sundry specifications of *Baal*; As *Berith*, and *Baal-Berith* here, and *Ch.* IX. 4, 46. the God of the Shechemites. *Peor* and *Baal-Peor*, the idol-god of the Moabites and Midianites, *Num.* XXV. 3, 17, 18. *Baal-*  
al-

*Bel-Zebub*, called also *Beel-Zebub*, or *Beel-Zebul*, the god of *Ekron*, 2 *King*. I. 2. And from *Baal*, were names imposed, both upon persons, and places: as we read of *Ethbaal*, the King of *Sidon*, *Jezebel's* father, 1 *King*. XVI. 31. of *Esh-baal*, 1 *Chron*. VIII. 32. of *Baal-hanan*, *Gen*. XXXVI. 38. of *Ferubbaal*, *Judg*. VI. 32. of *Merib-baal*, the other name of *Mephibosheth*, 1 *Chron*. VIII. 34. As also of *Baal-Zephon*, *Exod*. XIV. 2. and *Baal-Meon*, *Josh*. XVII. 17. And from other particular Idols, specially among the Babylonians, were like denominations taken. Whether *Bel* be a contraction, or in a diverse dialect, the same with *Baal*, is not so certaine. God himself also was called *Baal*; But refused after to be so stiled, because the name had been so commonly given to Idols, *Hof*. II. 16. Of *Bel*, see the *Annotations* on *Esay* XLVI. 1. *Ashteroth* or *Ashtoreth* or *Ashtaroth* is more specifically the goddess of the Sidonians, 1 *King* XI. 5, 33. 2 *King*. XXIII. 13. and of the Philistines, 1 *Sam*. XXXI. 10. Take also these other names of Idol-gods in Scripture;

*Chemosh*, of the Moabites, and Ammonites, *Judg*. XI. 24. 1 *King*. XI. 5, 7, 33. 2 *King*. XXIII. 13.

*Dagon*, of the Philistines, *Judg*. XVI. 23. 1 *Sam*. V. 2, — 7. 1 *Chron*. X. 10.

*Moloch*, or *Molech*, or *Milchom*, of the Ammonites 1 *King*. XI. 5, 7, 33. 2 *King*. XXIII. 13.

*Bel*, and *Nebo*, and *Belteshazzar*, and *Merodach*, and *Succoth-Benoth*, of the Babylonians, *Esay* XLVI. 1. *Dan*. IV. 8. 2 *King*. XVII. 30. *Ier*. L. 2.

*Nisroch*, of the Assyrians, and *Sennacherib*, 2 *King*. XIX. 37.

*Rimmon* of the Syrians, 2 *King*. V. 18.

*Nergal*, of the men of *Cuth*.

*Ashimah*, of the men of *Hamath*;

*Nibhaz* and *Tartak*, of the *Avites*;

*Adrammelech*, and *Anammelech*, of *Se-pheruvaim*;

} 2 *King*. XVII. 30, 31.

*Siccuth*, *Chiun*, and *Remphan*; named, *Amos* V. 26. *Acts* VII. 43.

The seven Planets under several names, by several Nations.

And from the Egyptian *Apis* the Bull, and *Mervis* the Cow, the Jewes took their Idol of the golden Calf or Oxe, *Psal*. CVI. 20. And *Ieroboam's* Calves.

These Idols are called לֵלִי לֵלִי quasi לֵלִי לֵלִי not gods, 1 *Cor*. VIII. 4. *Ier*. 2. 11. and V. 7. and *Ch*. XVI. 20. or nothing worth, *Ier*. XI. 13. Vanities; They are called Shames, Abominations, 1 *King*. XI. 5. *Dungie*, or *Dunghil*-gods, *Deut*. XXIX. 17. Devils, *Deut*. XXXII. 17. 2 *Chron*. XI. 15. 1 *Cor*. X. 20, 21. *Apoc*. IX. 20. *Psal*. CVI. 37. 2 *King*. XX. 1.

*Shechem*] See the *Observations* on *Josh*. XXIV. 1.

Threescore and ten persons] So ver. 18, 24, 56. and *Ch*. VIII. 30.

The whole number designed to slaughter, though the youngest of them

IX.

1.

2.

X.

7.

*Gerizim*] Near *Shechem*.

20.

*Millo*] See the *Observations* on *1 Sam. V. 9*.

3.

*Iair*] Not that *Iair*, *Num. XXXII. 41. Dent. III. 14*. But of his posterity, and name.

4.

*Thirty Cities*] That former *Jair* in the dayes of *Moses*, had but twenty three Cities, *1 Chron. II. 22*. though the sonnes of *Machir*, the son of *Manasseh*, and the father of *Gilead*, and grandfather of this *Iair*, had among them sixty Cities, in the dayes of *Moses*, *Iosh. XIII. 30, 31, 32*. But here this *Iair*, the Judge, had thirty sonnes, and they had thirty Cities, seven more then the former *Iair* had, all which they called by the same name of *Havoth-Iair*, as their progenitor had called his twenty three.

7.

*Philistines*] In this time of their oppressing *Israel*, which was the sixth oppression; *Sampson* lived, and was a Judge, and began to deliver them, *Ch. XIII. 5*.*Ammon*] This was the fifth oppression; And *Iephthah* was the Judge and deliverer.

8.

*And that year*] The last of the eighteen of their oppressing the *Israelites*.*Eighteen years*] Which years of oppression fell upon the two Tribes and a half beyond *Jordan* in *Iairs* time.

9.

*Passed over Jordan*] In this eighteenth year the *Ammonites* proceeded further to invade the Tribes on this side *Jordan*. And then *Iephthah* doth vanquish them; and begin his sixe years of judging *Israel*. And all this stands well with the *Chronologie* of the times, viz: of two hundred ninty nine years in the Book of the *Judges*; and of the four hundred and eighty mentioned, *1 King VI. 1*.

12.

*The Sidonians*] Divers of these Deliverances are not expressed in the holy History.

16.

*Grieved*] Gods compassion to his people.

17.

*Mizpeh*] There is mention of the Land of *Mizpeh*, under *Hermion*, *Iosh. XI. 3*. But most commonly there were Cities of that name; And those builded on hills, or high places, as the word signifies, fit to set wath-towers upon, as our Beacons. We read of divers such in Scripture. One *Mizpeh* in *Moab*, *1 Sam. XXII. 3*. Another in Mount *Gilead*, in *Manasseh*, beyond *Jordan*, not farre from the Tribe of *Gad*, *Iosh. XIII. 26*. Here *Laban* overtook *Jacob*, *Gen. XXXI. 49*. And here the *Israelites* encamped against the *Midianites*, in this text, *Judg. X. 17*. And *Iephthah* their Judge and General had his house here, *Judg. XI. 11, 29, 34*. Another *Mizpeh* was in *Judah*, *Iosh. XV. 38*. Likely that re-built by *Aza*, *1 King. XV. 22. 2 Chron. XVI. 6*. But the most famous *Mizpeh* was that in *Benjamin* upon the border of it, *Iosh. XVIII. 26*. which was near the middle of the Land; and not farre from *Shiloh*, which stood East from it. This was a Place and City

ty fit for general meetings and Assemblies of the Land. Thither all *Israel* assembled against the Benjamites, *Judg.* XX. 1, 3. and XXI. 1. There *Samuel* brought all *Israel* to publike Repentance, 1 *Sam.* VII. 5, 6. And thither likewise, as to *Bethel* and *Gilgal*, he came in circuit from year to year; to judge *Israel*, *ver.* 16. There *Saul* was found out, and made King, 1 *Sam.* X. 17, 21. And there *Gedaliah* was Governour; so made by *Nebuchanezzar*; and there flaine by *Ishmael*, 2 *King.* XXV. 23, 25.

*Tob*] Some thirty miles East from the waters of *Merom*.

*My Land*] No. It was the Land of the Moabites; after of *Sihon*; and from him conquered by the Israelites, by Gods command and donation, *ver.* 21, 22.

*Three hundred years*] And four or five over, which are omitted for the roundnesse of the number. As *Ch.* XX. 46. 2 *Sam.* V. 5. See the *Observations* on *Ch.* XX. 46.

*A Vow*] Of Vowes, see the *Annotations* on *Jonah* I. 16.

*And I will offer it*] These words of *Jephthah's* Vow do fairly, admit a Disjunctive acceptance of the letter *Vau* to be interpreted and rendered *Or* and not *and*. As it is likewise used in *Gen.* XXVI. 11. *Exod.* I. 10, and XXI. 15, 17. *Deut.* XVII. 9, 12. and XIX. 17. *Judg.* XV. 18. 1 *Sam.* VI. 3. *Fer.* VI. 20. and IX. 12. and XIII. 23. and XVI. 2, 7. and XXI. 9. and in very many other places.

*Bewaile my Virginity*] Much more her death, if she had been vowed to be a burnt-offering; but that she doth not mention.

*And she knew no man*] But lived a Virgin, as her father had vowed, and she consented.

*To lament*] Or talk with her, and comfort her, being cut off from all hope of having posterity to uphold her fathers house, *ver.* 34.

*Smote Ephraim*] In a Wood, whence that place seemes to be called the Wood of *Ephraim*, from that slaughter of the Ephraimites. Where afterwards *Abolom* was flaine; and his armie, 2 *Sam.* XVII. 6. *Ephraim* having in truth no Wood, or Land, or portion of inheritance on that side of *Jordan* East-ward.

*Because they said*] The Ephraimites said, the Gileadites are fugitives, mungrels, the refuse of both Tribes. Or, the Gileadites being got between the Ephraimites and Manassites, said to the Ephraimites ye are but the fugitives of *Ephraim*.

*Took the Passages*] As the Ephraimites were to return back from *Gilead*, West-ward.

*Shibboleth*] Which signifies the streame of a river, or foard; a proper word for the present place and purpose.

*Fourty years*] These fourty years of Oppression by the Philistines fall in with the times of *Sampson* and *Eli*, and are a part thereof.

*Angel*] The Angel of the Lord, is called by *Manoah*, *Elohim*, God, *ver.* 22. And by his wife, *Jehovah*, *ver.* 23. He whose Name is Wonderful, *ver.* 18, 19. *Esay* IX. 6.

*Nazarite*] Of Nazarites, see the *Observations* on *Num.* VI. 2.

K

Begin]

XI.

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XII.

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XIV.

7.

*Begin*] *Sampson* did but *begin* only. For the Philistines prevailed, and Lorded it over *Israel*, all the dayes of *Sampson*, *Ch. XIV. 4.* of *Eli* of *Samuel* partly, *1 Sam. VII. 8. 13.* and of *Saul*, slaine by them. This deliverance was not perfected till *Dauids* dayes.

23.

*Drink no Wine*] The mother is thus forbidden, *ver. 14.* Likely because the infant was to receive nutriment and suck from her.

24.

*If the Lord*] A good plea, and comfort. And a good example for our imitation to comfort us in sundry cases and conditions.

25.

*Sampson*] *Sampson's* Birth hath relation to that, *Ch. X. 7.* where the Philistines are mentioned before the Ammonites. And he began to deliver *Israel* being young; and died about forty.

1.

*To move him*] Inspire him with magnanimous, heroical thoughts, and endow him with miraculous strength

*Timnath*] In the Tribe of *Dan*: East from *Ekron* of the Philistines. Here *Sampson* intended to have his first wife. And *Judab* had his sheep-shearing, *Gen. XXXVIII. 12.* This Citie was given to the Tribe of *Judab*, *Josh. XV. 57.* And after, out of that Tribe to *Dan*, *Josh. XIX. 43.* But the Philistines mostwhat possessed it. And in the dayes of wicked *Ahaz*, we read that they took it from him, *2 Chron. XXVIII. 18.* Some make this in *Dan*, and that in *Judab* to be divers Cities.

XV.

4.

*Sampson*] *Sampson* by extraordinary motion of the Lord, the lawfull Dispenser with his own Law, seeks a marriage, though a Nazarete, with a Philistine: had thirty of the Philistines brought as companions to be with him at the nuptial feast, to honour him in shew; but more in jealousy and fear of him, seeing and noting some things extraordinary in his person. His wife weeping before him the seven dayes while the Feast lasted, but more after the third day, and most upon the seventh and last day, he expounds his Riddle to her, and she to the companions. He performs what he had promised thereupon: And in anger, for their fraud, and her treachery, he went away, leaving them, and her too behinde him.

8.

*Foxes*] The Land was full of them. And besides his own art and industry by sundry meanes to take them, he was not debarred the help of others; and above all Gods providence concurring therein:

*Hip*] *Sampson* hip and thigh, pell-mell, haply with his leg, and foot onely, slew the Philistines with a great slaughter. And afterwards slaying one thousand of them with *Lehi*, that is, the jaw-bone of an Asse, upon that occasion he called the place jaw-bone, or *Lehi*: And at his prayer, had a Well of water, which he therefore calls *En-hakkore*, springing in that place of *Lehi*, to revive his spirit, being near dead with thirst.

*Rock Etam*] We read of a Citie of that name, *1 Chron. IV. 32.* called also *Ethar*. *Josh. XIX. 7.* in the Tribe of *Simeon*; as it joynes to the Tribe of *Dan* and *Judab*; in the North-East corner of *Simeon*; and not very far from *Zorah* in the South-East corner of *Dan*, where *Sampson* was borne, *ver. 2.* not meaning that *Dan*, or that so farre distant

distinct

Itinēt portion of *Dan*, that lay in the North-bounds of the Land of *Canaan*.

*Of Judah*] *Judah* joyning to *Dan*, on the East-side of it.

*Twenty years*] These twenty years, in the just computation of the times, do fall in with the former half of *Eli* his fourty, 1 *Sam.* IV. 18.

*Gaza*] See the *Annotations* on *Amos* I. 6.

*Harlot*] *Sampsons* sinne; yet upon repentance pardoned; and he registred among those *Worthies*, *Heb.* XI. 32.

*Took the doores*] His strength came up to a miracle.

*Before Hebron*] Not so farre as *Hebron*. Of *Hebron*, see the *Observations* on *Gen.* XXIII. 2.

*Sorek*] The river or torrent of this name divides *Dan*, and *Si-meon*.

*Delilah*] The chief Passages of this part of the History are these; That *Delilah* had a very great summe payed in hand for betraying of *Sampson*, *ver.* 5, 18. whose strength yet lay not in his haire, in the having of it; or in the growing of it again; the haire being but a ceremonial signe of it; But in Gods presence with him: And so his weaknesse, not in the losing of his haire; which here he lost unwittingly, and unwillingly; But in the Lords departing from him, for his sinnes, *ver.* 20. The shaver might easily have cut his throat, being asleep: But Gods Providence was in and over all. And blinde *Sampson* coming at last to see his sinnes, and repent; And being brought into the magnificent house and Idol-temple, containing about three thousand persons spectators upon the roof of it, verily a wondrous building is moved by an extraordinary instinct of Gods Spirit, in his last act, not to murder himself, but to undervalue his own life, so as he might therewithal, as a Judge, and publike person execute Gods mighty vengeance upon his own, and Gods peoples enemies and oppressors, *ver.* 30. wherein many make him a Type of Christs victorious conquest over our spiritual enemies, at and by his death: Or at least do take an occasion, to use an Allusion from the one to the other.

*Dagon*] *Dagon* seemes to have his name from *Dag*, signifying a Fish in Hebrew: And was portraied in the likenesse of a Fish from the middle downward, and of a man from the middle upward, 1 *Sam.* V. 4. A sea-Idol, worshipped by them of *Gaza*, and the Philistines that dwelt on the sea-coast; as the Heathens did their *Neptune* or *Triton*. And the Idolaters do here ascribe it to this Idol their god, that he delivered *Sampson* into their hand; and therefore offer a great sacrifice to him. In his most stately Temple they fastened the head of King *Saul*, 1 *Chron.* X. 10. And at *Ashdod*, by *Dagon* in the house of *Dagon* (for he had many Temples) they placed the Arke of God, 1 *Sam.* V. 2. Of this again you may see more in the *Observations* upon that text, 1 *Sam.* V. 2.

These five last Chapters of *Judges* containe Histories of things done, soone after the death of *Ioshua*, and those Elders that out-lived him, *Indg.* II. 7. soone after the Idolatry and Apostasie of the people

II.

20.

XVI.

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XVII.

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XAI.

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|-------|---|--|
| XVII. |   | <p>People mentioned, <i>Ch.</i> II. 11, 12. in the times, if not before the times, of all the Judges, whose times and Histories are recorded, <i>Ch.</i> III. and along to the XVII. Chapter, without any interruption. And this appears by very many Passages in these five last Chapters.</p>  |
|       | 2.  | <p><i>Cursedst</i>] So <i>Prov.</i> XXIX. 24. That is, didst adjure, with an execration; if an answer were not made in truth and fidelity. Thus, <i>1 King.</i> VIII. 31. <i>Levit.</i> V. 1. <i>Num.</i> V. 21. And so it is expounded, <i>1 Thes.</i> V. 27. And so put to our Saviour, <i>Matth.</i> XXVI. 63. And so used, <i>1 Sam.</i> XIV. 24. <i>2 Chron.</i> XVIII. 15. <i>Neh.</i> XIII. 25.</p>   |
|       | 3.  | <p><i>The Lord</i>] <i>Micha's</i> mother dedicated this silver to the Lord <i>Jehovah</i>; to make both a graven, and a moulted Image, <i>Ch.</i> XVIII. 18. to worship <i>Jehovah</i> in and by them; and not any false god. For in this point of the <i>Object</i> or Thing worshipped, the Idolatries of the Jewes, and of the Heathens most what differed. See <i>Exod.</i> XXXII. 4, 5. <i>2 Chron.</i> XXXIII. 17. <i>Hof.</i> II. 16. The other nine hundred Shekels, it is like, she bestowed on house, vestments, and other necessities for that Idolatrous service.</p>   |
|       | 5.  | <p><i>An house of gods</i>] So great was the Idolatry of the Jewes at this time. And their zeale great in their Idolatry, <i>Ch.</i> XVIII. 24.</p> <p><i>Ephod</i>] This <i>Ephod</i>, mentioned againe, <i>Ch.</i> XVIII. 14. As likewise that of <i>Gideon</i>, <i>Ch.</i> VIII. 27. were not like those Linnen Ephods, <i>Exod.</i> XXVIII. 40. <i>1 Sam.</i> II. 18. and <i>Ch.</i> XXII. 18. But like <i>Aarons</i> rich and glorious Ephod, <i>Exod.</i> XXVIII. 6,—34. See the <i>Annotations</i> on <i>Hof.</i> III. 4. and the <i>Observations</i> on <i>1 Sam.</i> XXIII. 9.</p>  |
|       |   | <p><i>Teraphim</i>] Or <i>Theraphim</i>, a word of the plural number; and still so used in Scripture; signifies Images, or Idols; <i>Hof.</i> III. 4. <i>1 Sam.</i> XV. 23. But of what kinde or fashion, it is uncertaine; some conceive them to be made like men; because <i>Michal</i> put one of them in <i>Dauids</i> bed, thereby to deceive her father <i>Sauls</i> messengers, <i>1 Sam.</i> XIX. 13. Some take them to be household-gods; and as such in <i>Labans</i> house and family, <i>Gen.</i> XXXI. 19, 34. Some to be such as they used to consult with as Oracles; as in the case of the Danites here, and <i>Ch.</i> XVIII. 14, 17, 18, 20. and of <i>Nebuchadnezzar.</i> <i>Ezek.</i> XXI. 21. and in <i>Zecharies</i> time, <i>Zech.</i> X. 2. Answers likely being given by the subtilty of the Devil, or forgery of their Priests. And to workers with familiar spirits, and Wizards, They are joyned in <i>Josiah's</i> Reformation, <i>2 King.</i> XXIII. 24. See the <i>Annotations</i> on <i>Hof.</i> III. 4.</p> |
|       | <p><i>Consecrated</i>] And <i>ver.</i> 12. The grosse abuse of Consecration. As in <i>Jeroboams</i> time, <i>1 King.</i> XIII. 33.</p>  |  |
| 6.    | <p><i>No King</i>] King here is taken, not properly for a King, but for a Judge; such as the thirteen Judges in this Book: for King properly there was none till <i>Sauls</i> reigne.</p> |  |
| 7.    | <p><i>A Levite</i>] A Levite borne or bred in <i>Bethlehem-Judah</i>, or sojourning there as a stranger.</p>  |  |
| 9.    | <p><i>Where I may finde a place</i>] The necessitous state of the Levites, in those Idolatrous times, <i>ver.</i> 10, 11.</p>   |  |

*Danites sought*] Their inheritance by lot is set down, *Josh. XIX.* 40. But they got it not all; through their own sinne and default, *Judg. I.* 34. And their tribe being numerous, they sought out larger bounds, and more commodious habitations, *Josh. XIX.* 47. And this, though mentioned in that text of *Ioshua*, yet fell out after his death, and the death of those Elders that out-lived him; likely soone after, but surely before the dayes of *Sampson*.

*Mount Ephraim*] See the *Observations* on *Josh. XXIV.* 1.

*Ask counsel*] These Danites, being superstitious Idolaters, ascribe thus much to this Levite, and to his Idolatrous Ephod, and Teraphim, and graven and molten Images, *ver. 14, 17.*

*Laiſh*] *Laiſh* very farre off from the body of the Tribe of *Dan*; that lying next to *Simeon*, and *Judah*, in the South-parts of the Land of *Canaan*, and this under Mount *Libanon*, by *Asher*, and *Naphtali*, in the North-bounds. This Citie first burnt, and after rebuilt by these Danites, they then called *Dan*; which is taken as the North-bound of the Land of *Canaan*, as *Ch. XX.* 1. *1 Sam. III.* 20. *2 Sam. III.* 10. and elsewhere. And here *Feroboam* did set up one of his golden Calves, *1 King. XII.* 29.

*Jonathan*] A Levite the great grandchilde of *Moses*, though borne in *Bethlehem-Judah*; and so, as of the family of *Judah*, *Ch. XVII.* 7. And though a Levite, yet taken and used as a Priest; and consecrated thereunto by *Micah* an Ephraimite, *ver. 1, 12.* Who likewise had consecrated one of his owne sons to become his Priest, *ver. 5.* And this *Jonathan* forced to seeke and shift for his maintenance and livelihood; and to accept of one so poore and base, *ver. 10.* All this bespeaks the sad and lamentable condition and confusion of those times wherein they lived.

*Captivity of the Land*] This Idolatry of the Danites, in this Citie *Dan*, continued untill the day of the Captivity of the Land; that is, as it is explained, *ver. 31.* all the time that the house of God was in *Shiloh*, till the Philistines took the Arke, *1 Sam. IV. Psalme LXXVIII.* 60, 61. which was at the death of *Eli*.

*A Concubine*] Or a wife a Concubine. The word for Concubine in Hebrew is etymologized wittily by some from two other words of that language, which put together, signifie that which the Greeks call *ἡμιγυνή*, some old Latine Inscriptions, *Viro-conjux*, an half-wife, or secundarie wife. We read in Scripture of Concubines, and Wives, variously: Of many wives to one man, in the Old Testament. And this, not onely in prophane and evill men, as in *Lamech*, *Gen. IV.* and *Eſau*, and others; but also in good and godly men, as in *Iacob*, *David*, and others. And among these many wives, we sometimes finde a kinde of distinction of them into two sorts; One sort, the First, and principal, and absolutely lawful wife, and Mistris; The other sort, but in a secondary and inferiour degree. And such as had no Dowries; nor

XVIII.

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XIX.

1.

- solemne Rites of reception; nor Rule in the family; nor their children had any Inheritance, but Gifts and Portions, For that of *Jacobs* sons by *Bilhah*, and *Zilpah*, was a case extraordinary. And thus we finde with *Abraham*, *Sarah* of the first sort; and *Hagar*, and *Keturah* of the second: with *Jacob*, *Rachel*, and *Leah*, of the first; *Bilhah*, and *Zilpah* of the second. And those of the second sort, are sometimes called wives, and sometimes Concubines; as we see in *Keturah*, *Gen.* XXV. 1, 6. *1 Chron.* I. 32. And in *Bilhah*, *Gen.* XXX. 4. and XXXV. 22. and *Ch.* XXXVII. 2. And *Dauids* ten Concubines, *2 Sam.* XV. 16. and *Ch.* XVI. 22. and *Ch.* XX. 3. are called his wives, *2 Sam.* XII. 11. And thus Concubines are of two sorts, some are wives, or half-wives; others plaine Whores and Harlots. But this Concubine of the Levite was his wife, and he her Lord, as appears, *ver.* 3, 4, 5, 7, 9, 26, 27. and *Ch.* XX. 4.
- XIX. 12. *Gibeah*] Distinct from *Gibeah* in the tribe of *Judah*, *Iosh.* XV. 57. And from *Gibeon* in the Tribe of *Benjamin*, *Iosh.* XVIII. 25. This was either that which afterwards was called *Gibeah* of *Saul* in the Tribe of *Benjamin*, *1 Sam.* XI. 4. or else very near it, in the same Tribe, and not farre from *Ierusalem*, and *Ramah*, *ver.* 13, 14, 16.
18. *House of the Lord*] In *Shilo*. And so *Ch.* XX. 18. This was near Mount *Ephraim*, where he sojourned. And thither the whole Campe came, *Ch.* XXI. 12.
22. *Know him*] So *Gen.* XIX. 5. monstrous impudent wickednesse: a modest intimation of a most immodest meaning.
23. *My brethren*] Men in nature, though worse then beasts in their lusts.
24. *Behold my daughter*] Sinful this; to use unlawful means, though to a good end. We may not do evill that good may come thereof, *Rom.* III. 8.
25. *Not hearken*] Yet did in the next words. And she sinning by lust, *ver.* 2. was plagued by lust.
29. *Divided her*] An act barbarous in it self and inhumane: though he did it to a good end; to bring these sons of *Belial* to deserved punishment; that such pests might not be suffered to live, and poison the aire with their breath, and so pollute the Land, and go unpunished. The unbowelling, and embalming of dead bodies, and anatomizing of them by Physitians and Chirurgeons, to good uses, is a case different in divers points,
- XX. 1. *Mizpeh*] See the *Observations* on *Ch.* X. 17.
2. *Footmen*] Footmen four hundred thousand. We read not of Horsemen among the Israelites, in all, or any of their battels. Onely we finde them prepared in *Solomons* time, *1 King.* IV. 26. and IX. 19. and *Ch.* X. 26. *2 Chron.* I. 14. and *Ch.* VIII. 9. and *Ch.* IX. 25. where the four thousand stalls of horses for his Chariots, *2 Chron.* IX. 25. agree well with the fourty thousand in *1 King.* IV. 26. counting ten single stalls or divisions in every stable: yet we finde no expresse mention of the use of any horsemen in any battel afterwards. And to this the

the command and care for the houghing of the enemies horses, and the burning of their Chariots, may have relation; *Iosh.* XI. 6, 9. *2 Sam.* VIII. 4. *1 Chron.* XVIII. 4. yet we read of many horses and Chariots in warre, with the Canaanites, *Iosh.* XI. 4. *Judg.* IV. 3. 13. And many among the Israelites, *Esay* II. 7. Trust in them is forbidden, *Deut.* XVII. 16, 17. *Psal.* XX. 7. & XXXIII. 16, 17. *Prov.* XXI. 31.

*Asked Counsel*] The eleven Tribes presume here more upon their own strength, and the justnesse of their Cause, then upon God; and consult him at first onely about the precedencie in the warre, and who shall have the honour of the day. And upon their first overthrow, they weep; but more for their shame, and smart, then for their sin; And they aske counsel of God, whether they shall fight again; but neither crave his assistance, nor inquire of the successe, being still so confident in themselves of their own strength, and still putting their trust in the arme of flesh and blood. But upon the *second* overthrow, they seek God in a right manner; they more seriously mourn, and Fast, and repent of their sins; Offering Burnt-offerings for the expiation of them; and Peace-offerings, to make their peace with God, and testifie their Faith in him: And gaining a Promise of successe, yet they carefully use the means, and stratagems, which formerly they sleighted, and presumptuously neglected. And by this stratagem they seeme to divide their army into three parts; some to lie in wait; some to fight, and seemingly flee: And the body of their Army, as a strong reserve to fall on and gaine the victory, upon an appointed signe, when the Benjamites were brought to an amazed stand, and come within the reach of it.

*Phineas*] *Phineas* here living, yet died long before *Sampson* was borne; which sheweth this History preceded *Sampson* a long time. As the like might have been observed, to a like end, of many other Passages in these five last Chapters, as hath been formerly said.

*All which fell*] The odde hundred men mentioned, *ver.* 35. are here omitted; as well known out of the foresaid former verse; The sacred Author here contenting himself with the round number of 25000. As the like is in the number of the time of *Dauids* reigne, *2 Sam.* V. 5. and *Ch.* II. 11. And of the time of *Solomons* building the Temple, *1 King.* VI. 1, 38. And the like is in *Jephthahs* accompt of the 300. years, *Judg.* XI. 26. And likely here in the number of the remaine of the Benjamites that were slaine after the three battels.

*Turned again*] This done in heat of warre, and rage of blood; though after a sort it may be said to be done in cold blood, and after the fierce brunt of warre was over. And of this, they repented afterwards, as of a barbarous and bloody act, as well they might. This slaughter lessened the number of the Benjamites in very many generations after. See that in *Jehoshaphat's* time, comparing the number of *Benjamin* with *Judah*, *2 Chron.* XVI. 14. — 18.

*Had sworne*] This Oath, and Curse, *ver.* 18. was made in rashnesse,

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XXI.

1.

ness, and rage, out of a blinde zeale, and superstitious ignorance; And by Gods Law might and ought to have been broken; And was unlawful to be kept; and much lesse to have fraud, and violent rape, without consent, either of parties, or parents, used, for the keeping of it. Which yet they did, thinking to silence thereby the cry of a superstitious conscience in themselves; and to provide also for the like in those parents of the 200 Virgins, *ver. 22.*

10.

*Women*] The women, and children, here are unjustly and outrageously slaughtered. Here again rash zeal out-runs right reason,



RUTH.





# Ruth.



THE Book and History of *Ruth* falls in with the time of *Deborah*, or *Gideon*; as may be gathered by comparing *Matth.* 1. 5. with the end of this History: and what formerly hath been said upon *Rahabs* marriage. And the History serves mainly to continue and declare the *Genealogie* of our Saviour Jesus Christ,

*Chap.* IV. 18. — 22.

*Famine*] In the time of the Oppression of *Jabin*, or the Midianites.

*Ephrathites*] *Ch.* IV. 11. *Bethlehem* was called, *Ephrath*, *Gen.* XXXV. 19. *Micah* V. 2. *Matth.* II. 6.

*Of Bethlehem Judah*] To distinguish it from *Bethlehem* in the Tribe of *Zebulun*, *Josh.* XIX. 15. And these persons from those of the Tribe of *Ephraim*, who were likewise called *Ephrathites*, *1 King.* XI. 26.

*Ruth*] The subject matter; not the Author of this Book.

*Mothers house*] I am but your Mother-in-Law.

*Mo sons in my womb*] See *Deut.* XXV. 5, 6.

*And unto her gods*] *Orpha's* idolatrous inclination.

*Returne thou*] As, *Josh.* XXIV. 19.

*Testified against me*] As a witness of his just displeasure, and my sinne.

*Barley-harvest*] Part of our *March* and *April*, *Lev.* XXIII. 10, 15, 16.

*Let me glean*] Her modesty; notwithstanding the Law, *Lev.* XIX. 9, 10. and XXIII. 22.

*An Ephah*] See the *Observations* on *Exod.* XVI. 36.

*One of our next kinsmen*] Who hath right to redeem, &c. And ought also to marry the Widow of his Kinsman, being dead without issue, *Levit.* XXV. 25, 26. *Deut.* XXV. 5, 6, 7. *Mar.* XII. 19.

*Uncover his feet*] *Naomi* well knew the piety and chastity of *Boaz*, and of *Ruth*; and confidently trusted therein.

*Spread therefore thy skirt*] Receive me into thy protection, by taking me to be thy wife, according to the Law.

*Lie down untill the morning*] *Boaz* not offended with this maner of her approach, and motion.

*Not be known*] *Boaz* then did lie alone, in a roome by himself; and is careful to avoid scandal.

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II. 7.

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III. 4.

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IV.

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*Six*] See the *Observations* on *Gen.* XVIII. 6.

1.

*Gate*] Gates of Cities were the ordinary places of audience, and judicature, *Deut.* XVII. 2, 8. 2 *Sam.* XIX. 8. *Prov.* XXXI. 23. *Jer.* XXXVIII. 7. *Lam.* V. 13. And the usual maner of Prophets was to publish their Prophecies in the Gates, either of the Temple, or of the Citie of *Jerusalem*, *Jer.* VII. 2. and XIX. 2. and XXVI. 10. and sometimes of the Kings house; as places of greatest concourse of people, *Jer.* XVII. 19. and XXII. 1, 2.

6.

*Lest I marre mine own inheritance*] Want an heire, if I shall have but one childe by her: or having many, she being young, and poor, weaken mine owne inheritance, in dividing it among so many, specially if he were now a widower, and had children by his former wife.

7.

*A man plucked off his shoe*] These Ceremonies then used in buying, and bargaining of land, in reedeeming, and changing, had some resemblance to that Law, *Deut.* XXV. 8, 9. But with diverse differences. See, *Psal.* LX. 8. The Ceremonies that respected the person of *Ruth*, are here not mentioned, but may seeme either omitted, or else transacted with much alteration from the first institution, as those times now were.



I. SAM.





**T**He two Books of *Samuel* are thought to be written by *Samuel*, *Nathan* and *Gad*, one after another, *1 Chron.* XXIX. 29. Yet some passages in them may seeme to intimate the writing of them to have been of a later time. As, *1 Sam.* V. 5. and XXVII. 6. and XXX. 25. *2 Sam.* VI. 8. and XVIII. 8.

They may better be called, The I. and II. Book of *Kings*: The I. containing all the History of King *Saul*; *Samuel* dying, *1 Sam.* XXV. And the II. the History of King *Ishbosheth* shortly; and of King *David* at large. And so do the LXX. and many other stile them.

## I. Samuel.



His first Book contains an History of eighty years: viz: forty in the time of *Heli*, *Ch.* IV. 18. in the four first Chapters. And forty in the times of *Samuel*, and King *Saul*, in the rest. If *Samuels* time be reckoned in with that of *Saul*. Or rather thus; forty to *Eli*, whereof the former half runs up in the times of the Judges, in the twenty years of *Sampson*: And the later halfe, or twenty begins with this Book; after the death of *Sampson*, and the end of the Book of the Judges. And then follow twenty years of *Samuels* Government alone. And after that, forty years of King *Saul*, *Acts* XIII. 21. In the former part whereof *Samuel* also lived, and partly judged with him, as appears in the XIII. XV. & XVI. & XIX. Chapters of this Book: though he withdrew from *Saul* in his last dayes, *1 Sam.* XV. 35. And died, *ch.* XXV. And in regard whereof they are named as joynt partners in the administration of the Government, *1 Sam.* XI. 7. Still in the whole eighty years.

*An Ephrathite*] As the Jewes are called Cretes, and Arabians, Parthians, Medes, Elamites, &c. because borne and bred up in those Countreys, *Acts* II. 9, 10, 11. For though borne, or at least dwelling in Mount *Ephraim* in *Ramah*; yet was *Elkanah*, and so *Samuel* his son, of the posterity of *Izhar*, the son of *Kobath*, the son of *Levi*, *1 Chron.* VI. 33, --- 38.

*Eli*] *Eli* or *Heli*, was by unknown descents of the posterity, not of *Eleazer*, the elder; but of *Ithamar*, the younger son of *Aaron*, the son

I.

I.

I.

3.

son of *Amram*, the son of *Kobath*, the son of *Levi*. *Eli* was extraordinarily both High Priest; and Judge; And a good and famous man; though faulty, and infamous in his children. And therefore more grievously punished for their flagitious wickedness, then *Samuel* for his sons lesser faults. See the sins of the sons of the High Priest *Joshua*, *Ezra* X. 18. From *Eli* descended *Phinehas*, his son; *Ahitub*, his son, 1 Sam. IV. 19, 21. compared with chap. XIV. 3. *Abimelech*, his son, slain by *Saul*, [his brother was *Abijah*] 1 Sam. XIV. 3. and XXII. 9, 11. *Abiathar*, his son, in *David's* time, 1 Sam. XXII. 20. 1 King. I. 7. This *Abiathar* is named High Priest by our Saviour, *Matthe* II. 26. when *David* did eat the Shew-bread; because *Abiathar* then was with his Father *Abimelech* joyned in that action of giving the bread to *David*; instantly succeeded in his Fathers roome and Priesthood; was therein more eminent then his Father; and continued therein, with *David* in his persecution by *Saul*, and in all the time of his reign afterward. And thus have we no need in that whole History of *Abimelech* and *Abiathar*, Father, and son, to make them *Binomii*, to be both known by both those names, and both indifferently called by either; yet see the great *Annotations* on 1 *Chron.* XVIII. 16. This *Abiathar* was thrust out of the High Priesthood by *Solomon*, 1 *King.* II. 26, 27. And the sons of *Abiathar* were *Abimelech*, and *Jonathan*, 2 *Sam.* VIII. 17. and XV. 27. This *Abimelech*, and not his Grandfather, of the same name, is he that is usually joyned with *Zadok* in *David's* reign. And both then are named Priests, 2 *Sam.* VIII. 17. 1 *Chron.* XXIV. 31. *i. e.* Priests of the second rank, or next the High Priest, who then was *Abiathar*. Such a second Priest we read of, 2 *King.* XXV. 18. *Jer.* LII. 24. who upon any extraordinary occurrent, restraining or disabling the High Priest, was to supply his place. This *Jonathan* the son of *Abiathar* was employed with *Ahimaaz* the son of *Zadok*, as newes-bearer to *David* in his flight from *Abisalom*, 2 *Sam.* XV. 27, 28. and XVII. 17.

Of *Zadok*, See 2 *Sam.* VIII. 17.

9. Temple] So is the Tabernacle here called. And so, chap. III. 3. 2 *Sam.* XXII. 7. *Psal.* XXVII. 6. And so again, The Temple is called a Tabernacle, *Lam.* II. 6.

20. Samuel] We read not that he was High Priest, or ever so called; But an extraordinary Prophet, and Judge, a Nazarite, *ver.* 11. a Sacrificer; though a Levite onely, and most likely of the posterity of that *Korah*, *Num.* XVI. 32. and of the race of *Izhar* the son of *Kobath*, the son of *Levi*, as was formerly said, 1 *Chron.* VI. A rare and worthy person.

III. 15. The doores of the house of the Lord] The Hangings of the Gate of the Court, *Exod* XXVII. 16.

IV. 3. Ark] The Ark so precious in the eyes of God, and of the Israelites, and that worthily, *Psal.* LXXXVIII. 61. and CXXXII. 8. 1 *Sam.* IV. 20. Was carried about the walls of *Jericho*, and then returned into the Tabernacle. Being in the Tabernacle in *Shiloh*, it was taken

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ken thence (and never came into the Tabernacle again), and was carried to *Eben-Ezer* (a place ominous then, but a monument of Gods help soone after) into the Camp, 1 Sam. IV. 1, 3, 4, 5. and V. 1. that it might save them out of the hand of their enemies, the Philistines. (As we read, the Philistines themselves, in the dayes of *David*, brought their Images into their Camp, 2 Sam. V. 21. 1 Chron. XIV. 12.) The Ark being taken there by the Philistines, they carried it about to *Ashdod*, into the house of *Dagon*: Thence to *Gath*: Thence to *Ekron*. And after they had kept it seven moneths, they carried it to *Beth-Shemesh*, a Citie in the Tribe of *Judah*, given to the Priests, 1 Chron. VI. 59, 59. *Josh.* XXI. 16. And it was fetched thence to *Kiriath-jearim*, a Citie of *Judah* likewise, 1 Chron. XIII. 6. and *Judg.* XVII. 12. So called, it may be, from *Kiriath-jearim*, the son of *Shebal*, grandchilde of *Caleb*, the son of *Hur*, 1 Chron. II. 50, 52, 53. If *Kiriath-jearim* be there to be understood of the name of a man, and not of the Citie. Or thus called from its seate in a Wood, or woody Countrey, as the name signifieth; See ou *Psal.* CXXXII. 6. It was called also *Kiriath-Baal*, *Josh.* XVIII. 14, 15. And *Baalath*, *Josh.* XV. 9, 10. 1 Chron. XIII. 6. And *Baale* of *Judah*, 2 Sam. VI. 2. It was brought thither into the house of *Abinadab*, a Levite; builded in the hill, or *Gibeah* there, 1 Sam. VII. 1. 2 Sam. VI. 3, 4. It abode there twenty years, till the time of the Repentance and Reformation wrought by *Samuel*, 1 Sam. VII. 2, — 6. And after in the times of *Saul*, it seems to be fetched thence to *Giglal*, 1 Sam. X. 8. and *Ch.* XI. 15. and *Ch.* XII. 3. and *chap.* XII. 8, 9. And after to *Gibeah* of *Benjamin*; compare together 1 Sam. XIII. 16. and *chap.* XIV. 2, 18. It may seeme to be thus fetched into extraordinary Assemblies, upon extraordinary occasions both in Warre, and Peace. But being returned to *Kiriath-jearim*, and the house of *Abinadab*, it was fetched thence by *David*, 1 Chron. XIII. 5. sixty seven years after it was first brought thither; And was brought by him to the house of *Obed-Edom*, 2 Sam. VI. 10. a Levite, and Porter on the South-side of the Temple, 1 Chron. XV. 18, 24. and *chap.* XVI. 38. and *chap.* XXVI. 4, — 8, 15. if not a Singer also, 1 Chron. XV. 21. and *chap.* XVI. 5. And one of his race and name was treasurer in the Temple, in the dayes of King *Amaziah*, 2 Chron. XXV. 24. He is called a Gittite, likely because borne at *Gath-Rimmon*, a Citie of the Kohathites Levites, *Josh.* XXI. 24, 25. situated near *Gath* of the Philistines. The Arke was there three moneths, 2 Sam. VI. 11. 1 Chron. XIII. 13, 14. And then, and thence, fetched by *David*, with great solemnity, into the Tent which he prepared for it, in the Citie of *David*, in *Jerusalem*, 1 Chron. XV. 1, — 29. and XVI. 1. 2 Chron. I. 4. And thence seemes to be carried into *Joabs* Camp before *Rabbah*, 2 Sam. XI. 11. And begun to be carried with *David* in his flight from *Absalom*, 2 Sam. XV. 24, 25. And being returned to *Dauids* Tent for it in *Jerusalem*, *Solomon*, as soone as he had builded the Temple, brings it thence with great solemnity, and placeth it in the Holy Oracle, 2 Chron. V. 2, —

V. VI.		14. and chap. XXXV. 3. about one hundred and twelve years after it first left <i>Shiloh</i> . And last of all was burned with the Temple by <i>Nebuchadnezzar</i> . And no more to be minded, or remembered in the dayes of the Messiah, <i>Jer. III. 16.</i>
		<i>The hand of God</i> ] The hand of God in Punishments upon the Philistines, for detaining the Arke, were Mice marring the Land, <i>chap. VI. 5.</i> And in their bodies Emerods; and some other disease or plague, whereof most died, <i>chap. V. 12.</i>
V.	2.	<i>The house of Dagon</i> ] This <i>Dagon</i> was the Idol or God of the Philistines, <i>Judg. XVI. 22.</i> They lived on the coast of the midland-Sea, on the East-end of it from us. This <i>Dagon</i> seemes to be a kinde of Sea-god, having his name from <i>Dag</i> , which signifies a Fish; and is thought to be portraied like a Fish from the middle downward; and his upper part like a man, if not a maid, <i>1 Sam. V. 4.</i> Such Idols other Heathens worshipped, as the gods of the Sea; as <i>Neptune, Triton</i> . This House or Temple of <i>Dagon</i> was a marvellous House, <i>Judg. XVI. 27.</i> Hither the Philistines brought <i>Sampson</i> to make them sport; and he brought down the House upon them, <i>Judg. XVI. 30.</i> Hither they brought the Ark of God, as a captive in triumph, to the honour of their Idol; And <i>Dagon</i> fell down before the Ark, broken in pieces, <i>1 Sam. V. 3, 4.</i> And here they fastened the head of <i>Saul</i> , whom they slew in <i>Gilboa</i> , <i>1 Chron. X. 10.</i>
VI.	9.	<i>Bethshemesh</i> ] <i>Bethshemesh</i> a Citie of the Priests, in the Tribe of <i>Judah</i> , on the North-border of it, <i>Iosh. II. 16.</i> and <i>XV. 10.</i> <i>1 Chron. VI. 59.</i> Here <i>Amaiah</i> of <i>Judah</i> fighting against <i>Ichoash</i> of <i>Israel</i> was vanquished and taken, <i>2 King. XIV. 2 Chron. XXV.</i> There was another <i>Bethshemesh</i> a fenced Citie of <i>Naphtali</i> , <i>Iosh. XIX. 38. Judg. I. 33.</i> Another <i>Bethshemesh</i> , a prime Citie in <i>Egypt</i> , <i>Ier. XLIII. 13.</i> called anciently <i>On</i> , in later times <i>Damieta</i> . <i>Bethshemesh</i> signifies the house of the Sun; and the Cities so called, from the Temples of the Sun built therein, and the idol-worship of the Sun by the ancient inhabitants practised there.
	19.	<i>Fifty thousand and seventy men</i> ] These were not all of the Citie <i>Bethshemesh</i> , but of the people also of neighbouring townes and places, that came rejoycing to see the Arke returned; but over-boldly gazing on it bare and uncovered, by the Philistines, or by themselves, contrary to the Law, <i>Num. IV. 5, 20.</i> If not prying presumptuously into it, out of an impious curiosity, or a pretence to see whether the Philistines had taken ought out of it, or put any thing into it.
VII.	1.	<i>Kiriath-jearim</i> ] A Citie, not of the Levites, or Priests, and seated in the Tribe of <i>Judah</i> , <i>Iosh. XV. 9,</i> formerly called <i>Kiriath-Baal</i> , <i>ver. 60.</i> and <i>XVIII. 14.</i> Of this Citie see more in the <i>Observations</i> on <i>Ch. IV. 3.</i> and on <i>Psal. CXXXII. 6.</i> These Citizens fetched the Arke, but borne and carried by the Priests of <i>Bethshemesh</i> .
	2.	<i>Twenty yeeres</i> ] Till this time of lamentation and repentance, and a long time after, see the <i>Observations</i> on <i>Iosh. VI. 6.</i>
	10.	<i>Thundered</i> ] By thunder here: by hailstones, <i>Iosh. X. 10, 11.</i>

*Now make us a King*] The danger by *Nahash*, as well as the wickedness of *Samuel's* sons, made the Israelites ask a King, 1 Sam. XII. 12. which they might have done warrantably, if they had waited patiently and faithfully, as well for the time when, as the person whom God should choose: But not tumultuously, and distrustfully, as they did now, 1 Sam. VIII. 5, &c. and Ch. XII. 19. *Hos.* VIII. 4.

*This will be the maner*] This maner of a King speaks in many things more then what is the lawful power, and duty of a good King; more what he will do, then what he ought to do.

*The fourth part of a Shekel*] *Samuel*, and God in him, condescends to answer touching *Saul's* Asses: As *Ahijah* did touching the sickness of *Jeroboam's* childe, 1 King. XIV. And *Elias* did also, of *Ahaziah*, 2 King. 1. And *Samuel*, in humility, seems to accept of a trifle, they having then no better; not for a reward of Divining; but as a free testimony of their due respect and thankfulness: As *Ahijah* did the like from *Jeroboam's* wife, 1 King. XIV. 3. And *Eli* also the like, 2 King. IV. 42. And as God accepts from the poor widow two mites.

*a Seer*] And so ver. 19. 2 Sam. XXIV. 11. and *Esay* XXX. 10. Prophets called Seers by reason of the Visions and Prophecies which they saw from God; He, and they, being seen of them in Visions and Dreams, Num. XII. 6. And that as clearly, and as certainly as if they had seene them with their eyes, 1 Pet. I. 12. 1 Cor. II. 10. 2 Cor. IV. 18. and V. 1. *Heb.* XI. 27.

*to Gilgal*] Not assoone as he parted from *Samuel*: nor yet seemes this to be understood of that being at *Gilgal* after his vanquishing of the Ammonites before *Jabesh Gilead*, Ch. XI. 4, 5, 11, 14, 15. when, and where, they made, or confirmed him King; though chosen before by *Lot* at *Mizpeh*, Ch. X. 17, 24. But this seemes to relate to a second time of being at *Gilgal*, after that former, and above a year after this parting from *Samuel*, Ch. XIII. 1. when he was to be there upon that weighty preparation of the warre against the Philistines, Ch. XIII. 7, 8.

*one year. and he reigned two years*] i.e. one year from his Election at *Mizpah*, to his Coronation at *Gilgal*. And another year after that, which make two years, Then he began to take upon him the Royal state of a King, and chose his Guard and Army. Or thus, He reigned two years lawfully before he was rejected by God, upon his sparing of *Agag*, King of the Amalakites, Ch. XV. Or rather, two years quietly, before he was oppressed, and in a maner outed from his Kingdom by the Philistines, 1 Sam. XIII. 6, 19, 22. Upon whose overthrow *Saul* is said to take the Kingdom again, 1 Sam. XIV. 47.

*If they say to us*] The like is, *Gen.* XXIV. 14. and *Judg.* VI. 36, — 40. These done by some special divine instinct; and so not Patterns for our imitation without like warrant.

*a very great trembling*] The Hebrew phrase is, a trembling of God.

VIII. 5.

11.

IX. 8.

9.

X. 8.

XIII. 1.

XIV. 9.

15.

- God. And so, a sleep of God, *1 Sam.* XXVI. 12. Mountains of God, *Psal.* XXXVI. 6. Cedars of God, *Psal.* LXXX. 10. and CIV. 16. an Hoast of God, *1 Chron.* XII. 22. Garden of God, *Ezek.* XXVIII. 13. The wrafflings of God, *Gen.* XXX. 8. A Citie of God, *Jon.* III. 3. Visions of God, *Ezek.* XL. 2. And so may we understand, Sinners of God, or unto God, *Gen.* XIII. 13. that is, exceeding sinners against God, *Fer.* L. 29. And so faire to God, *Acts* VII. 20. that is, exceeding faire. And so the flame of God, *Cant.* VIII. 6. A most vehement flame. A seed of God, *Mal.* II. 15. A most holy seed. See my *Observations* on *Jonah* III. 3.
- XV. 8. *Utterly destroyed all the people*] Not all the Amalekites slaine notwithstanding this, and *ver.* 3. and *Exod.* XVII. 14, 16. For *David* fights them, *1 Sam.* XXVII. 8. and they spoile *Zigla*, *1 Sam.* XXX.
- XVI. 11. *The youngest*] *David* young, when anointed by *Samuel*, likely about two and twenty years old, young when he killed the Lion and the Bear; when he slew *Goliath*; when, after these, he slew his ten thousands (in *Sauls* sundry services); when afterwards he endured so long perlecution by *Saul*; was with the King of *Moab*; and twice with *Achish* King of *Gath*, abiding at one time an year there, and four moneths: And yet was but thirty years old, when, after *Sauls* death, he was made King at *Hebron*, *2 Sam.* V. 4. neither seemes he to have any childe till he was a King; And then had six in *Hebron* of six wives; four in *Hierusalem* of *Bathshua* or *Bathshebah*, the daughter of *Ammiel*, or *Eliam*; and nine more; in all nineteen, besides the sonnes of his Concubines *1 Chron.* III. 1, --- 9.
- XVII. 13. *Anointed*] *David* thrice anointed.  
Doubtful whether *David* slew *Goliath* before his first coming to *Saul*, mentioned *Ch.* XVI. 18, --- 23. Or after, that time: There are fair probabilities on either side; no undoubted certainty.
- XVIII 10. *And he prophesied*] Besides the signification of the word for foretelling things to come, and some other miraculous operations. It is also taken for Interpreting of Scripture, or Preaching, *1 Cor.* XIV. 1, 3, 4, 5, 6, 22, 24, 29, 31, 32. And for singing and praising God, *1 Sam.* X. 5. *1 Chron.* XXV. 1. *1 Cor.* XI. 5. And more generally for declaring the will of God to any by Revelation, or Mission from him. And so *Christ* is the great Prophet, *Luke* XXIV. 19. And so *Enoch*, *Abraham*, *Moses*, are called Prophets: and after *Moses* in this ranck none was greater then he, *Deut.* XXXIV. 10. And after his time *Samuel*, *David*, *Gad*, *Nathan*, *Elias*, *Elizeus*, the four great Prophets, the twelve small Prophets inspired Pen-men of Holy Scripture, and others many, were such, and so called. And as these Extraordinary Prophets; so there were multitudes of Ordinary Prophets among the people: And Colledges of Prophets, and the sons of Prophets at *Bethel*, *Fericho*, *Gilgal*, *Ramah*, *Naioth*, in the times of the Old Testament. And in the New Testament, *Zacharias* the father, and *John Baptist* the son, *Barnabas* and *Paul*, *Judas* and *Silas*, *Agabus*, and many others, are called Prophets; some Extraordinary, others Ordinary

dinary Prophets, *Matth.* XXIII. 34. *Acts* XI. 27. and XIII. 1. and XV. 32. *Rom.* XII. 6. *1 Cor.* XII. 10. and *chap.* XIV. 6, 9, 22, 24, 29, 31. *Ephes.* IV. 11. *Apoc.* XI. 10. And in both Testaments there were as men-Prophets; so women-Prophetesses: And in both Sexes, both True ones, and False. In the female sexe we read of good and True, *Miriam*, *Deborah*, *Huldah*, *Anna*, *Philips* four daughters virgins: of bad and False, *Noadiah*, *Jezebel*, and others, *Ezek.* XIII. 17, — 23. Yea, among the Heathen some Poets pretending to, or reputed to be Declarers of Gods will, or Divine truths, are in a like sence termed Prophets, *Tit.* I. 12. Prophets in their esteeme. And the mode and maner of the expressions of their mindes, Oracles, and Prophecies among these Heathen Enthusiasticks was most-what in a wilde, raving and raging sort, with strange motions and agitations of the body, thereby the more to pretend their divine raptures; as in the Sybils, and others. And not unlike thereunto is this of *Sauls* prophesying here; In this his rage he casting a javlin at *David*, *ver.* 11. yet in what sence properly he is said here to Prophecie, is well guessed in the great *Annotations* upon this text, though it be not altogether sure and certaine. As neither that of *Eldad* and *Medad*, and the rest of the LXX. *Num.* XIII. 26, 27. Only this is unquestioned in the LXX. That it was some extraordinary Act and testimony, That the Spirit of God rested upon them in some extraordinary maner, and as such was discernible to all, and so fit to authorize them in the eyes of others, as by a miracle, and to declare to all That they were gifted and assumed to that their present Office and imployment.

*Naked*] *i. e.* Stript of his upper garment or military habit. So *Peter*, *Iohn* XXI. 7. and *Micah*, *chap.* I. 8. *Isay*, *chap.* XX. 2, 4. And those *Acts* XIX. 16.

*Slew*] *Sauls* most horrid and bloody Act.

*Ephod*] The Ephod here is that of the High Priests; wherein were the *Urim* and *Thummim*, *Exod.* XXVIII. 30. which *Urim* and *Thummim* were not the twelve precious stones of the Breast-plate; mentioned, *v.* 17-21. Or the words of *Vrim* and *Thummim*, engraven in the midst of those twelve precious stones on the Breast-plate; Or things committed into the hands of the workmen to make them: But rather given by God to *Moses*, to put them not on, but into the Breast-plate; which haply to this end and purpose was doubled, *ver.* 16. so to have them hid there. And accordingly, *Levit.* VIII. 8. *Moses* is said to put in the Breast-plate the *Urim* and the *Thummim*. Yet what things, or what kinde of things they were, appears not. Only we know the names signifie Lights, and Perfections; haply intimating Knowledge of Doctrine, and Integrity of Life and Conversation: And that by these the High Priests extraordinarily did ask Counsels of the Lord, and did receive Answers, as Oracles from him. So we see the Precept for it, *Num.* XXVII. 21. *Joshuah* shall stand before *Eleazar* the Priest, who shall ask Counsel for him, after the judgement of *Urim* before the Lord: at his word shall they go out, and at his word they shall

XIX. 24.

XXII. 18.

XXIII. 9.

- shall come in, both he (*i. e. Joshuah*) and all the children of Israel with him. And the Practice of it we finde, expected earnestly by *Saul*, 1 Sam. XXVIII. 6. though the same, it may seeme, lightly sleighted by him, 1 Sam. XIV. 18, 19. And here acted by *Abiathar* the High Priest, for *David*; *David* hereunto adjoyning his Request unto the Lord, for the Answer, *ver.* 10, 11, 12. And again, 1 Sam. XXX. 7. And not unlike but *David's* enquiring of the Lord, 2 Sam. II. 1. and *chap.* V. 19, 23. and XXI. 1. And possibly that, *Judg.* XX. 18, 23, 27, 28. was by the same meanes, upon the same ground. And if it were burnt, or lost at the ruine of the Temple, and all, by *Nebuchadnezzar*, yet the *Tirshatha* entertains an expectation of the restoring of it, *Ezra* II. 63. *Neh.* VII. 65.
- XXVII. 27. a *Messinger*] Gods providence for the preservation of his.
2. unto *Achish*] This second time, upon better security, beforehand given, then formerly was had.
- XXVIII. 4. in *Shunem*] In *Shunem* and *Aphék*, 1 Sam. XXIX. 1 the Philistines pitched: And the Israelites in *Gilboa*, by a Fountain which is in *Fezreel*. All in the Tribe of *Issachar*, *Josh* XIX. 18.
- XXX. 20. This is *David's Spoile*] *i. e.* all that the Amalakites had taken from others, save from them of *Ziglag*. This, by his right, and free consent and gift of his souldiers, he made use of to gratifie his friends, and engage them to him, *ver.* 26, — 31.
24. they shall part alike] They both alike shall have their shares, according to Gods appointment, *Num.* XXXI. 27, — 30. *Josh.* XXII. 8. Though not both equal shares.
- XXXI. 4. fell upon it] *Saul* his own bloody butcher and self-murderer. The Amalakite belies himself in most of his relation to *David*, 2 Sam. I. 5, — 10. in hope of grace and reward from *David*; but in issue, to the losing of his life. God in his secret justice justly takes it upon himself, that he slew him, 1 *Chron.* X. 14.
9. his head] This they fastened in the Temple of *Dagon*, 1 *Chron.* X. 10. His body to the wall of *Bethshan*, or *Bethshean*. And his Armour in the house of *Ashteroth*, a name of their female goddesses.





## II. Samuel.



His Book contains an History of fourty years; from the death of King *Saul*, to the death of King *David*, or the time immediately preceding it, 2 *Sam.* V. 4, 5. The time, and story of *David's* reign.

*Crown that was upon his head*] Likely not so worne by him in the day of battel, 1 *King.* XXII. 30. But carried with him, or before him, by

his armour-bearer, or some others, as an Ensigne of his Kingly honour.

*bowe*] That they might be skilful in the right use of their armes and weapons against their enemies in this time of need. Of the *Bowe* in warre, see *ver.* 22. And the *Annotations* on *Hof.* I. 5. and on *Zech.* X. 4.

*How are the mighty fallen?*] Repeated, *ver.* 25. and 27. as the foot of this sad song and Elegie.

*Tell it not in Gath*] This impossible not to be told there: But this shews *David's* desire, if it had been possible. A Pathetical expression: not much unlike, is that, *ver.* 21.

*Unto Hebron*] Of this place, thus, once for all: *Hebron* was a City in the Tribe, and Mountain of *Judah*, *Josh.* XV. 54. Called also *Mamre*, and *Kiriath-arba*, the City of *Arba*, the father of *Anak*, where *Anak* lived, his sonnes, and the *Anakims*, a race of Giants. Here formerly dwelt the children of *Heth*; and *Hittites*. And *Abraham*, *Isaac*, and *Jacob*, sojourned here: And they; and *Sarah*, and *Rebekah*, and *Leah* were buried here in the Cave of *Machpelah*, before *Mamre*, the same is *Hebron*, *Gen.* XIII. 18. and XXIII. 19. and XLIX. 31. Hence *Joseph* was sent to see the welfare of his brethren. Hither the Spies came that were sent from *Kadesh-barnea* in the Wildernesse of *Paran* to search the Land. *Hoham* the King of *Hebron*, was one of the five Kings mured up by *Joshuah* in a Cave; and after slaine and hanged up. And soone after the City taken; and another King thereof seems then to be slaine by him. And he and *Caleb* slew the *Anakims* that dwelled here. This City and Suburbs were given to the Priests, and to be a Citie of Refuge: The Fields, and the Villages of it to *Caleb* the sonne of *Jephunne* the Kenezite, that good Spie, *Josh.* XX. 7. and XXI. 11. To the top of an hill before *Hebron* *Sampson* carried the

I.

10.

18.

19.

20.

II.

1.

		the Gate of <i>Gaza</i> . To them in <i>Hebron</i> David sent a Present of the Spoile taken from the Amalakite, 1 Sam. XXX. 31. Hither God directed him to go, in this Text. And here he was anointed King; and reigned seven years and six moneths: And here he had six sonnes born to him of six several women, his wives. Here <i>Abner</i> was slain by <i>Joab</i> ; and mournfully buried by <i>David</i> . Hither King <i>Ishbosheths</i> head was brought by his murderers; buried in <i>Abners</i> Sepulchre; and they hanged up here. Hither came all the Tribes of <i>Israel</i> to make <i>David</i> King over all <i>Israel</i> , and anointed him here. And <i>Absalom</i> being borne here; pretended a vow to be performed here; and rebelling against his father made himself King here. This Citie of <i>Hebron</i> was built seven years before <i>Zoan</i> in <i>Egypt</i> , Num. XIII. 23. And in <i>Rehoboams</i> reigne was fortified by him, after the revolt of the ten Tribes, 2 Chron. XI. 10.
	10.	<i>Reigned two years</i> ] That is, peaceably, before the warre betweene <i>Abner</i> and <i>Joab</i> , ver. 12, &c. As <i>Saul</i> reigned two years, 1 Sam. XIII. 1. that is, Peaceably, as well as Lawfully, before his Kingdom was in a manner taken from him by the Philistines, 1 Sam. XIII. 19.
	18.	<i>Zeruiab</i> the sister of <i>David</i> had these three valiant sonnes, <i>Joab</i> , <i>Abishai</i> , <i>Asahel</i> . And <i>Abigail</i> the other sister of <i>David</i> had <i>Amasa</i> , 2 Sam. XVII. 25. 1 Chron. 11. 15, 16, 17.
III.	13--16.	<i>Michal</i> ] <i>Michal</i> loved by both her husbands, <i>David</i> and <i>Phaltiel</i> , see 1 Sam. XXV. 44.
	28.	<i>Abner</i> ] He, and <i>Saul</i> were brothers children, 1 Sam. XIV. 50, 51.
V.	9.	<i>Millo</i> ] This in or adjoyning to the strong hold of <i>Zion</i> , the Citie of <i>David</i> , taken by him. and <i>Joab</i> , of the Jebusites, notwithstanding their scornful brag and confidence; And <i>David</i> built the Citie round about from <i>Millo</i> and inward. And <i>Joab</i> repaired the rest of the Citie, 1 Chron. XI. 8. 2 Chron. XXXII. 5. This <i>Millo</i> <i>Solomon</i> built, 1 King. IX. 15, 24. and XI. 27. There was another <i>Millo</i> in or adjoyning to the Citie <i>Shechem</i> , where <i>Abimelech</i> was made King, Judg. IX. 6, 20.
VI.	23.	unto the day of her death] i. e. <i>Michal</i> never had any childe. Those five sons, 2 Sam. XXI. 8. were the sonnes of <i>Merab</i> , <i>Michals</i> sister, whom <i>Michal</i> brought up for <i>Alriel</i> , <i>Merabs</i> husband, 1 Sam. XV. 11. 19. 2 Sam. XXI. 8. And are called <i>Michals</i> sonnes, because she did educate, if not adopt them. And in a sort not much unlike, is <i>Obed</i> called <i>Naomies</i> son Ruth IV. 16, 17. see Matth. 1. 25. and XXVIII. 20.
		<i>I will</i> ] The Promises are, some Peculiar to <i>Solomon</i> , some to <i>Christ</i> , some to both as the Type and Antitype.
VII.	12.	<i> Davids Conquests.</i>
VIII.	1-14.	<i>Hadadezer</i> ] or <i>Hadarezer</i> , 1 Chron. XVIII. 3. The like is in <i>Diphath</i> , and <i>Riphath</i> ; in <i>Dodanim</i> , and <i>Rodanim</i> , 1 Chron. I. 6, 7. compared with Gen. X. 3, 4. The Hebrew letters <i>Daleth</i> and <i>Resh</i> are like one another, and often put and used one for another; See <i>Esfay</i> XLVI. 15. <i>Fer.</i> II. 20, & ch. XXXI. 40. which shews that the Hebrew letters had the same forme and figure in those dayes, which they have at this day.
	3.	And

And the same *Observation* may be made upon the like change of other letters, wittingly made in Scripture, and much used in proper names; and much more used in the many mistakes of Interpreters and Translators of Scriptures in many other places; and all by reason of the similitude of their Hebrew Characters; as namely of א, and ס: of י and י, and י; of ה, and ח: of י, and י; of ו, and ו; of ק. & ט; All which argue still not the Samaritan Characters, which have none of these mutual Similitudes amongst themselves; but the Hebrew Characters we have now to be the same which were from the Beginning, or in *Ezra* his time. And farther, The Hebrew *Fod* is the smallest letter, as it is intimated, *Matth. V. 18.* whereas the Samaritan *Fod* is one of the largest.

*a thousand*] These one thousand here are expressed to be Charets, *1 Chron. XVIII. 4.* And the seven hundred horsemen are expounded to be seven hundreded rancks of horsemen, or *decuriones*, ten in a ranck; and so make seven thousand horsemen, in the foresaid place.

*Syrians*] Hebrew, are *Aram*, and Aramites, for *Syria*, and Syrians: So still in the Old Testament. These came of *Aram* the sonne of *Shem*, *Gen. X. 22.* We read of *Padan-Aram*, wherein *Haran* was, the place where *Terah*, *Bethuel*, and *Laban* dwelt, *Gen. XI. 32.* and *XXVIII* and *XXIX. chapters.* Of *Aram Naharaim*, *Judg. III. 8.* of *Aram-Zobah*, *Pf. LX. title.* Of *Aram of Damascus*, in this Text. The word is of a great latitude, and comprehends great Countreys in it. As *Mesopotamia*, so called, because in the middle of two armes of *Euphrates*; or of the two famous rivers of *Euphrates* and *Tygris*. And to this Situation the names of *Padan-Aram*, and *Aram-Naharaim* do relate. But in later ages *Aram* most relates to *Aram of Damascus*, that *Syria* whereof *Damascus* was the chief Citie. And of this *Syria* see more in my *Annotations on Amos I. 4, 5.*

For the Catalogue of the Kings of *Syria*, see the great *Annotations on Amos I. 4.*

We read of four battels of *David* with the Syrians.

The first, here, when they came to succour *Hadadezer* against *David*. And in this, two and twenty thousand of them slaine, *1 Chron. XVIII. 5.*

The second. *ver. 13.* in the Valley of Salt. And Edomites are named there, *1 Chron. XVIII. 11, 12.* and *Psal. LX.* in the Title of it; Because both Syrians, and Edomites joyned in the battell against *David's* Generals, *Joab*, and *Abishai*: and therefore the victory is ascribed to each of the three: and the number slaine is twelve thousand, *Pf. LX. 1.* and six thousand more, either by *Joab* alone, before the main battel; or by both the brethren, after it in the pursuit of the victory; in all eighteen thousand, *2 Sam. VIII. 13. 1 Chron. XVIII. 12.*

The third battel, *2 Sam. X. 6.* — *14.* when the Syrians joyned to help the Ammonites; and fled before *Joab*, *1 Chron. XIX. 6, 7, 10, 14.*

The fourth battel with the Syrians, *2 Sam. X. 15.* — *19.* wherein *David* slew (the men) of seven hundred Chariots, *i. e.* of seven hundred

hundred rancks, or troops, having ten in a ranck or troop; not ten men in a Charet; in all seven thousand, 1 *Chron.* XIX. 18. And fourty thousand horsemen, 2 *Sam.* X. 18. And fourty thousand footmen, 1 *Chron.* XIX. 18. And *Shobach*, the Captaine of their Hoast.

17. *Zadok*] He was in *Dauids*, and *Solomons* times, 2 *Sam.* VIII. 17. and XX. 25. 1 *King.* I. 8. He anointed *Solomon* King, and by him was put in the roome of *Abiathar*, 1 *King.* I. 32, 34. and chap. II. 35. He was the son of another *Ahitub* then he that was father of *Abimelech*: And he came from *Eleazar*, the eldest son of *Aaron*, and from *Phineas*, his son, after six descents, 1 *Chron.* VI. 4, 5, 6. And the High Priests of his posterity in a continued series and succession, to the Babylonish Captivity, are recorded in eleven generations, 1 *Chron.* VI. 9. — 15. And after the Captivity, in six generations to *Jaddus*, who lived in the dayes of *Alexander* the Great: which is the last Historical Record of the Old Testament, *Neh.* XII. 10, 11. This *Zadoks* son was that *Abimaa*, afterwards High Priest, mentioned by *David*, 2 *Sam.* XV. 27. This *Zadok*, of the line of *Eleazar*, and *Abimelech* of the line of *Ithamar* were the Priests, chief of those two families, with command over the rest of the Priests of those two families severally: But *Abiathar* the father of *Abimelech* was then the supreme and only High Priest.

18. *The Cherethites, and the Pelethites*] Of these see the great Annotations on this Text,

XI. 27. *Mourning was past*] *David* marries her when she was with childe, in some hope thereby also to cover his sinne.

XII. 24. *Solomon*] the elder brother of *Nathan*, by *Bathsheba*, or *Bathshua*, the daughter of *Eliam* or *Ammiel*: though *Nathan* be ranked before *Solomon*, 2 *Sam.* V. 14. 1 *Chron.* III. 5. and XIV. 4.

30. *Crowne*] The weight and worth of the King of *Ammons* Crowne, a Crowne of State, too weighty to wear. *Shobi* the brother of *Hannun*, and sonne of *Nahash* seemes by *David* to be made King in *Hannuns* place. which makes him to shew such kindnesse to *David* in his flight from *Absalom*, ch. XVII. 27, 28.

XV. 7. *After forty years*] *Absalom*, whose hair weighed [not was worth] above three pounds, at sixteen ounces to the pound, when yearly poll'd, 2 *Sam.* XIV. 25, 26. Begins his Rebellion against *David*; after forty years, 2 *Sam.* XV. 7. not after forty since *David* was anointed in *Hebron*; but since he was anointed by *Samuel*, 1 *Sam.* XVI. 13. And he ends his Rebellion, with hanging by his hair, as his halter or by his head rather; where he is slaine first by *Joab*; after by *Joabs* armour-bearers; 2 *Sam.* XVIII. 14, 15. That the forty years aforesaid, did take their Beginning and commencement as aforesaid, and so fell in with the twenty second, or twenty third year of *Dauids* age; with the seventh or eighth year before he actually began his reigne at *Hebron*; and ended at the thirty second, or thirty third year of his real reigne, and about seven years before his death; appears in this. That at this time of *Absaloms* rebellion, *David* was a strong man, 2 *Sam.*

2 Sam. XV. 36. and *ch XVII.* 8, 10. and *XVIII.* 2. And afterwards also, *ch. XXI.* 15. whereas in the fourtieth and last year of his reigne and life he was bed-rid, 1 *King. I.* 1, 2. And after the businesse of this Rebellion was carried on, and ended; we read of three yeares of famine, 2 *Sam. ch. XXI.* 1. And of the hanging up of ten of *Sauls* sons, and grand-sons, *ver.* 8, 9, 10. and of the gathering of the bones of them that were hanged, and the burying of them afterwards in another place, *ver.* 13, 14. As also, of warrés yet againe raised by the Philistines, and battels fought with them, at four several times; In the first of which *David* himself was in person, and in present danger, *ver.* 15, — 22. And besides, neere ten moneths were taken up in numbering the people, *Ch. XXIV.* 8. And upon the occasion of the Pestilence following thereupon, The Threshing-Floore of *Araunah* being found to be the place where the Temple was to be builded, 1 *Chron. XXII.* 1. with 2 *Chron. III.* 1. *David* doth instruct *Solomon* about his dutie in the building of it; and doth encourage him to do it; and chargeth the Princes to assist him therein, 1 *Chron. XXII.* And causing him to be suddenly anointed King, to suppress the seditious and ambitious attempt of *Adoniah*; And having afore ordered the Courses, and Offices of the Levites, Priests, Singers, Porters, for the Service of the Temple, 1 *Chron. XXIII. XXIV. XXV. XXVI. Ch.* He gives *Solomon* Patterns, and Materials for the Building; tells him of the Courses of the Priests, and Levites which he had Ordered, *Ch. XXVIII.* And himself offers of his own goods magnificently; and procures the Princes, and People to Offer willingly towards the said Building; And concludes with Thanksgiving and Prayer to God; And the People blesse God, and offer Sacrifices; and make *Solomon* King the second time, *Ch. XXIX.* And lastly, on his death-bed *David* gives *Solomon* charge to serve God; as also concerning *Joab*, and *Barzillai*; and *Shimei*; and dieth, 1 *King II.* All which may well take up the seven last years of *David*s reigne and life.

*In the wood of Ephraim*] Not that *Ephraim* had any wood or land on the East-side of *Jordan*: But the name might seeme to rise from the great defeat given there to *Ephraim* by *Jephthah*, *Judg. XII.* 5, 6.

*Amasa*] *David*s gentlenesse and courtesie to spare and honour *Amasa*; notwithstanding his chief hand in rebellion against him, 2 *Sam. XVII.* 25.

*slew Goliath*] His brother *Lahmi*; as it is explained, 1 *Chron. XX.* 5. And so *Michal* for *Michals* sister, *ver.* 8. of this Chapter. The words brother and sister being left out by an *Eclipsis* not unusual, specially in the short idiome of the Hebrewes, and in cases so well known.

This Psalm of Praise and Thanksgiving is the same with *Psalm* XVIII. The difference is very little.

Here are *David*s Worthies towards the end of his reigne. These in all thirty seven 2 *Sam. XXIII.* 39. whereof *Joab* one, the General and Captaine of the hoast, 1 *Chron. XI.* 6. Six chief Worthies or Colonels:

XVIII. 6.

XIX. 13.

XXI. 19.

XXI.

XXIII.

lonels: And of them the first three above the other three. And the first three, *Adino*, or *Jacobeam*, *Eleazar*, and *Shammah*; exceeding the other three, *Abishai* the chief of the second three; and *Benaiah*, the son of *Jehoiadah*; and *Asahel*, who was one not of the thirty, but above the thirty, for there are thirty named after him. The three first, or three chief over the thirty, *ver.* 13. are described, as otherwise, so by their valiant Acts, both distinctly, and joyntly, 2 *Sam.* XXIII. 8. — 17. And so the two first of the next three. And these six likely were each of them over five of the thirty following, and their Regiments. The Catalogue of *Dauids* Worthies, 1 *Chron.* XI. was taken when *David* began his reign at *Hierusalem*, or before; The number there is fourty seven, besides the first three, and the second three. And well might the number be more at that beginning of his reigne, then at the end of it; some of them dying in the meane time. And of others some might have two different names. The chief of all the Worthies slayes three hundred himself, and likely in the pursuit, at the same time 500. more, by himself, or with his company; in all eight hundred. Of him see more, 1 *Chron.* XXVII. 2, 3. The second defies the Philistines, when the men of *Israel* were fled away, and in a parcel of ground full of Barley, slew the Philistines till his hand clave unto the sword, and wrought a great victory and deliverance. Of his father, see 1 *Chron.* XXVII. 4. The third did the like in a piece of ground full of Lentiles. Of the other three, 1. *Abishai*, the brother of *Joab*. 2. *Asahel*, another brother, and Captain for the fourth moneth, 1 *Chron.* XXVII. 7. slaine by *Abner*, whiles *David* reigned in *Hebron*. 3. *Benajah*, the Captaine of *Dauids* guard, the Cherethites and Pelethites, 2 *Sam.* VIII. 18. And Captaine for the third moneth, 1 *Chron.* XXVII. 5, 6. And afterwards by *Solomon* made General of the Hoast in the roome of *Joab*, 1 *King.* II. 34, 35. Of him see more, 2 *Sam.* XXIII. 20, 21, 22. This *Benajah*, the son of *Jehoiada* of *Kabzeel*, is called also a chief Priest or Principal Officer, 1 *Chron.* XXVII. 5. Another *Benajah* a Pirathonite. was one of *Dauids* thirty Worthies, 2 *Sam.* XXIII. 30. And other *Benajahs* there were besides, that were Priests and Levites. And divers of the Captaines for the twelve moneths were of the number of *Dauids* Worthies. And among the thirty were a son of *Achitophel*, *Uriah* the Hittite, and the armour-bearer of *Joab* likewise.

5. *Although my house*] Rather thus interrogatively; And is not my house so with God?

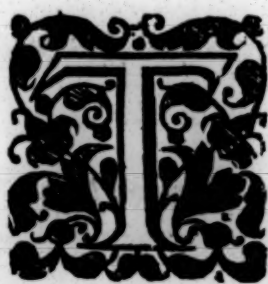
XXIV.

13. *Seven years*] Seven years of famine here propounded to *David*. And three years, 1 *Chron.* XXI. 12. that is three more, to the three years of famine for the Gibeonites, 2 *Sam.* XXI. 1. To which three so lately past; And *Dauids* sinne of numbering the people being in the fourth year, which was a Sabbatical year; A new addition of other three makes up seven years of famine. Yet the LXX. read three in 2 *Sam.* XXIV. 13. Of Famine, see more on *Lam.* I. 11. and II. 11, 12, 19, 20. and IV. 4, 5, 8, 9, 10. and V. 10. *Ezek.* IV. 9, 16. and V. 16.

I. KING.



# I. Kings.



THE Books of *Kings* do most pursue the History of the Kings of *Israel*, during the continuance of that Kingdome.

They seeme to be written after their dayes,  
*1 King.* IX. 13, 21, and X. 12, and XII. 19.  
*2 King.* II. 22. and VIII. 22. and X. 27, and  
 XIV. 7. and XVI. 6. and XVII. 23, 34, 41.  
*1 Chron.* IV. 41 and V. 26. *2 Chron.* XXXVI.  
 22, 23.

The first Book of *Kings* [or III.] contains an History of one hundred and eighteen years : viz, of *Solomon* : And after him,

Rehoboam, Abia, Asa, Jehoshaphat, Kings of *Judah*.  
 Of Jeroboam, Nadab, Baasha, Elah, Zimri, Tibni, Omri, and Ahab, Kings of *Israel*.

Acts of *Solomon*, *Rehoboam*, and *Abijah*, are written in Books of *Nathan* the Prophet, of *Shemaiah* the Prophet, of the Prophecie of *Abijah* the Shilomite, of the Visions and story of *Iddo* the Seer, and Prophet, *2 Chron.* IX. 29. and XII. 15. and XIII. 22. which are lost, and never were Canonical Scripture. Yet those of *Solomon* seeme to some to be written by *Nathan*, *Abijah*, and *Iddo*, in the beginning of the first Book of *Kings*, *2 Chron.* I. 29.

*Adonijah*] The eldest sonne then living, *2 Sam.* III. 3, 4 *Chileab* or *Daniel*, *1 Chron.* III. 1. being dead (as *Absolon* was eldest when he formerly sought the Crowne) begins with a Courtly traine and Life-guard; as *Absolon* did. But gets *Joab*, and *Abiathar* to joyne with him, in seeking to be King; And that by a fairer way then *Absolon* did, *2 Sam.* XV. *1 King.* I.

*En-Rogel*] Or the Well of *Rogel*. This was nigh *Jerusalem*, East and by South. See *Josh.* XV. 7. *2 Sam.* XVII. 17.

*Gihon*] *Gihon* is a Mount, and a Rivolet, close on the West-side of *Jerusalem*. See *2 Chron.* XXXII. 30. and XXXIII. 14.

*Hornes of the Altar*] And so, chap. II. 28. The Altar whereunto *Adonijah*, and *Joab* fled, seemes to be not any at *Jerusalem*, but that with the Tabernacle at *Gibeon*, *2 Chron.* I. 3, — 6.

*Fourty years*] And so the years of his life, seventy, when he dies of age. For he was thirty when he began to reigne, *2 Sam.* V. 4. And yet

I. 5.

9.

33.

50.

II. 11.

yet Jesse was above one hundred, when he begat him: See on *Rahab*, *Josh.* II. And we read not of any King of *Judah*, or *Israel* after *David* that attained to his age: Onely *Azariah*, and *Manasseh* came very near it.

20. *I will not say thee nay*] Many Promises of God and Man, have their Provisoos, and are to be understood conditionally, as *1 Sam.* II. 30. *Ezek.* XXXIII. 13. *1 Chron.* XVII. 9. and *chap.* XXVIII. 9. *2 Chron.* VI. 16. *Psal.* CXXXII. 12. *2 Chron.* VII. 17, — 22. As Gods manifold promises of Long Life, and Temporal Blessings, and Deliverances. And many the like. And so for Threatnings, and Dooms, *Judg.* X. 13. *Jonah* III. 4. See my *Observations* on that Text of *Jonah*.

35. *Abiathar*] *Abiathar* the fourth from *Eli*, of the race of *Ithamar*, the younger brother, was High Priest, till *Solomon* put *Zadok* in his roome, being indeed the right heir of the right line, of *Eleazar*, and *Phineas*. *1 Chron.* VI. 3, &c. *Num.* XXV. 13.

III. 2. *High places*] *High places* called so, because mostwhar on Mountains, *Esay* LVII. 7. whence named *Bamah*, *Ezek.* XX. 28, 29. There they built houses of the High Places, Temples, Chappels, Altars, &c. and put their Idols and Images there, and decked all with Tapistry, and garments of divers colours. They made Priests of the High places; and there they sacrificed, yea, sometimes their children; and burnt Incense, *1 King.* XII. 31, 32. *2 King.* XVII. 29, 32. *Ezek.* XVI. 16, 17, 18, 24, 25, 31. *Ier.* XIX. 5. The High places of Heathen Idolaters were alwayes abominable. These High places God commands the Israelites to destroy, and quite pluck down, *Num.* XXXIII. 52. While the Ark, and Tabernacle were parted one from the other; and both from *Shiloh*; and removed from place to place, till the building of the Temple, and there fixed and settled; We read of High places lawfully resorted to, and used, by *Samuel*, *1 Sam.* IX. 12, 13, 14, 19, 25. and by others, *chap.* X. 5, 12, 13. And not much unlawfully by these here, *1 King.* III. 2, 3. And *Gibeon* it self, when the Tabernacle and Altar, were there, is called the Great High place, *1 King* III. 4. But when the Temple was since built, then all other High places for Gods solemn worship, and Ceremonial Services were counted abominable. And in this sin, the ten Tribes, after the division of the Kingdomes by *Ieroboam*, continually abounded. They made houses and Priests of High places, in Mountains, and in all the Cities of *Samaria*, and their Altars were as heaps in the furrows of the fields, *1 King.* XIII. 32. *Hos.* XII. 11. Yea, and *Solomon* himself, afore that, in his later dayes, fearfully offended in this kinde, *1 King.* XI. 7, 8. And *Judah* it self fell into this sin, even in *Rehoboams* reigne, *1 King.* XIV. 23. And in after-times, They built High places to *Baal*, and to the Idols of neighbouring Nations, *2 Chr.* XXV. 14. in *Tophet*, in the Valley of the sonne of *Hinnom*, on Mount *Olivet*, in *Hierusalem*, in all the Cities of *Judah*, and in every streer of the Cities, *Micah* I. 5. *1 King.* XIV. 23. *Ier.* VII. 31. and XIX. 5. and XXXII. 35. *Ezek.* XVI. 16, 31. And this specially in the reignes of

of *AbaZ*, *Ioram*, and *Manasseh*. And in the reignes of divers good Kings of *Iudah*, as *Ioash*, *AmatZiah*, *VZziah*, *Iotham*, it is recorded as a blemish in them, That they did not take away the High places, but the people sacrificed, and burnt Incense in them. Of good *Afa* it is said, that he did, and he did not take them away, *1 King. XV. 14* *2 Chron. XV. 17*. And so of *Iehoshaphat*, *2 Chron. XVII. 6.* and *XX. 33.* *1 King. XXII. 43*. The meaning is, They took away those High places which were for Idols and strange gods, not those which were for Gods worship: or they laboured in the Reformation of these later also; but through the peoples waywardnesse, could not therein fully prevaile. In the Reformation of *Manasseh* upon his Repentance, it is said That neverthelesse the people did sacrifice still in the High places, yet unto the Lord their God only, *2 Chron XXXI. 1. 17*. But zealous *Hezekiah* and *Iosiah*, went through-stitch with all.

*Gibeon*] The Tabernacle was never at any one of the Cities of the Levites, except here at *Gibeon* only.

4.

*Aske*] Gods proffer to *Solomon*, in that night after he had offered up those numerous Sacrifices at *Gibeon*, *2 Chron. I. 7*. And his large Petition thereupon for *Wildome*, *1 King. III. 6, 7, 8, 9*. And Gods ample Grant thereunto; and further *Largesse* partly added, partly upon Condition promised, *ver. 11, 12, 13, 14*. were transacted all whiles *Solomon* was asleep, as appears by *ver. 5.* and *15*. Though in this same History, *2 Chron. I. 7, — 12.* of Sleep, or Dreame there is no mention made at all.

5.

*a little childe*] In that sleep *Solomon* calls himself a little childe; And a little before that *David* testifies the like of him, *1 Chron. XXII. 5.* and *chap. XXIX. 1.* with an eye had to his grear charge at that age; not unlike to that, *Jer. I. 6*. Yet then *David* calls him a Wiseman, *1 King. II. 9*. even before that wonderful increase of wisdom added to him after *David*s death; And then *Solomon* being indeed about seventeen years old, had *Rehoboam*, his son; as appears by the age of *Rehoboam* at the beginning of his reigne, *1 King. XIV. 21.* *2 Chron. XII. 13.*

7.

*Harlots*] The King knew not likely, that the women were Harlots; haply open Inne-keepers, and close Harlots.

16.

*sonne of Nathan*] The Prophet *Nathan*s two sons highly honoured and advanced by *Solomon*.

IV.

5.

*Spake*] *Solomon* chosen by God to be King, *1 Chron. XXVIII. 5.* and *XXIX. 1.* and *chap. XXII. 9, 10.* spake three thousand Proverbs. And he spake of all Trees, *1 King. IV. 32, 33*. Not that the Text saith, he writ them, or of them. And his Songs were one thousand and five.

32.

*Hiram*] *Hiram*, or *Huram* King of *Tyre*, and *Sidon* too, *ver. 6.* having *Lebanon* in his possession. Both father and son of that name, *2 Chron. II. 3, 13*. And again, *Hiram* the workman, father and sonne at the same time of the said Kings, both it seemes of the same name likewise, *1 King. VII. 13, 14.* *2 Chron. II. 14.* and *IV. 11.* and both

V.

1.

IV.

I.

wrought to *Solomon*, 2 *Chron.* IV. 16. The sonnes mother was of *Dan*, 2 *Chron.* II. 14. His father, of *Naphtali*, though inhabiting in *Tyre*, 1 *King.* VII. 14.

*The House of the Lord*] This House, called the Temple, *ver.* 3. the Throne of Gods glory, *Jer.* XIV. 21. a Glorious high throne, *Jer.* XVII. 12. our Holy and Beautiful House, where our fathers praied thee, *Esay* XLVI. 11. the Beauty of Holinesse, 1 *Chron.* XVI. 29. was built in *Jerusalem*, on Mount *Moriah*, or *Sion*, on the Threshing-floore of *Araunah* or *Ornan* the Jebusite, 2 *Chron.* III. 1. 1 *Chron.* XXII. 1.

Very wonderful riches acquired, and laid up, and other preparations made by *David*, and others, towards the building of the Temple, 2 *Sam.* VIII. 11, 12. 1 *Chron.* XXII. 14. and *ch.* XXIX.

And the Patterne or Platforme of it given to *David* by the Spirit, 1 *Chron.* XXVIII. 21. he set down in writing particularly, and gave it to his sonne, 1 *Chron.* XXVIII. 11, — 18. This was such like an help as *Moses* had, *Exod.* XXV. 40. The Preparations for the second Temple were very small.

Huge stones, and costly, and precious stones used in *Solomons* Buildings, 1 *King.* VII. 9, — 12. and *chap.* X. 2, 10, 11. 1 *Chron.* XXIX. 2, 8. 2 *Chron.* III. 6.

The Brazen Altar for Sacrifice was in the Court next the Temple, in the open aire.

The Lavers likewise in that Court, between the Brazen Altar, and the Temple; fixt and placed before the Temple, in the inmost Court; *viz.* five Bases, and Lavers upon them, on the right hand; and five on the left, as one was to go from the East into the Temple: To wash in them such things as they Offered for the Burnt-offerings and Sacrifices.

The great molten Sea, standing on twelve Oxen, or Brazen Bulls, which were by, and beside, not under the Bases and Lavers, as the word is rendered, *Jer.* LII 20. This Sea was placed on the right hand, or North-side, over against the South, For the Priests to wash in, 2 *Chron.* IV. 6, 10. In most other places in Scripture, the Right hand is taken for the South; and the Left hand for the North; as supposing a mans posture with his face towards the East.

Going on from the East towards the West; and passing by the Altar, Lavers, and Sea; Entrance was so made into the Porch of the Temple. This Porch being the entrance, and East-end of the Temple, was in length twenty Cubits; from North to South; In breadth ten Cubits, from East to West; and in height as high as the Temple, and thrice as high above it, one hundred and twenty Cubits in all, 1 *King.* VI. 3. 2 *Chron.* III. 4. In the middle betweene the walls, not joyning to the walls, stood on each side of the entrance or Porch, the two Pillars, of *Jachin*, on the right hand; and *Baaz*, on the left; eighteen sacred Cubits apiece high, 1 *King.* VII. 15. or thirty five common Cubits besides the Basis or Pedestal of one Cubit,

2 *Chron.*

2 Chron. III. 15. Although some would have this thirty five to be the number arising from the height of both Pillars, or the shafts of them. And a Chapter on the top of each, five sacred Cubits high, 1 King. VII. 16. 2 Chron. III. 15. to a part whereof are assigned three Cubits, 2 King. XXV. 17. And they being four fingers thick of brasfe, and hollow within, Jer. LII. 21. a line of twelve sacred Cubits did compasse either of the Pillars about, 1 King. VII. 15. Some divide the Pillars into five parts; or rather into six thus; a square Table on the bottome; a Rundle or round Basis upon that; the shaft and maine body of the Pillars round; and above that a square Border upon which the Pomegranates were; a Head, or Chapter, or Belly; and a Crowne or Powel, both round. All the three parts above the Shaft are called by the name of Chapter, and are said to be five Cubits high, 1 King. VII. 16. Jer. LII. 22. And the four Cubits, 1 King. VII. 19. is to be understood of some parts of them: And the three Cubits, 2 King. XXV. 17. of the other: or the four Cubits relate to the Lillie-work, and the three Cubits to the Net-work. The whole Chapters had Nets of Checker-work, and wreaths of Chain-work, seven on either 1 King. VII. 17. And Pomegranates upon the Net-works, in two rowes, one above another, that is, twenty four on a square or side, and so ninety six in all upon the four sides of each rowe; which with the four corner ones make up one hundred in each rowe, 2 Chron. III. 16. Jer. LII. 23. And so two hundred on either Pillar, 1 King. VII. 20. and four hundred Pomegranates on both joyntly.

Passing through the Porch, They entered into the Sanctuary or Body of the Temple, conjoynd to the Porch; which Sanctuary or Body was fourty sacred Cubits long, and twenty broad, and thirty high, 1 King. VI. 17. 2 Chron. III. 3. Overlaid within with gold, upon Palme trees, and Chaines, and Cherubims; and garnished with precious stones, 2 Chron. II. 5, 6, 7.

In this body of the Temple, were the things following; ten Candlesticks of gold, with their Lamps [Besides other of silver, mentioned, 1 Chron. XXVIII. 16. for other uses, in other places, in the Courts and Chambers of the Priests and Levites.] Of which ten, there were placed five on the right hand, and five on the left. 2 Chron. IV. 7. And each of them far greater then that one in the Tabernacle. Oile was used to the Lamps.

Ten Tables for Shew-bread, likely of gold; [besides other of silver in other places, for other uses, in the Priests Courts, Chambers, and Treasuries, mentioned, 1 Chron. XXVIII. 16.] Of which ten, there were five placed on the right side, and five on the left, 2 Chron. IV. 8, 19. Though one Table and one Candlestick, be named for the rest, 2 Chron. XIII. 11. 1 King. VII. 48.

Altar of Incense, of gold, placed by the Oracle, at the West-end of the Sanctuary, 1 King. VI. 20, 22. and VII. 48. On which was daily burnt the Perfume, Exod. XXX. 34, — 38. and ver. 1, — 10.

And that not by the High Priest only; as it is in the *Annotations* on *2 Chron.* XXVI. 16. But by other Priests; as it is in the *Annotations* on *Exod.* XXX. 7.

Thence straight forward, Through the Vaile, and Doore. the High Priest once in the year entered into the Oracle or Most-Holy-Place; twenty sacred Cubits long; twenty broad; and twenty high; a perfect square, *1 King.* VI. 20. Being the West-end of the Temple. By the Height here it seemes plainly to be ten Cubits lower then the Body of the Temple; as our Chancels commonly are lower then the Bodies of our Churches. Neither seemes there to be any thing in the Text to induce us to be otherwise minded: Though the Great *Annotations* on *1 King.* VI. 20. seek out wayes to heighten the upmost outmost top of it to be level and even with the top of the Temple.

In the Oracle were, the Ark, called Gods strength, and glory, *Psal.* LXXVIII. 61, and CXXXII. 8. *1 Sam.* IV. 20. And in it only two Tables of the Law, and Covenant, or Testimony: The Propitiatory or Cover upon it; which made up the Mercy-seat: And the two Cherubims, not of masse gold, as those two lesser ones in the Tabernacle, *Exod.* XXXVII. 7. But of Olive-tree, covered with plates of Gold, and meeting with one of their wings upon the Mercy-seat; and the other wings stretching to the walls of the Oracle; whereupon it is called the Chariot of the Cherubims, *1 Chron.* XXVIII. 19. See *1 Sam.* IV. 4. *Psal.* LXXX. 1. and XCIX. 1. *Esay* XXXVII. 16. And their faces were inward or toward the House, *2 Chron.* III. 13. These Cherubims have one paire of wings apiece. In *Ezekiels* Vision two paire apiece, *Ezek.* I. 6. and *chap.* X. 21. In *Esayes* Vision the Seraphim have three paire a piece, *Esay* VI. 2. As also those four living wights, *Apoc.* IV. 8. Probably on their Shoulders, Breasts, and Hips. These Cherubims were so made as the parts of them might be taken asunder, *2 Chron.* III. 10. And by the side of the Arke, or before the Testimony, are conceived to be the Pot of *Mannah*; *Aarons* Rod; The Center; and the Book of the Law, as they had formerly been in the most Holy Place of the Sanctuary. And the smaller Cherubims which *Moses* made out of the matter of the Mercy-seat, or Propitiatory, or Cover, if inseparably fastened to the ends of it, then they were also covered with the great Cherubims, *Exod.* XXV. 18, 19. & *ch.* XXXVII. 8. Of all which see what more hath been said upon *Exod.* See also *1 King.* VI. and VIII. chapters. *2 Chron.* III. and IV. chapters, where more is set down of the gold, and precious ornaments of this place, and the things in it. [Our Westerne Churches have the Chancels at the East-end; and the steeples commonly at the West-end; (otherwise then it was in *Solomons* Temple) in relation likely to *Judea*, and *Jerusalem*, and that Temple, East from us. Of the second Temple in *Ezra*; we have little for the things in it. Of *Herods* Temple, little or nothing in Scripture.]

The windows narrow without, and broad within, were above the chambers.

Chambers, round about both the Temple, and Oracle.

Of the Walls, and Doores, see *2 Chron.* III. 5, 6, 7. and *chap.* IV. 22. *1 King.* VI. 15, 16, 22, 29, 30, 31, --- 35. and VII. 50.

The Floore of the Temple, was of Firre-Plancks, *1 King.* VI. 15. Of the Oracle, was of Cedar, *ver.* 16. Both overlaid with gold, *i. e.* plates of gold, *ver.* 30.

The covering of the House was with beames, and boards of Cedar, *ver.* 9. sieled or covered within with gold, *2 Chron.* III. 5, 8. And in likelihood Lead upon the outside of them, to defend all against the injuries of the weather.

Gates of the Temple, and Courts of it, *2 Chron.* VIII. 14. and XXII. 4, 5, 19, 20. and XXIV. 8. and XXVII. 3. and XXXI. 14. and XXXV. 15. See the *Annotations* on *Ezek.* VIII. 3, 5, 14. and on *chap.* IX. 2. and on *chap.* XL. 3.

The Courts; of the Tabernacle was one; of *Solomons* Temple at least two, *2 Chron.* IV. 9. Besides the Court of the Gentiles, or intermural; the East-gate whereof was called *Solomons* Porch; of *Ezekiels* Visionarie Temple, at least three; besides that for the Gentiles.

The Courts were comprised under the name of the Temple, *Acts* XXI. 28. *Joh.* II. 14, 16. In the Court of the People, or Greater Court *Solomon* erected his Scaffold, *2 Chron.* VI. 13. And *Joash* was anointed King, *2 Chron.* XXIII. 13. And here, and in the Porch of it, were the People taught, by the Priests, and Levites; by the Prophets, and Apostles; by our Saviour, who never entered further then this Court into the Temple.

The time of Building, seven years. Though there were six moneths more by comparing, *1 King.* VI. 1, 38. *2 Chron.* III. 2. Like to that of the time of *Dauids* reigne, *2 Sam.* V. 4, 5.

The time of Dedication of the House and Altar in the seventh moneth, *1 King.* VIII. 2. *2 Chron.* V. 3. and *chap.* VII. 9, 10. either the moneth before all the appurtenances, and ordinances of the House were fully finished; or else in the seventh moneth of the next year, when the Jubilee began; that so the celebrity of Bringing in the Ark, and Dedication of the Temple, and *Solomons* sacrifices, and his solemne Prayer upon his brazen scaffold, might then and thereby, become the greater and more illustrious, *1 King.* VIII. 1, --- 66. *2 Chron.* V. and VI. and VII. *chapters.* It began the seventh or eighth day of that moneth: for on the fifteenth day began the Feast of Tabernacles. And in relation to these two Feasts, are those fourteen dayes mentioned, *1 King.* VIII. 65. *2 Chron.* VII. *ver.* 8, 9. And on the twenty third day of that moneth the people were dismissed, *2 Chron.* VII. 10. the eighth day of the later Feast, *1 King.* VIII. 66.

*House of the Forrest of Lebanon*] This was built in *Jerusalem.* See *ver.* 6, 7, 8. His dwelling House and Throne not farre from it; and golden shields in it, *1 King.* X. 16, 17. And there seized on by the King of Egypt, *2 Chron.* XII. 9, 10. It seemes so called, as being a kinde of

VII.

2.

of abridgement of that famous Forrest, as farre off from *Jerusalem*, and containing in it, and in the Groves and Gardens about it, all the delights and pleasures of that Forest, in solitary walks, sweet smells, musick of birds, and sight of wilde-beasts, &c. See my *Annotations* on *Zech. XI. 1.* where conceiving this House to be built in that Forest, not in *Jerusalem*, upon further consideration, I think good to retract that opinion here.

26. *Two thousand Baths*] Bath the measure of Liquid things, as *Epha* of Dry: Both of the same capacity. This Sea had ordinarily put into it two thousand Baths, or five hundred Barrels, reckoning eight gallons to the Bath and four Baths to the Barrel. But this Sea being filled up to the brim, it might containe three thousand Baths, *2 Chron. IV. 5.* or seven hundred and fifty Barrels; with water drawn out of it by Cocks or otherwayes, the Priests washed, &c.

38. *Ten Lavers*] But one in the Tabernacle, *Exod. XXX. 18.* Here are ten Lavers, besides the Sea. And so of the Candlesticks, and Tables, there were ten in the Temple to one in the Tabernacle, *1 King. VII. 49. 2 Chron. IV. 8.* Each Laver contained fourty Baths.

50. *Bowles of pure Gold*] Of Gold, belonging to the Altar of Incense, *1 Chron. XXVIII. 17.* Some of Silver, *1 Chron. XXVIII. 16.* And as those given by the twelve Princes, *Num. VII. 13, 85.* Some of Brasse, for the Brazen Altar, *Exod. XXXVIII. 3. Num. IV. 14. 1 King. VII. 45.* And for the Vessels of the Temple, See on *Jer. LII. 17, — 23.*

IX. 12. *Pleased him not*] King *Hiram*, though displeased with the twenty Cities, given him by *Solomon*, in the Land of *Galilee*, yet pleaseth to restore them to him in love, *2 Chron. VIII. 2.*

21. *A tribute of bond-service*] These here mentioned, and their posterity, seeme to be called *Solomons* servants, *Ezra II. 55, 58. Neh. VII. 57, 60. and XI. 3.*

X. 11. *Gold from Ophir*] So gold from *Uphaz*, *Jer. X. 9.* and Gold of *Ophir*, *Psal. XLV. 9.* and Gold of *Upha*, *Dan. X. 5.* and Gold of *Sheba*, *Pf. LXXII. 15.* and Gold of *Parvaim*, *2 Chron. III. 6.* And these are taken for the finest Gold, *1 King. X. 18.* compared with *2 Chron. IX. 17. Job XXII. 24.* But whether these places be *Peru* in *America*; or *Fez* in *Africa*; or *Sumatra*; or *Taprobane*; or in *Arabia*; or elsewhere, according to our moderne names, is in these dayes altogether doubtful.

22. *Tarshish*] The name of one of the sonnes of *Javan*, *Gen. X. 4.* whose posterity, as some imagine, planted in that part of *Spaine*, where a Citie, and Region adjacent, thence took the denomination of *Tartessus*, and *Tartesia* afterwards: Or rather, as others conceive, they seated themselves in *Cilicia*, and gave this name of *Tarshish*, as to the whole Region, so specially to the chief City, and Port-towne there, afterwards called *Tarsus*, the place of *Pauls* birth, *Acts XXI. 39. and XXII. 3.* And that thence the Midland Sea which bordered upon that

that port and territorie, was called *Tarshish*; and the ships, either belonging to that Port, or trading to and fro in that Sea, were thence called ships of *Tarshish*, *Esay II.* 16. yea, sometimes *Tarshish* seemes to denote the Arabian, and Persian Gulphs; the Ocean, either Westerne, or Easterne, *Ezek. XXVII.* 12. or any great Sea; as likewise *Pontus* doth in Latine: And ships of *Tarshish*, to be vessels of great bulk and burden, fit to traverse and traffick in any such Sea, *1 King. X.* 22.

*Silver to be in Jerusalem as stones*] The Israelites ripe for Rebellion, complain so much of their Oppressions in *Solomons* peaceable, rich, & glorious reigne, *1 King. X.* 27. and *XII.* 4. *2 Chron. I.* 15. and *VIII.* 8, 9.

*Loved many strange women*] Wise *Solomons*, or *Fedidiah's* Fall is wonderful: yet his Repentance not to be doubted of: as appears in the Book of *Ecclesiastes*, in *2 Sam. VII.* 14, 15. *1 Chron. XXII.* 10. and *XXVIII.* 6. and *XVII.* 13, 14. *2 Chron. XI.* 17. *2 Pet. I.* 21.

*One Tribe*] Not one whole Tribe; but that of *Judah* only, did stick to *Rehoboam*, and the House of *David*. after *Solomons* reigne, *1 King. XI.* 32, 36. and *XII.* 20. *2 King XVII.* v. 18. Yet see *2 Chr. XI.* 13, — 17. And hence begin those three hundred and ninty dayes in *Ezek. IV.* 5. See the *Annotations* there.

*Rehoboam*] *Rehoboam* is the only sonne we read of that *Solomon* had, for all his shameful number of Wives, and Concubines. And there is mention made only of two of his daughters, *1 King. IV.* 11, 15. set down in that chapter by Anticipation. This *Rehoboam* is said to be young, and tender-hearted, *2 Chron. XIII.* 7. young in experienced wisdom, when yet at that time he was forty one years of age, *2 Chron. XII.* 13. being borne in the first year of his young wife father *Solomons* reigne. He foolishly forsook the counsel of the old men, *1 King. XII.* 8, 13, 14. to the losse of the ten parts of his Kingdome. Yet afterwards he is said to deal wisely, *2 Chron. XI.* 23.

*In Bethel, and the other put he in Dan*] In the South and North borders of his kingdome. And yet *Bethel* being in the Tribe of *Benjamin*] *Bethel* was taken from him in his own dayes, by *Abijah*, *2 Chron. XIII.* 19. And *Dan* was smitten by *Benhadad* in the dayes of *Asa*, and *Baalsha*, soone after, *1 King. XV.* 20.

*Bethel*] Though *Bethel* be sometimes called *Bethaven*, in the Prophets, as *Hof. IV.* 15. and *V.* 8. and *X.* 5, 15. and *Aven*, chap. *X.* 8. As Mount *Olivet*, of Mount *Mischa* is called Mount *Maschith*, *2 King. XXIII.* 13. Yet were there *Bethel*, and *Bethaven*, two distinct neighbouring townes or Cities, *Josh. VII.* 2. and *XVIII.* 12. *1 Sam. XIII.* 5. and chap. *XIV.* 23.

*a childe*] Fulfilled, *2 King. XXIII.* 15, 16, 17.

*Samaria*] *Samaria* so called by Anticipation; as *Bethel*, *Gen. XII.* 8. And sundry other places in Scripture. Not that they had those names in those times first mentioned; But in after-times, when the writers of those Histories lived, *1 King. XVI.* 24. It seemes of old to be called and belong to *Shimron-Meron*, *Josh. XI.* 1, 5. and *XII.* 20.

*Book of the Chronicles*] After the division of the Kingdomes, The

27.

XI. 1.

32.

43.

XII. 29.

32.

XIII. 2.  
32.

XIV. 19.

- Books of the *Kings* do often cite the Books of the *Chron* of *Israel*, and of *Judah*, as *1 King*. XIV. 19, 29. XV. 7. 23, 31. *2 King*. I. 18. and VIII. 23. and X. 34. Not meaning thereby our Canonical Books of *Chron*. for they were not then written before, but after the Books of *Kings*; and therefore they could not be cited before they had a Being: But meaning thereby Civil Chronicles or Rolls, now not extant; Like those *Ezra* VI. 1, 2. *Esther* VI. 1.
- XV. 2. *Maachab*] *Abijahs* mother, and her Father, had both of them two differing and various names, *1 King*. XV. 2, 10. *2 Chron*. XI. 20. and XIII. 2. His marriages and children, *2 Chron*. XIII. 21. were all, or almost all, in his fathers reigne.
5. *Save only in the matter of Uriah*] In this sin *David* did lie long without repentance, *2 Sam*. XII. 14. And to cover this sin, he made *Uriah* drunck; and after murdered him: yet afterwards upon his repentance, he publisheth it, and his shame and sorrow for it, in the *LI. Psalme*, and commits it to the chief Musician to be sung publickly in the Congregation. But besides this, there are many other sins recorded of *David*: As his speech and lyes to *Jonathan*, *1 Sam*. XX. 6. to *Abimelech*, *1 Sam*. XXI. 2. to *Achish*, *1 Sam*. XXVII. 10. the flownesse of his kindnesse to *Mephibosheth*, compare together, *2 Sam*. IV. 4. and chap. IX. 11, 12. And after his ill-managing of it, *2 Sam*. XVI. 4. and chap. IX. 29. his many Wives and Concubines; the sparing of his sons, *Ammon*, and *Absolon*; his numbering of the people. Yet by reason of the upright intention of his heart, and his singular rare graces, gifts, and qualifications, are the rest not reckoned, and this Praise here given him, by the indulgency of God.
10. *Forty and one years*] *Asa* reigned in *Judah* in the times of the reignes of eight Kings in *Israel*; viz. *Jeroboham*, *Nadab*, *Baasha*, *Elah*, *Zimri*, *Tibni*, *Omri*, *Ahab*, *1 King*. XV. 9. and XVI. 29, and XXII. 41. In which time the Kingdome of *Israel* was changed into three several stocks and families.
13. *Maachab*] *Maachab* was wife to *Rehoboam*; mother to *Abijah*; and grandmother to *Asa*, *1 King*. XV. 2. yet called the mother of *Asa*, *1 King*. XV. 13. *2 Chron*. XV. ver. 16. And as mother used for grandmother, so daughter for grandchilde, *2 Kings* VIII. 26. Brethren for Kinsmen, *2 Kings* X. 13. *Matth*. XIII. 55, 56. And many like phrases are frequent in Scripture. See *Gen*. XIII. 8. *Exod*. II. 18. 20, 21. *Dan*. V. 10, 11, 13, 22.
- XVII. 1. *these years*] Not this place, nor chap. XVIII. 1. nor any place in the Old Testament, do shew that the drought was brought at *Elias* his Prayer; or continued three years and six moneths; But Saint *James* first recordeth it, *James*. I. 17.
- XVIII. 33. *Four Barrells with water*] *Elijah* got this water in the time of that wonderful drought for three years and a half, out of the sea; Mount *Carmel* joyning to the sea, *Jer*. XLVI. 18. The brook *Kishon*, at the foot of *Carmel* being dryed up, as well as the brook *Gherith*.
- XIX. 10. *thine Altars*] Formerly erected to him; though not so warrantably. See ver. 14. *thy Prophets*] As chap. XVIII. 4, 13. *I only*

*I only am left*] In his own apprehension. Yet was there then a flourishing Church in *Judah*.

*anoint*] By another; *viz*, *Elisha*, 2 *King*. VIII. 7. And likewise *Jehu* was anointed by a young Prophet at the command of *Elisha*, 2 *King*. IX. 1.

*Thirty two Kings*] Petty Kings; As those, *Gen*. XIV. *Josh*. XII. *Judg*. I. 7.

*Aphék*] A Citie whose King was slaine by *Joshuah*, *Josh*. XII. 18. Fell by lot afterwards to the Tribe of *Asher*, *Josh*. XIX. 30, 31. Where the Philistines pitching in battel against *Israel*, got the victory, and took the Ark of God, 1 *Sam*. IV. 1. And again gathering their armies in *Aphék*, went up to *Jezreel*, near the Mount of *Gilboa*, and overthrew *Saul*, and his hoast, 1 *Sam*. XXIX. 1, 11. and *chap*. XXX. And here the Syrians under *Benhadad* fought against *Ahab*. and were slaine, even one hundred thousand footmen in one day: And the rest fled to *Aphék* into the Citie; and there a wall fell upon twenty seven thousand of the men that were left, 1 *King*. XX. 26, 29 30. And here again the Syrians were smitten and consumed by *Joash* King of *Israel*, 2 *King*. XIII. 17.

*Proclaime a Fast*] It seemes on Fast-dayes they were wont to try and execute heynous offenders.

*and stoned him*] The blood of his sons is mentioned, 2 *Kings* IX. 26.

*Which is in Samaria, behold, he is in the Vineyard of Naboth*] Or will be in *Jezreel* in the Vineyard of *Naboth*. In *Samaria* when the message was given in charge to *Elias*; in the Vineyard at *Jezreel* when *Elias* met him.

*even thine*] Verified for the substance in himself, in his wife *Jezebel*, and in his son *Jehoram*, 2 *Kings* IX. 25, 26.

*not bring the evil in his dayes*] That evil, *ver*. 21, -- 24. that totally. *in the Poole of Samaria*] Which might extend, or run into *Jezreel*; or another poole of that name be there; o the armour washed there, where his chief armory was.

*made peace*] Made peace with *Ahab*, and his two sons, *Ahaziah*, and *Jehoram*, 2 *Kings* III. 6, 7. 2 *Chron*. XIX. 2. and *chap*. XX. 35, 36. and is reprehended justly therefore.

*would not*] Would not at first: but yeelded afterwards, 2 *Chron*. XX. 35, 36, 37.

15.

XX.

1.

26.

XXI.

9.

13.

18.

19.

29.

XXII.

38.

44.

49.



## II. Kings.



THE second Book of *Kings*, [or fourth rather] contains the History of 321 years; to the lifting up of the head of *Jehoiachim*: In the reignes

of  $\left\{ \begin{array}{l} 16 \text{ Kings of } \textit{Judah}, \text{ count-} \\ \text{ing in } \textit{Athaliah}. \end{array} \right\}$  So that the  
 $\left\{ \begin{array}{l} 12 \text{ Kings of } \textit{Israel}. \end{array} \right\}$

number of Kings; from the first division of the Kingdomes, to the extirpation of them both, were twenty in each: Though the Kingdom of *Israel* did expire in *Hoshea* by *Shalmanasar*, before the Kingdom of *Judah*, did expire in *Zedekiah* by *Nebuchadnezzar*, the space of one hundred thirty and three years; not one hundred thirty and five

The twenty of *Judah* were all of *Dauids* line, excepting *Athaliah* the Queen. The twenty of *Israel* were of ten several stocks.

*Ahaziah*, *Joash*, *Amaziah*, Kings of *Judah*, and *Athaliah* the Queene, all succeeding one another, were all slaine. *Amon* likewise, and his son *Josiah* both slaine.

And ten Kings of *Israel*, the half of all their number, were likewise slaine.

For the times of the reignes of *Ahab*, *Ahaziah*, *Jehoram*, Kings of *Israel*; and of *Jehoshaphat*, *Jehoram*, *Ahaziah*, Kings of *Judah*, take this as followeth;

*Ahab* reigned twenty two years, 1 *King*. XVI. 31.

*Ahazia* the son of *Ahab* began to reigne in the leventeenth yeare of *Jehoshaphat* King of *Judah*; and reigned two years.

*Jehoram* the other son of *Ahab*, begins to reigne in the second year of *Jehoram*, the son of *Jehoshaphat*, 2 *Kings* I. 17. and in the eighteenth year of *Jehoshaphat*; and reigned twelve years, 2 *Kings* III. 1.

*Jehoshaphat* began to reigne in the fourth year of *Ahab*, 1 *Kings* XXII. 41. and reigned twenty five years, 2 *Chron*. XX. 31.

*Jehoram* the son of *Jehoshaphat* began to reigne in his fathers lifetime; and in the fifth year of *Jehoram* of *Ahab*; and reigned eight years, 2 *Kings* VIII. 16, 17.

*Ahaziah* King of *Judah*, and son of *Jehoram* King of *Judah*, began to reigne in the twelfth year of *Jehoram* of *Ahab*, 2 *Kings* VIII.

25. in his eleventh year, *chap. IX. 29.* *Ahaziah* himself being then twenty two years old, *2 Kings VIII. 26.* or fourty two years old, *2 Chron. XXII. 2.* And he reigned one year, *2 Kings VIII. 26.* *2 Chron. XXII. 2.*

All the doubts arising from the Premises are fairly cleared, as followeth: *viz.* *Jehoshaphat* King of *Judah*, beginning to reigne in the fourth year of *Ahab* King of *Israel*; And *Jehoram* King of *Israel*, and *Ahaziah* King of *Judah*, being both slaine by *Jehu*, in one yeare; Therefore between their deaths, And the first of *Jehoshaphat*, or fourth of *Ahab*, there must be one and the same distance and period of time. Which agrees well thus; In the line of *Israel*, eighteen years remaining of *Ahabs* twenty two, *1 Kings XVI. 29.* Two of *Ahaziah*, but one of them in his fathers life-time; and twelve of *Jehoram*: in all 31.

And so in the line of *Judah*; twenty five of *Jehoshaphat*; and eight of *Jehoram*, whereof two at least in his fathers life-time; and *Ahaziah* but a piece of a year; in all thirty one.

Now *Ahaziah* of *Israel* beginning to reigne in the seventeenth of *Jehoshaphat*, shewes that *Ahab* had made him Viceroy the year before his death; for *Ahab* died in the eighteenth of *Jehoshaphat*: And so this *Ahaziah* reigned but one year himself alone.

And *Jehoram* the other son of *Ahab* beginning to reigne in the second year of *Jehoram* the son of *Jehoshaphat*, shewes, That *Jehoshaphat* had made his son *Jehoram* his Viceroy, the same year that *Ahab* had done the like; *viz.* the year before their going to battel to *Ramoth-Gilead*; which battell was in the last of *Ahab*, and eighteenth of *Jehoshaphat*.

And *Jehoram* the son of *Jehoshaphat* beginning to reigne in the fifth year of *Jehoram* of *Ahab*; and that being in the time of *Jehoshaphats* own reigning, and *Jehoram* reigning from that time eight years; shewes that *Jehoshaphat* made his son, of Voiceroy, King joynt with himself, in the twenty third year of his reigne, two years before his death. And so this *Jehoram* reigned as King two years in his father *Jehoshaphats* life-time, and six years after his death: Not four years in his life-time, and four years after his death, as is usually averred.

And *Ahaziah* of *Judah*, upon the premises, begins to reigne, upon the twelfth year beginning, or eleventh year ending, of *Jehoram* of *Israel*.

And *Jehoram* the father of this *Ahaziah* beginning to reigne in the thirty two year of his age, and reigning eight years, and dying at forty, *2 Kings VIII. 17, 24*; This *Ahaziah* cannot possibly be fourty two, but twenty two, when he began to reigne; his father being married to *Athaliah*, his mother, in the eighth year of *Jehoshaphats* reigne. And those fourty two years must needs relate to another time then *Ahaziah's* age; and do justly agree with the number of years of the continuance of *Omri* his race in the royal Throne, from whom this *Ahaziah* descended by his mother *Athaliah* and in whom, and *Omri's* grand-

grandchilde *Jehoram* it ended : Thus, *Omri* alone, after the death of *Tibni*, six or seven years, 1 *Kings* XVI. 23, 29. *Ahab*, twenty two; *Ahaziah* alone; one, *Jehoram* twelve : in all forty two. And the Hebrew expression in 2 *Chron.* XXII. 2. is this, *Also one of forty two years was Ahaſiah in his reigning* ; which may have a relation to a continuance in a stock. And a paſſage and computation, not unlike to this, is that, 2 *Chron.* XV. 19. and chap. XVI. 1. from the beginning of the diſiſion of the two Kingdomes of *Judah* and *Iſrael*. This *Ahaſiah* of *Judah* is otherwiſe called *Aſariah*, 2 *Chron.* XXII. 6. and *Jehoahaz*, chap. XXI. 17. and *Joahaz*, 2 *Chron.* XXV. 23.

For the times of the reignes of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah* ; And of *Zachariah*, *Shallum*, *Menachem*, *Pekahiah*, *Pekah*, *Hofheah*, Kings of *Iſrael*, take this, as followeth;

*Uzziah* being ſmitten with Leproſie, in his old age, for attempting to offer Incenſe, on the Altar of Incenſe, his ſon *Jotham* was over the Kings houſe, judging the people of the Land, 2 *Chron.* XXVI. 21. This ſeemes to be four years before his father *Uzziah*'s death : And ſo may ſeeme to extend, after a ſort, the number of the years of *Jotham*'s reigne to twenty, 2 *Kings* XV. 30. whereas *Jotham* reigned only ſixteen years after the death of his father *Uzziah*, 2 *Kings* XV. 33.

*Jotham* begins his ſixteen in the ſecond of *Pekah*'s twenty, 2 *Kings* XV. 32. In *Jotham*'s dayes *Pekah*, and *Rezin* begin to trouble *Judah*, 2 *Kings* XV. 37.

*Ahaſ* begins his ſixteen in the ſeventeenth of *Pekah*'s twenty, 2 *Kings* XVI. 1. Then doth the danger by *Pekah* and *Rezin* increaſe. He is ſpoiled by them ; and by the Edomites ; and the Philiftines, 2 *Chron.* XXVIII. And by the Aſſyrian, partly helped, and partly diſtreſſed.

*Hezekiah* begins his twenty nine in the third of *Hofhea*, 2 *Kings* XVIII. 1, 2. that is, the third after his firſt nine, 2 *Kings* XVII. 1. which ninth falls in with the ending of the twelfth of *Ahaſ* ; and that third after it, falls in with the beginning of the ſixteenth and laſt of *Ahaſ*.

*Zachariah* begins in the thirty eight of *Uzziah*. }  
*Shallum* begins in the thirty nine of *Uzziah*. } 2 *King.* XV. 8, 13.

*Menachem* begins his ten in the thirty nine of *Uzziah*, 2 *King.* XV. 17. Then *Pul* King of *Aſſyria* made an attempt upon *Menachem*, ver. 18, 19, 20.

*Pekahiah* begins his two in the fiftieth of *Uzziah*, 2 *King.* XV. 23

*Pekah* begins his twenty in the fifty two of *Uzziah*, 2 *King.* XV. 27. And ſo *Pekah*'s firſt, and *Uzziah*'s laſt, are in one year. In *Pekah*'s dayes *Tiglath-Pelezer* captived *Galilee* and *Naphtali* into *Aſſyria*, 2 *King.* XV. 29.

*Hofhea* rules and reignes eighteen years. For thirty eight yeares are from the firſt of *Jotham*, to the ſixth of *Hezekiah* : And ſo many muſt be from the firſt of *Pekah*, to the end and laſt of *Hofhea* : And *Pekah* reigning twenty, the remain for *Hofhea* muſt needs be eighteen.

*Hofhea*

*Hoshea* begins in the twentieth of *Jotham*, 2 King. XV. 30. that is, from the beginning of his reign, from the beginning of his sixteenth. For *Jotham's* fourth, in his father *Uzziah's* time, did precede his sixteenth. And his sixteenth ended in the seventeenth of *Pekah*, when *Jotham's* son *Ahaz* began to reign, 2 King. XVI. 1. So that *Hoshea* truly began in the fourth of *Ahaz*; which was the twentieth from the time that *Jotham* began to reign; not that *Jotham* reigned twenty years, till *Hoshea* began. And *Hoshea* had reigned nine years in the twelfth of *Ahaz*. And these first nine years, the Sacred story passeth over in silence: He having done nothing remarkable or memorable in them. His later nine years are storied out thus; That the first of them begins in the twelfth of *Ahaz*, 2 King. XVI. 1. That in the third of them, which was the last of *Ahaz*, *Hezekiah* began to reign, 2 King. XVIII. 1. That in the seventh of them, and fourth of *Hezekiah*, *Shalmaneser* came and besieged *Samaria*, 2 King. XVIII. 9. That in the ninth and last of them, and sixth of *Hezekiah*, *Shalmaneser* took *Samaria*, and carried all captives into *Assyria*, and finally extinguished that Kingdom of *Israel*, 2 King. XVIII. 10, 11.

The Names then, and the Numbers of the years of the Reigns of the Kings of *Judah*, and of *Israel*, in this II. Book of *Kings*, are as followeth, viz. of

<i>Judah.</i>	years.	Kings of <i>Israel.</i>	years.
<i>Iehoram</i> , as viceroy--4	12. imperfect.	<i>Ahaziah</i> ————— 1	
Joynt King with his father <i>Iehoshaphat</i> --2		<i>Iehoram</i> ————— 11	
Sole King after his father's death, ---6		<i>Iehu</i> ————— 28	
In all-----		<i>Iehoahaz</i> ————— 15	
<i>Ahaziah</i> ————— 1 imperfect.		<i>Ioash</i> or <i>Iehoash</i> ————— 16	
<i>Athaliah</i> ————— 6		<i>Ieroboam</i> ————— 41	
<i>Ioash</i> ————— 40		<i>Zechariah</i>	
<i>Amaziah</i> ————— 17		<i>Shallum</i>	
<i>Uzziah</i> ————— 52		<i>Menachem</i> ————— 10	
<i>Iotham</i> ————— 15		<i>Pekahiah</i> ————— 2	
<i>Ahaz</i> ————— 14		<i>Pekah</i> ————— 20	
<i>Hezekiah</i> ————— 29		<i>Hoshea</i> ————— 18	
<i>Manasseh</i> ————— 55			
<i>Amon</i> ————— 2			
<i>Josiah</i> ————— 31			
<i>Iehoahaz</i>			
<i>Iehojakim</i> ————— 11			
<i>Iehoachin</i>			
<i>Zedekiah</i> ————— 11			
Thence to <i>Iehoiachin's</i> advancement. } 26			

See my Annotations on *Hos.* I. 1.

If

II. 10.

*If thou see me*] This signe was of Gods appointment. And the thing done on the East-side of *Iordan*.

III. 15.

*a Minstrel*] To quiet, quicken, and compose his spirit.

27.

*his eldest sonne*] The King of *Edoms* eldest son, taken by the King of *Moab* in this eruption. See *Amos* II. 1. and the *Annotations* there.

IV. 8.

*Shunem*] A Citie in the Tribe of *Isshachar*, *Iosh.* XIX. 18. And hath, in the same Tribe standing from it, *Iezreel* towards the South; Mount *Gilboa* towards the South-East; The river *Kishon* on the East; and Mount *Tabor* towards the North-North-East, in the Confines of the Tribe of *Zebulon*. In *Shunem* the Philistines pitched against *Saul* in *Gilboa*, 1 *Sam.* XXVIII 4. Here was borne *Abishag* that fair Virgin, that lay in *Dauids* bosome to cherish him, as a wife-nurse, in his decreped age: And was afterwards sought for in marriage by *Adonijah*; but to the losse of his life, in the State-wifedome of *Solomon*, 1 *King.* I. and II. chapters. And here dwelt this great and good woman that made these accommodations for the Prophet *Elishah* and upon his Prophetical promise obtained a sonne: and had him miraculouſly raised from death to life againe by *Elishah* coming from Mount *Carmel* hither; as is in this IV. Chapter. And further, upon this accompt, after her seven years absence, on the Prophets direction, by reason of the Famine to ensue during that time, she returning out of the Land of the Philistines, had her house, lands, and profits of her estate restored to her, by *Iehoram* King of *Israel*, 2 *King.* VIII.

38.

*Gilgal*] Of this see the *Annotations* on *Hos.* IV. 15.

42.

*twenty loaves of barley*] This was more then the bread of his first fruits came to.

V. 5.

*King of Syria*] This was *Benhadad* the son of *Benhadad*; both Kings of *Syria*, 1 *Kings* XV. 18, 19, 20. and XX. 1. 34. 2 *King.* VI. 24. and VIII. 7. 2 *Chron.* XVI. 2. The father was the sonne of *Tabrimon*, the sonne of *Hezion* King of *Syria*, 1 *King.* XV. 18. This the sonne slew *Ahab* at *Ramoth-Gilead*, 1 *King* XXII. 35, 37. Who contrary to Gods command had saved him, 1 *King.* XX. 42. And besieging *Samaria*, he brought it to that extreme famine, 2 *King.* VI. 24, 25. And after at *Ramoth-Gilead*, he wounded *Jeheoram*, the son of *Ahab*, 2 *King.* VIII. 28, 29. Whence returning to *Iezreel* to be healed of his wounds, he was slaine by *Jeihu*, 2 *King.* IX. 24. And this son died, 2 *King.* VIII. 15.

A third *Benhadad* King of *Syria* was the son of *HaZael*, 2 *King.* XIII. 3, 24.

*Benhadad* signifies the son of *Hadad*. And *Hadad* was a name very common among the Kings of *Edom*, or *Idumea*, *Gen.* XXXVI. 35. 1 *Chron.* I. 50. 1 *King.* XI. 14 but afterwards grew more common with the Kings of *Syria*; insomuch as *Benhadad* may seeme a name common to the Kings of *Syria*. See *Fer.* XLIX. 27. *Amos* I. 4.

And take here a Catalogue of the Kings of *Syria*, as we finde them in Scripture; thus; Omitting *Chusban-Rishathaim*, who was King of  
Aram-

*Aram-Naharaim*, or *Syria* between the two rivers, that is *Tigris*, and *Euphrates*; or of *Mesopotamia*, *Judg.* III. 10. We finde these Kings of *Syria*, properly so called, whereof *Damascus* was the chief Citie, viz

*Hadadexer*, or *Hadarezer*, in *Dauids* time, 2 *Sam.* VIII. 5, 6, 13. and X. 6, 8, 16.

*Rezon*, in the dayes of *Solomon*, 1 *King.* XI. 23, 24, 25.

*Benhadad*, the son of *Tabrimon*, the son of *Hezion*, in the dayes of *Asa*, 1 *King.* XV. 18, 19, 20.

*Benhadad* the son of *Benhadad*, in the dayes of *Abab*, and of *Elias*, and *Eliseus*; And *Nahaman* was the Captain of his hoast, 1 *King.* XX. 1, 20, 26, 32, 34. and XXII. 3. and 2 *King.* V. 1, 2, 6, 7. and chap. VI. 8, 12, 23, 24 and chap. VII. 4, 16.

*Hazael*, in the dayes of *Foram*, *Fehu*, *Iehoahaz*, 1 *King.* XIX. 15. 2 *King.* VIII. 7, 8, 13. and X. 32. and XII. 17. and XIII. 3, 22.

*Benhadad*, the son of *Hazael*, in the dayes of *Iehoash*, 2 *King.* XIII. 24, 25.

*Rezin*, in the dayes of *Pekah*, and of *Ahaz*, 2 *King.* XVI. 5. *Esay* VII. 1. 16. and VIII. 4.

*Talents*] See my *Observations* on *Exod.* XXXVIII. 24.

*Go in peace*] A fare-well phrase, a friendly dismissal; with little or no relation to what *Nahaman* had said; as little minding it, and of smal concernment to the greater engagements that then lay upon him: which kinde of Answers are not unusual.

*The Leprosie*] Yet King *Jehoram* holds conference with *Gehazi* afterwards, 2 *King.* VIII. 4. as upon sundry grounds, and occasions incident, in a right manner well he might.

*are come down*] Here the holy Pen-man useth a word of the Syrian language.

*Dothan*] In the Tribe of *Ephraim*: about mid-way between *Samaria* and *Shechem*. Here *Joseph* findes his brethren feeding their flocks, *Gen.* XXXVII. 13, 17.

*This is not the way*] No, nor the place or Citie, whereby, and where-in, to effect your purpose.

*came no more*] Not these Bands, nor in this maner, making in-roads, or laying ambushes; nor any at all of a long time after, till *Benhadad* came with all his hoast, ver. 24.

*a Cab*] Is an Hebrew measure. Of this see my *Observations* on *Gen.* XVIII. 6.

*of Doves dung*] Or of the corne found in the crop, she flying into the Citie out of the Countrey.

*five peeces of silver*] Or five silverings. See these *Observations* on *Exod.* XXXVIII. 24.

*said*] Said to the Elders, to the Messinger, and to the King *Jehoram* the son of *Ahaz*, ver. 17, 18.

*a measure*] See my *Observations* on *Gen.* XVIII. 6.

*twilight*] In the evening, ver. 9, 12.

P

Edom]

19.

27.

VI.

9.

13.

19.

23.

25.

VII.

1.

5.

- VIII. 20. *Edom*] *Edom* revolts from *Judah*, 1 *King*. XXII. 47. As *Moab* had done from *Israel*, 2 *King*. III. 5.
22. *Libna*] A Citie; which with the King thereof was destroyed by *Joshuah*, *Josh*. X. 29. and XII. 15. After fell by lot to the Tribe of *Judah*; And given to the Priests, *Josh*. XXI. 13. 1 *Chron*. VI. 57. It rebelled [wonder it should] against *Judah*, in the dayes of wicked *Iehoram*, the son of good *Iehoshaphat*, 2 *Chron*. XXI. 10. *Senacherib* did warre against it, in the dayes of *Hezekiah*, 2 *King*. XIX. 8. *Esay* XXXVII. 8. And there likely had his army, or a great part of it slaine by the Angel of the Lord. There was another place called *Libna*, the seventeenth Station of the Israelites, mentioned *Num*. XXXIII. 20, 21.
27. *Sonne-in-law*] His father was so. And himself might be to that House.
28. *Ramoth-Gilead*] A Citie of Refuge; in the Tribe of *Gad*; given to the Merarites; *Deut*. IV. 43. *Josh*. XIII. 26. and *chap*. XXI. 38. This was taken by the King of *Syria*; And *Ahab*, with the joynt forces of *Iehoshaphat*, seeking to recover it, yet failed of his purpose, and was there slaine by *Benhadad*, whose life he had unjustly spared; 1 *King*. XX. 30, 42. and XXII. 3, 35. And *Iehoram* the sonne of *Ahab*, with the joynt forces of *Ahaziah* King of *Judah*, actually recovered it, from *Hazael* King of *Syria*, But was wounded there. And *Iehu* being left there, as a Captaine under *Iehoram*, to keep it, was anointed there, by command and direction of the Prophet *Elisha*, to be King of *Israel*; who thereupon soone slew both *Iehoram*, and *Ahaziah*; 2 *King*. VIII. 28, 29. and *chap*. IX.
- IX. 26. his sonnes] *Naboths* sons slaine with him.
- X. 27. a draught-horse] Here the *Masorets* put a more cleanly word in their *Keri*, in the margin, to be read, then is the *Cetib*, written in the Text; as if they would prompt to the Holy Ghost a more manerly speech. And so *Deut*. XXVIII. 30. *Fer*. III. 2. Lesse marvaile then if they deale so with the words of *Rabshakeh*, *Esay* XXXVI. 12. And in *Zachary* speaking of *Jerusalem*s destruction, and womens usage by soldiers, grosse to speak, the Text telleth the terme to be seene, the margin what they would have read. And in *Fer*. XXXI. 38. they leave a blank in the Text with the vowel points underneath, and place the head letters in the margin of a word which they suppose to be wanting. Some various Readings seeme to be in the Hebrew Text. See the learned *Annotations* on *Fer*. IX. 8. and on *chap*. XVII. 13. And some learned seeme to grant some superfluous insertions, as *Fer*. LI. 3 in the word *bending*; and *Fer*. LII. 19. in the word *Gouldrons*. See the *Annotations* on those places. Yet some other learned men asserit the sacred Text to be absolutely entire and perfect without the least default or defect, without altering a syllable, letter, or situation of a letter; holding the margin-reading to be given with equal authority, as the other which is in the Text, and serving to expound it. And the vowels, and accents to have been *ab origine* in the

the Text, and so of equal authority with it. Insisting upon the Jews care for preservation of the Text, in numbering the letters in every Book, and naming the middle letter in it, and the middle letter in the Law, or Books of *Moses*. And this done not only by the Masorets that lived five hundred years or more after Christ; but also by those ancient Masorets that are called the men of the Great Synagogue, and succeeded next to the last Prophets of the Old Testament, of whom the Jews make *Ezra* to be one. And that in his time the whole number of the letters were reckoned, in all the Law to be 600045. in the Prophets 815280. See more in my *Observations* on *Eccles.* IX. 4. and on *Ier.* XXXII. 12.

*Iehoiadah*] This *Iehoiadah* was a Priest and prime man, 2 *Chron.* XXIII. 1, 11, 16, 18, 19, 20. and chap. XXIV. 6. seemes not to be the High Priest: for he is no where so called in Scripture; except he be understood in that place, 2 *Chron.* XXIV. 11. where yet he is not called הכהן הגדול neither is there any of his name in that Catalogue of the High Priests, 1 *Chron.* III. 6,—15. And yet this Priest *Iehoiada* marries King *Iehoram*s daughter, and King *Ahaziah*s sister, 2 *Chron.* XXII. 11. And gives wives to King *Ioash*, 2 *Chron.* XXIV. 3. And was buried among the Kings, ver. 16.

*Elisha*] or *Eliſeus* prophesied in the reignes of six Kings of *Israel*; viz. *Ahab*, *Ahaziah*, *Iehoram*, *Iehu*, *Iehoahaz*, and *Ioash*, 1 *King.* XIX. 16, 19. 2 *King.* XIII. ver. 14. with

*Lachish*] See the *Annotations* on *Micah* I. 13.

*Azariah*] Called also *Uzziah*, and *Ozias*, *Matth.* I. 8, 9. reigned in the times of six Kings of *Israel*; viz. *Ieroboam* the second, *Zachariah*, *Shallum*, *Menahem*, *Pekahiah*, *Pekah*, 2 *King.* XV. 1. 27. In which time the Kingdome of *Israel* was changed into four several stocks or families.

*Pul*] *Pul* or *Phul*, 1 *Chron.* V. 26. This Catalogue of the Assyrian Monarchs we finde in Scripture; viz. Passing by *Nimrod*, and *Ashur* in the ancientest times, *Gen.* X. We meet with this *Pul* in the dayes of *Menahem* King of *Israel*.

*Tiglath-Peleser*, or *Tilgath-Pilneser*, in the dayes of *Pekah* King of *Israel*, and of *Ahaz* King of *Judah*: who carried away captives the Reubenites, and the Gadites, and the half Tribe of *Manasseh*, into *Assyria*, 1 *Chron.* V. 26. And, both helped, and afflicted *Ahaz*, 2 *King.* 16. with

*Shalmaneser*, or *Shalman*, *Hos.* X. 14. or *Enemessar*, *Tobit* I. 2. 15. in the dayes of *Hoshea* King of *Israel*; who subdued *Hoshea*, beseiged and took *Samaria*; carried *Israel* captive into *Assyria*; and extirpated that Kingdome of *Israel*, 2 *King.* XVII. 4, 5, 6. and XVIII. 9, 10. with

*Sargon*, mentioned, *Esay* XX. 1. If he be not the same with *Sennacherib*. with

*Sennacherib*, in the dayes of *Hezekiah*, 2 *King.* XVIII. 13. whose hoast was slaine by the Angel of the Lord; and himself by his owne sons, 2 *King.* 19. with

*Esarhaddon*, or *Esar-Haddon*, who seemes to be called *Asnapper*,

XI. 4.

XIII. 14.

XIV. 19.  
XV. 1.

19.

- Exra* IV. 10. and *Sarchedonus*, *Tobit* i. 21. with  
 Another King of *Assyria*, not named, but living in the dayes of  
*Iosiah*; in whose behalf *Iosiah* fighting against *Pharaoh Necho* King of  
*Egypt*, at *Megiddo*, was slaine there. *2 King*. XXIII. See this same,  
 with some little variations, in my *Observations* on *1 Chron*. V. 26.
- XVI. 9. *Kir*] This is *Cyrene*, mentioned, *Acts* II. 10. Of this see the *An-*  
*notations* on *Amos* I. 5. and IX. 7. If rather be not meant hereby that  
 part of *Media*: which from this deportation seemes to be called *Syro-*  
*media*, For *Media* belonged to the Kingdome of *Assyria*, *2 King*. XVII.  
 6. But *Cyrene* never, being very farre distant from it.
14. *Of the Altar*] Of *Urijahs* new Altar made by the command of  
 King *Ahaz*, by the patterne of the Altar of *Damascus*.
15. *Urijah the Priest*] This might be that *Uriah*, *Esay* VIII. 2. unfaith-  
 ful to God, a fawning parasite to the wicked King; but no wayes ap-  
 pears to be the High Priest.
18. *Covert for the Sabbath*] A Covert for the Priests (and Porters  
 likely) on the Sabbath; or a retiring place covered over to keep from  
 winde and raine, *2 Chron*. XXVIII. 24.
20. *in the City of David*] But not in the Sepulchers of the Kings,  
*2 Chron*. XXVIII. 27.
- XVII. 2. *but not as*] *Hosheah* was the best of the Kings of *Israel*: And yet  
 with him, and in him that Kingdome was extirpated.
6. *Carried Israel away into Assyria*] See the *Observations* on chap.  
 XV. 19.
- 32, & 34. *They feared the Lord*] The same Idolaters are said to Fear the Lord,  
 And not to Fear the Lord, *2 King*. XVII. 32, 33, 34.  
 Their folly is derided, *Ier*. X. 3, 4, 5, 8, 9, 14, 15.
- XVIII. 1. *Hezekiah*] Godly *Hezekiah* the son of most wicked *Ahaz*, *2 Chron*.  
 XXVIII. 22. And father of a like wicked *Manasseh*, *2 King*. XXIV. 3.  
*2 Chron*. XXXIII. And godly *Iosiah* not much unlike.  
 He is a Type of Christ, *Esay* XXXII. 1.
2. *twenty five years old*] And therefore was borne in the eleventh  
 yeare of his father *Ahaz*; because *Ahaz* was twenty years old when he  
 began to reigne, and reigned sixteen years, *2 King*. XVI. 2. In all,  
 thirty six when he died. Out of which take the foresaid twenty five;  
 and so *Hezekiah* must be borne in the eleventh aforesaid. A thing  
 not impossible. But to make *Ahaz* to be twenty, not when himself,  
 but his father *Iotham* began to reigne, as it wresteth the Text, so it  
 implies an utter impossibility, because *Iotham* was but twenty five  
 years old when he himself began to reigne, *2 King*. XV. 33. which  
 thing was not well considered by the excellent *Tremellius* when he as-  
 serted that opinion; nor is it much favoured, though noted by our *An-*  
*notators* on *2 King*. XVI. 2.
13. *In the fourteenth year*] *Sennacherib* comes up against *Hezekiah*, and  
 partly prevails against him. See the causes of this his warre, in the  
 learned *Annotations* on *Esay* XXXVI. 1. And in the later end of that  
 year *Hezekiah* fell sick: for he had 15. years added to his life, *2 King*.  
 XX. 6.

XX. 6. which make up the twenty nine of his reigne. And in this time of his sicknesse, he had no sonne; because *Manasseh* his eldest sonne was borne three years after this sicknesse, being but twelve years old when his father *Hezekiah* died, 2 *King*. XXI. 1.

*a Signe*] The present plenty, notwithstanding the Sabbatical year, and the enemies abode, and waste made in the Land, should be a Signe to them for confirmation of the truth of Gods Promise, for the overthrow of *Sennacherib*, and their deliverance. Of Signes see these *Observations* on *Exod.* III. 12. and on 2 *King*. XX. 9.

*Camp of the Assyrians*] Either before *Libnah*, or *Jerusalem*, or both, 2 *Chron.* XXXII. 9. See the *Observations* on *Esay* XXXVII. 36.

*his sonnes*] These words have an empty place left for them in the Hebrew Text, and are printed only in the margent. But they are in the Text, XXXVII. 38.

*ten degrees*] This choise was given to *Hezekiah* about mid-day, when the shadow of the Sunne might go forward or backward ten degrees on the Dial of *Ahaz*, a famous Dial, haply mural, and haply visible to *Hezekiah* out of his bed-chamber: and so likewise in all other Dials, distinguished into half hours, as that of *Ahaz* was. And so ten degrees make five hours. And the Miracle was not only in the Shadow going backward, but in the Sunne also going backward ten degrees: though whether in an instant, or in the set course of time, or its ordinary continual motion, is not certaine, *Esay* XXXVIII. 8. Which made the Ambassadors of the Princes of Babylon to be sent unto him, to enquire of the wonder that was done in the Land, 2 *Chron.* XXXII. 31. See on *Esay*. XXXVIII. 8.

*Altars*] Idolatrous Altars, and Images set up in the House of the Lord, *ver.* 4, 5, 7.

*eighteenth year*] From this famous year, both those thirty years, *Ezek.* I. 1. And those forty dayes or years of the sinne of *Judah*, *chap.* IV. 6. seeme to take their rise and reckoning.

*the Book of the Law*] The knowledge of it; and the Lawes in it, seemes a rare and strange thing, as at other times, so in the dayes of good *Josiah*, 2 *King.* XXII. 10, 11. 2 *Chron.* XXXIV. 19, 21. notwithstanding that Law *Deut.* XXXI. 10, 11.

*in peace*] *Josiah* died in peace, according to the Promise, not seeing the Evils to come; though he was slaine in battel, 2 *King.* XXII. 20. and XXIII. 29. 2 *Chron.* XXXIV. 28.

*Topheth*] Called *Toph*, *Esay* XXX. 33. The name is from *Toph*, signifying a Drum, Tabret, or Timbrel; such as idolatrous Priests used to beat upon in the time of their detestable sacrificing of children to *Moloch*, to drowne their skrikes and cries, *Levit.* XX. 2. 2 *Chron.* XXVIII. 3. and XXXIII. 6. 2 *King.* XVI. 3. and XXI. 6. *Psal.* CVI. 38. This the Jewes learned from the Heathen, *Deut.* XII. 31. This *Tophet* stood in a pleasant valley on the South-side of *Jerusalem*, *Josh.* XV. 8. and *chap.* XVIII. 16. Belonging to one *Hinnom* and his sons, and called therefore the valley of *Hinnom*, *Gehinnom*, or *Ge-bene-Hinnom*,

XIX.

29.

35.

37.

XX.

9.

XXI.

3.

XXII.

3.

8.

20.

XXIII.

10.

*nom*, the valley of the sonnes of *Hinnom*. Whence the Greek and Latin take the word *Gehenna*, and use it for Hell, fitly resembled by such a Type, for the horrid acts and sufferings used therein, *Matth.* XVIII. 8, 9. *Mar.* IX. 43, — 48. *James* III. 6. And allusion is made hereunto, *Matth.* V. 22. This place was defiled and destroyed by *Josiah*, in this Text. See the *Annotations* on *Esay* XXX. 33. and on *Fer.* VII. 31.

31. *Jehoahaz*] Called also *Joachaz*, and *Johanan*, and in the opinion of the most and best, *Shallum* likewise; The Prophecie concerning *Shallum*, *Fer.* XXII. 10, 11, 12. best agreeing to him; And supposing that *Shallum* the fourth sonne of *Josiah* mentioned, *1 Chron.* III. 15. to be dead before his father; yet under the name of *Johanan* he is called the first-borne of *Josiah*, *1 Chron.* III. 15. in respect likely that he first succeeded him in his throne, *2 Chron.* XXXVI. 1. Of him see *Ezek.* XIX. 3, 4.

36. *Jehojakim*] *Jehojakim* called also *Joachim*, and *Eliakim* (as *Solomon* was also called *Iedidiah* and *Lemuel*) was the eldest sonne of *Josiah*. Of him, and his Burial, we read *Ier.* XXII. 19. and XXXVI. 30. *2 Chron.* XXXVI. 5, 6. *Ezek.* XIX. 5, — 9.

XXIV. 1. *Iehojakim*] In his fourth, year, or third complete, and 1. of *Nebuchadnezzar*, *Daniel* was carried captive, *Dan.* I. 1, 6. *Ezekiel*, and *Mordecai*, with *Iehojachin*, *Ezek.* XL. 1. *Esther* II. 5, 6. Of *Ezechiel*, see the Argument of his Book.

6. *Iehojacin*] Called likewise *Coniah*, and *Iechoniah*, *1 Chron.* III. 16. *Ier.* XXII. 28. Of his age at the beginning of his reigne, See the *Observations* on *2 Chron.* XXXVI. 9. He was carried captive into *Babylon* in the seventh ending, and eighth year beginning of *Nebuchadnezzars* reigne, *ver.* 12. *Ier.* LII. 28. And his head lifted up againe in the thirty seventh year of his captivity, twelfth moneth, on the twenty fifth, and twenty seventh day; and first year of *Evilmerodach*, *2 King.* XXV. 27. *Ier.* LII. 31.

20. *Zedekiah rebelled*] *Zedekiah* rebelled in his sixth year, *Ezek.* XVII. 15, 17. compared with *Ezek.* VIII. 1. and XX. 1.

XXV. 8. *the second Priest*] Grounded on *Num.* III. 32. And mentioned as here, So *Ier.* LII. 24. See *2 King.* XXIII. 4. and the like, *1 Chron.* V. 12. This second Priest, upon any extraordinary occasion and occurrent restraining or disabling the High Priest, seemes set to supply his place.

*to Riblah*] See the *Observations* on *Num.* XXXIV. 11.



**T**HE Books of *Chronicles* do chiefly pursue the Histories of the Kings of *Judah*. And yet are more sparing in relating the sinnes of *David*, and *Solomon*.

These are not those *Chronicles* often cited in the Books of Kings, as hath been shewed heretofore. But these are thought to be written by *Ezra*, 2 *Chron.* XXXVI. 22, 23. *Ezra* I. 1, 2, 3. And that after the return from the Babylonish captivity. Yet some things are inserted which extend beyond *Ezra's* time; as that 1 *Chron.* III. 21, --- 24. In these Books, as in an Abridgement, the holy Penman is sometimes short, and obscure. But in the Histories of the Kings of *Judah*, full and exact.

Take the periods of times from the Creation, to the year of Returne from the Babylonish Captivity, And so these Books containe an History of 3458. years. The first Book, 2986. to the death of *David*; Thus; *Genesis*, 2369; *Exodus*, 142; *Levit.* *Num.* *Deut.* 39. *Joshuah* 17. *Judges*, 299. 1 *Sam.* 80. 2 *Sam.* 40. In all, 2986.

The second Book 472. from the beginning of *Solomon's* reigne, to the said year of Returne. Others reckon thus; 3467. in the whole: 2990. in the first Book: 477. in the second Book. Others, and that most likely, 2986. in the first Book; And 466. in the second Book: viz. from the first of *Solomon*, to the seventeenth of *Jehoshaphat*, 118. Thence to the Captivity in the first of *Nebuchadnezzar*, and fourth of *Jehojakim*, 278. Thence to the Returne, 70. In all, 466. And so the whole in both Books will amount to 3452.

The first Book mentions occasionally some things long after *David's* death; as the Inhabitants of *Jerusalem* after the Returne from *Babylon*, chap. IX. And *Zerubbabel's* posterity long after that, chap. III.

## I. Chronicles.



**I**N the Genealogies of the first eight Chapters, the Tribes of *Dan*, and *Zebulon*, are left out.

*Edom*] Eight Kings in *Edom* before any in *Israel*.

*Sisters*] of *David* } *Zerviah* } *Abishai*,  
                              } bare     } *Ioab*. } 2 *Sam.*  
                              } *Asahel*. } XVII. 25  
                              } *Abigail* bare *Amasa*.

*Caleb*] Three *Calebs* famous in *Israel*; first, the sonne of *Hezron*,  
in

I. 43.

II. 16, 17.

18.

II.	1,--9. 17.	<p>in this Text called also <i>Carmi</i>, and <i>Chelubai</i>, chap. II. 9. and IV. 1. who had a sonne called <i>Hur</i>; And this <i>Hur</i> a sonne called also <i>Caleb</i>; chap. II. 9, 19, 50. who is the second <i>Caleb</i>. And the third is that famous <i>Caleb</i> the sonne of <i>Iephunne</i>, Num. XIII. 6. 1 Chron. IV. 15.</p> <p><i>The sonnes of David</i>] See the <i>Observations</i> on 1 Sam. XVI. 11.</p> <p><i>Salathiel</i>] Hebrew, <i>Shealtiel</i>, said to be the sonne of <i>Iechoniah</i>, Matth. I. 12. And so here, sonne of <i>Iechoniah Asir</i>, that is, strictly bound, prisoner in <i>Babylon</i>. For we read not of any sonne called <i>Asir</i> that <i>Iechoniah</i> had: yet this <i>Salathiel</i> is named the sonne of <i>Neri</i>, Luke III. 27. who came by many descents, of another line, that is, of <i>Nathan</i> the younger brother of <i>Solomon</i>; from which line came our <i>Saviour</i>; and not of <i>Solomons</i> line: And though <i>Iechoniah</i> may seeme to have seed and sonnes more, out of <i>Ier. XXII. 28, 30.</i> and 1 Chron. III. 17, 18. Yet he is doomed childlesse, <i>Ier. XXII. 29, 30.</i> because neither <i>Salathiel</i>, if he were his sonne, nor any of <i>Iechoniah's</i> race, (<i>Zedekiah</i> the last King being Uncle to <i>Iechoniah</i>) did succeed him in the Regality, to sit on the throne of <i>David</i>, though in a kinde of sovereignty; as <i>Zerubbabel</i> the sonne, or grandchilde rather of <i>Salathiel</i> by <i>Pedaiah</i>, did succeed: in regard of which successions, both <i>Salathiel</i>, and after also <i>Zerubbabel</i>, may be called sonnes. See <i>Ezra III. 2, 8.</i> and V. 2. <i>Neh. XII. 1 Hag. I. 1, 12, 14.</i> and II. 3. 24. Of <i>Iebojakim</i> the father of <i>Iechoniah</i>, it is likewise said, <i>He shall have none to sit upon the throne of David</i> that is, for any time worth speaking of; for his sonne <i>Iechoniah</i> reigned but three moneths and tenne dayes; <i>Ier. XXXVI. 30.</i> 2 Chron. XXXVI. 9.</p>
	19.	<p><i>Sonnes of Zerubbabel</i>] Among his sonnes, <i>Abihud</i>, and <i>Rhesa</i> are not mentioned (unlesse under other names) nor elsewhere found in the Old Testament: And yet from them two, the Genealogies, Matth. I. 13. and Luke III. 27. are drawn and derived; which makes some suppose, that <i>Zerubbabel</i>, and this here, to be different persons.</p>
IV.	17.	<p><i>Ezra</i>] <i>Ezra</i> not that learned Scribe, <i>Ezra VII. 1.</i> And in the last letter of this Hebrew name there is a difference from the name of the other.</p>
	41.	<p><i>in the dayes of Hezekiah</i>] The Simeonites lying within the inheritance and lot of the Tribe of <i>Judah</i>, <i>Iosh. XIX. 9.</i> were not carried away Captive by the Assyrians; but continuing in their estate, sought to enlarge their territories, as is here mentioned.</p>
	43.	<p><i>Amalekites</i>] They bordered on mount <i>Seir</i>. These the first that fought against <i>Israel</i>, Num. XXIV. 20. And after joyned oft with other enemies against Gods people. They were overthrowen by <i>Joshuah</i>, <i>Exod. XVII. 13.</i> <i>Saul</i> in his time was sent against them; destroyed many; but spared <i>Agag</i> their King, and for so doing lost his own Kingdome, 1 Sam. XV. and chap. XXVIII. 18. <i>David</i> afterwards destroyed more of them, 2 Sam. VIII. 12. And here the Simeonites in the dayes of <i>Hezekiah</i>, smote the rest of the <i>Amalekites</i> that were escaped. Thus the judgement denounced against them, <i>Exod. XVII. 14, 16.</i> <i>Deut. XXV. 17, 18, 19.</i> was accomplished. See the <i>Observations</i> on <i>Esth. III. 1.</i></p>

*King of Assyria*] This Catalogue we finde in Scripture of the Kings of *Assyria*; *Pul* or *Phul*, in the dayes of *Menachem*: so here, and 2 *King*. XV. 19. *Tiglath-Pileser*, in the dayes of *Pekah*, and *Achaz*; so here, and 2 *King*. XV. 29. and XVI. 7, 10. *Fareb*, *Hof*. V. 13. and X. 16. *Sargon*, *Esay* XX. 1. *Shalmanesar*, called *Shalman*, *Hof*. X. 14. Who took *Hoshea*, and *Samaria*, 2 *King*. XVII. 3, 4. and XVIII. 9, 10. or *Enemessar*, *Tobit*. I. 2, 15. *Sennacharib*, who came against *Hezekiah*, 2 *King*. XVIII. 13. *Efarhaddon*, or *Afnapper*, *Esay* XXXVII. 38. 2 *King*. XIX. 37. *Ezra* IV. 2, 10. called also *Sarchedonus*, *Tobit* I. 22. And another King of *Assyria*, against whom *Pharaoh-Necho* King of *Egypt*, fights at *Carchemish* by *Euphrates*, in the last year of King *Josiah*, 2 *King*. XXIII. 29. 2 *Chron*. XXXV. But many leave out *Iareb*, as no proper name of a King; and make *Sargon* to be the same with *Senna harib*. And some place *Iareb* before *Pul* and *Sargon* after *Shalmanesar*. And no doubt there were many Kings of *Assyria*, it being the first Monarchy, before *Pul*; though their names be not in Scripture. Though the *Assyrians* take the name from *Ashur* the sonne of *Shem*, *Gen*. X. 22. 1 *Chron*. I. 17. yet the Kingdome seemes to be raised among them by the posterity of *Cush*, the sonne of *Cham*, *Gen*. X. 6, — 11.

*a Singer*] *Heman*, of *Kohath*, stood in the midst; *Asaph*, of *Ger-shon*, on the right hand; *Ethan*, of *Merari*, on the left, *ver*. 38, 39, 44, 47. See more of the Singers, 1 *Chron*. XV. *ver*. 16, — 22.

*All their Cities*] The *Kohathites* had twenty three Cities: The *Ger-shonites* thirteen. The *Merarites* twelve. In all, forty eight Cities.

*reckoned*] *Issachar* a numerous Tribe.

*Ephraim*] The line from *Ephraim* to *Ioshuah*, is *Num*. I. 10. and *chap*. XXVI. 35 1 *Chron*. VII. 20, 26, 27.

*Shephuphan*, and *Huram*] Either of these had three names.

*Ner*] *Ner* had *Kish* the father of *Saul*; and another sonne *Ner* the father of *Abner*, 1 *Sam*. XIV. 50, 51.

*genealogies*] This Chapter, and *chap*. III. 19, — 24. are some parcels of the last passages for History, of the Old Testament. See more on *Neb*. XII. 10, 11.

*David* and *Samuel*] *David* and *Samuel* the Seer (though he died in the time of *Sauls* reigne) ordained, and ordered the Priests, and Levites, Singers, and Porters, in their set Offices, and Courses; See *ver*. 10, 14, 22, and *Chapters* XXIII. XXIV. XXV. XXVI. as the Lord God of *Israel* had commanded him, 1 *Chron*. XXIV. 19. by the Spirit, and by *Gad* and *Nathan*; 1 *Chron*. XXVIII. 12, 19. 2 *Chron*. XXIX. 25. and VIII. 14. and XXXV. 4, 15. And *Solomon* did according to him, 2 *Chron*. XXXV. 4. *Neb*. XII. 45.

*day and night*] The Singers employed in that work day and night.

*tydings unto their Idols*] Idolaters ascribe their Victories, and prosperous successes to their Idols: so *Judg*. XVI. 23, 24. 1 *King*. XX. 23. 2 *Chron*. XXVIII. 23. *Hab*. I. 11. They bring their Idols to their Camps, 1 *Chron*. XIV. 12. As the *Israelites* the Ark, 1 *Sam*. IV. 3.

V. 26.

VI. 33.

60--63.

VII. 5.  
20.VIII 5.  
33.

IX. 1.

22.

X. 33.  
9.

XI.	5.	<i>castle of Zion</i> ] David took the Castle, or strong hold of <i>Zion</i> ; dwelt in it; built round about it; called it the Citie of <i>David</i> . And <i>Ioab</i> repaired the rest of the Citie, 2 <i>Sam.</i> V. 9.
XII.	1.	<i>came to David</i> ] There came to <i>David</i> to <i>Ziklag</i> a great hoast, like the hoast of God. And to <i>Hebron</i> to make him King over all <i>Israel</i> , 340822. And among them very many Priests and Levites, ver. 26, 27, 28. besides others intimated ver. 32.
	27.	<i>Jehoiada</i> , the Leader of the 3700. Aaronites that came to <i>David</i> to <i>Hebron</i> , to make him King over all <i>Israel</i> , 1 <i>Chron.</i> XII. 27.
		<i>Jehoiada</i> , a chief Priest, 2 <i>Chron.</i> XXIV. 6. married <i>Iehoshabeath</i> or <i>Iehosheba</i> ; the daughter of King <i>Iehoram</i> , and sister of King <i>Ahaziah</i> , 2 <i>King.</i> XI. 2, 3. 2 <i>Chron.</i> XXII. 11. He caused usurping, and murdering <i>Athaliah</i> , the daughter of <i>Ahab</i> and <i>Iezebel</i> , and wife of King <i>Iehoram</i> , and mother of King <i>Ahaziah</i> , 2 <i>Chron.</i> XXI. 6. and XXII. 1, 2. to be murdered her self, 2 <i>King.</i> XI. 16. And caused <i>Ioash</i> , grandchilde of <i>Athaliah</i> , and his wives nephew, and sonne and heir of <i>Ahaziah</i> , to be crowned King when he was seven years old, 2 <i>King.</i> XI. 11, 12, 21. 2 <i>Chron.</i> XXIII. 11. Of whom see more on 2 <i>King.</i> XI. 4.
XIII.	3.	<i>Jehoiada</i> , the sonne of <i>Benaiah</i> , <i>David</i> s Counsellor, next to <i>Ahitophel</i> , 1 <i>Chron.</i> XXVII. 34. <i>bring again the Ark</i> ] <i>David</i> so soone as ever he was settled upon his throne over all <i>Israel</i> , taketh the strong Fort of <i>Zion</i> , from the <i>Jebusites</i> : brings the Ark of God with all solemnity, yet not after the due maner, from <i>Kiriath-jearim</i> , and the house of <i>Abinadab</i> ; And upon the death of <i>Uzza</i> , by the way, at the threshing floore of <i>Nachon</i> or <i>Chidon</i> , he carries it aside into the house of <i>Obed-Edom</i> , where it remained three moneths, 1 <i>Chron.</i> XIII. <i>Hiram</i> sends to <i>David</i> messengers, workmen, and materials to build him an house in <i>Zion</i> : And <i>David</i> takes more wives at <i>Jerusalem</i> ; and obtaines two victories against the <i>Philistines</i> , chap. XIV. And with great solemnity, in the due maner, he brings the Ark from <i>Obed-Edom</i> s house, and sets it in the midst of the Tabernacle or Tent which he had prepared for it, in the Citie of <i>David</i> , in <i>Zion</i> , chap. XV. where he offers Sacrifices; Orders a Quire, gives them a Psalme of Thanksgiving, and appoints Ministers, Porters, Priests, and Musicians to attend on the Ark continually, ch. XVI. In 2 <i>Sam.</i> V. <i>David</i> takes the strong Fort of <i>Zion</i> ; builds, dwels in it, hath messengers sent to him from <i>Hiram</i> King of <i>Tyre</i> , with materials, workmen for his bulding; growes great; takes moe wives and concubines at <i>Jerusalem</i> ; gets two victories over the <i>Philistines</i> in two set battels chap. V. And he brings up the Ark from <i>Kiriath-Jearim</i> , and carries it aside into the house of <i>Obed-Edom</i> ; and after three moneths, he brings it thence, into the Citie of <i>David</i> , with great solemnity, and joy; 2 <i>Sam.</i> VI. Now whether the things contained in 1 <i>Chr.</i> XIV. and 2 <i>Sam.</i> V. after the taking of <i>Zion</i> , did intervene in that three moneths space, while the Ark was in the house of <i>Obed-Edom</i> ; or were acted before the Ark was removed from <i>Kiriath-Jearim</i> , is a matter of conjectural probabilities on either side; yet I rather incline to the later opinion. from

from *Shihor of Egypt*] This *Shihor*, or *Shichor*, or *Sihor*, hath a notion of blacknesse in it; And is not that rill or drill of water called by forraine writers *Rhinocolura*; but is much rather the same with *Nilus*, otherwise not once named in Scripture, anciently by the Ethiopians called *Siris*, by the Greeks *Melas*, by the Latines *Melo*, from the blacknesse of the water, or rather of the mud and slime that it brings downe with it, or the black colour of the grounds and soils it passeth through. It is called by way of excellencie the River, *Esay* XXIII. 3. *Ezek.* XXIX. 3, 9. and the river or flood of *Egypt*, *Amos* VIII. 8. and *chap.* IX. 5. This River rising in the South from unknown heads, runs in one intire streame Northward to the Head *Delta* in *Egypt*, where it divideth it self into two maine Channels; and afterwards brancheth into seven severall streames, *Esay* XI. 15. Emptying themselves into the midland Sea: And so making that lower part of *Egypt* to be of a triangular forme with the point upward, and the basis beneath toward the Sea [▽]. One of the seven streames named *Pelusian* hath a stream issuing from it; which first makes the Sea or Lake of *Sirbonis*, of a great length, and vast depth, dividing *Egypt* from the Edomites, and Philistines, and so justly is named one of the Limits of the Land of Promise, *Num.* XXXIV. 5. *Josh.* XIII. 3. *1 Chron.* XII. 5. as the River *Euphrates* is named the other, *Gen.* XV. 18. *Deut.* I. 7. and *chap.* XI. 24. *Josh.* I. 4. This River *Nilus* supplieth the place of Raine in *Egypt*, *Zech.* XIV. 18. by the overflowing of it; as is famous in Histories. The seven streames of old, are now become four.

*Baal-Peraẓim*] By anticipation. See the *Observations* on *1 King.* XIII. 32.

*not after the due maner*] The maner of doing makes or marres in matters of Gods worship, *Esay* I. 11, — 15. God ownes not, but loaths, his own services, of his own ordaining and commanding, when by evil men, and in an evil maner performed. *Jer.* VI. 20. and VII. 21, 22. *Psal.* L. 13, 16 *Prov.* XV. 8. and XXI. 27. *Esay* LXI. 8. and LXVI. 3. *Amos* V. 21, 22. *Micah* VI. 7. *Mal.* I. 10.

*seven*] Of the number of seven, see the *Annotations* on this Text.

*dancing*] See *2 Sam.* VI. 14. Usual then to expresse their joyfull and thankful hearts to God by Dancing, *Psal.* CXLIX. 3. and CL. 4. and XXX. 11. See *Exod.* XV. 20. *Judg.* XI. 34. and XXI. 21.

*he appointed*] High and Solemne Service, for, and before the Ark, appointed by *David*, *1 Chron.* XVI. See that Particular, *2 Chron.* V. 12, 13.

*trumpets*] See the *Observations* on *Num.* X. 8.

*delivered first*] See the *Observations* on *Psal.* CXV. 1. and on *Psal.* XCVI.

*at Gibeon*] Hither was the Tabernacle brought after that beastly and brutish slaughter of the Priests made by bloody *Saul* at *Nob*, *1 Sam.* XXII. Of *Gibeon*, see the *Annotations* on *Hof.* IX. 9.

*his throne for ever*] Some things here, and hereafter, are true in *Solo-*

XIII. 5.

XIV. 11.

XV. 13.

26.

29.

XVI. 4.

6.

7.

39.

XVII. 12.

		<i>lomon</i> as the Type; but more in Christ the Antitype: some things proper to the Type only; others to the Antitype only: as was said on 2 Sam. VII. 12.
	16.	<i>Sate before the Lord</i> ] Of this gesture in Prayer, see the <i>Annotations</i> on this Text, and <i>Exod.</i> XVII. 12.
XVIII.	16.	<i>Abimelech the sonne of Abiathar</i> ] See the <i>Observations</i> on 2 Sam. VIII. 17. It may appear that there is no necessity that both these persons, father and sonne, had both of them these two names of <i>Abimelech</i> and <i>Abiathar</i> . See the <i>Observations</i> on 1 Sam. I. 3.
XXI.	1.	<i>Satan stood up</i> ] In 2 Sam. XXIV. 1. The Lord move! <i>David</i> against <i>Israel</i> . See the <i>Observations</i> on <i>Esay</i> VI. 9, 10. <i>to number Israel</i> ] Out of pride only and curiosity, and carnal confidence: Otherwise the thing in it self not simply unlawful, when done upon good grounds and to good ends: As we see it done at other times in Scripture. God commands it, <i>Num.</i> I. 3. and XXVI. 1, 2. And <i>Solomon</i> and <i>Amaziah</i> did it, 2 <i>Chron.</i> II. 17. and XXV. 5.
	5.	<i>the summe of the number</i> ] 1100000. of <i>Israel</i> , able men; from twenty years old, and upwards. To the 800000. in 2 Sam. XXIV. 9. seeme to be added here those 288000. of <i>David's</i> Trained Bands, 1 <i>Chron.</i> XXVII. 1,—15. already enrolled, in publick records. And their Colonels, Captains, Commanders, and Officers, to the number likely of 12000. which make up the said 1100000. To the 470000 of <i>Judah</i> are 30000. added more, in 2 Sam. XXIV. 9. which addition either might be the number of the Regiments under those thirty Worthies of <i>David</i> , having one thousand in each: Or rather an Addition of so many out of <i>Jerusalem</i> only, or out of <i>Levi</i> , and <i>Benjamin</i> also (which still joyned themselves to <i>Judah</i> ) after <i>Joabs</i> first return to <i>Jerusalem</i> , and giving up his number to the King. For he was weary of the service, it being abominable to him; and therefore he is said, not to count <i>Levi</i> and <i>Benjamin</i> ; and to begin to number, but not to finish it, because there fell wrath for it against <i>Israel</i> ; neither was the number put in the account of the Chronicles of King <i>David</i> , 1 <i>Chron.</i> XXI. 6. and XXVII. 24. In all, 1600000. neither yet took he the number from twenty years old and under, 1 <i>Chron.</i> XXVII. 23.
	15.	<i>It is enough</i> ] God in mercy shortens the three dayes of Pestilence, stops the Angel, and repents of the evil.
	23.	<i>Ornan</i> ] Or <i>Araunah</i> was the more free, and forward in his Offer, so to expedite the businesse, for the staying of the Plague: for feare whereof, and of the Angel, he and his four sonnes had there hid themselves.
	25.	<i>for the Place</i> ] For the whole place and plot of ground, with the Buildings, Gardens, and other things pertaining to it, which was a sufficient space and circuit of ground for the Building of the Temple upon it, with all the Courts, Chambers, Walls, &c., <i>David</i> gives here a great summe. Whereas he gives farre lesse for the bare threshing-floore, Oxen, and Instruments, 2 Sam. XXIV. 24. And <i>David</i> might give

give more then the worth, out of his royal bounty; as 1 *King*. X. 13.

*I have prepared*] *ver.* 16. *Dauids* wonderful Preparation of gold and silver, for the building of the Temple; amounting to seven hundred and fifty millions of pounds. See on *Exod.* XXXVIII. 24, 25, 26. Whereof *Dovid* gave out of his own proper goods, eleven millions and 250000 pounds Serling in Gold. and two millions, and 625000. pounds in silver; In all thirteen millions and 875000. pounds Sterling. And the Heads, Princes, and Rulers, gave eighteen millions, and 750000. pounds, and 3125. pounds; In all, 18. millions and 753125. pounds in Gold; And three millions, and 750000. pounds in Silver. The whole amounts to twenty two millions, and 503125. pounds Sterling. Adding to this *Dauids* proper Offering afore said, the whole amounts to thirty six millions, and 378125 pounds. See further 1 *Chron.* XXIX. 4, 7. and *Chap.* XXVI. *ver.* 26, 27, 28. All which yet is but a small part of that summe prepared by *David*, *Chap.* XXII. 14. See the notes on *Exod.* XXXVIII. 24, 25, 26. See the Offerings given in *Zerubbabels* time towards the second Temple *Ezra* II. 69, 70. And those in *Nehemiahs* time. *Neh.* VII. 70, 71, 72.

*made Solomon his sonne King*] this verse better concludes the former Chapter. For what followes to the 28. Chapter concerning the whole Ordering of the Kingdome, Church, and State, both Ecclesiastical in the Levites, *chap.* XXIII. and Priests, *chap.* XXIV. and Singers, *chap.* XXV. and Porters and other Officers, *chap.* XXVI. And also Political or Civil, in the 12. Captains for each several moneth; in the Princes of the twelve Tribes; and other several Officers, *chap.* XXVII. were acted long before *Dauids* death, and his instructing and encouraging of *Solomon* to the building of the Temple, and the making of him King.

*and upward*] To fifty years *Num.* IV. 3. After fifty they were freed from the service in the Temple; and kept in their several Cities, in their several Tribes; to teach the people, and to instruct and judge in matters brought before them, as having best insight in the Judicial Lawes, and the whole word of God.

*David divided*] *Chap.* XXV. 1. As a Prophet, and by the commandment of the Lord, by *Gad* the Kings Seer, and *Nathan* the Prophet, 2 *Chron.* XXIX. 25. And these Divisions and Courses his son *Solomon* punctually retaines, 2 *Chron.* VIII. 14. And *Jehoiada*, 2 *Chr.* XXIII. 18. and *Josiah*, 2 *Chron.* XXXV. 4. And so after the Return from the Babylonish Captivity, *Ezra* III. 10. And so by Gods Spirit *David* had all the Patterns of the Temple, which in writings he delivered to his sonne *Solomon*, 1 *Chron.* XXVIII. 12, 19. 2 *Chron.* III. 3.

*of twenty years*] *Num.* VIII. 24. from twenty five years old they begin to wait upon the service of the Tabernacle. Here *David*, by new warrant, enters them into the work for the Service of the Temple, at twenty years of age: likely more now being needful for this Service, *ver.* 27. 2 *Chron.* XXXI. 17. yet they come not to the full posses-

XXII. 14.

XXIII. I.

3.

6.

24.

- possession and fruition of their Place and Office, till thirty years of age; 1 Chron. XXIII. 3. Num. IV. 3, 4, 5, 7.
- XXIV. 31. *And to offer*] At all offerings to fit and prepare the Sacrifices to the hands of the Priests, who were to offer them on the Altar.
10. *The eighth to Abijah*] *Zacharias* the father of *John Baptist* was of this Course, *Luke* 1. 5.
19. *according to their maner*] To come on a Sabbath day, and to continue their services there in the Temple, for that whole week's, *Ch. IX.* 25. 2 *King.* XI. 5, 6.
31. *over against their brethren*] That the first Course of Levites might attend on the first Course of the Priests; And so of the rest.
- XXV. 1, -- 8. *with Harps*] Much Musick used in Gods Service. See 1 *Chron.* IX. 33. and XVI. 4, 5, 6, 41, 42. 2 *Chron.* V. 12, 13. and VII. 6. and *ch.* XXIX. 30. *Psal.* LXVIII. 24, 25. and LXXXI. 1, 2, 3. And so in the Tabernacle, *Num.* X. 10. and XXIX. 1. In bringing up the Arke, 1 *Chron.* XIII. 8. and *chap.* XV. 16, -- 24. In going up to Gods House, and coming from it, 1 *Sam.* X. 3, 5. *Esay* XXX. 29 This musick was by skilful voice; and by various Instruments, both wind-instruments, and hand-instruments; And these, both stringed, and touched with fingers, or struck over with quill, or bow; or else shaken, or beaten with hand, or stick.
1. *Prophecie*] See the *Observations* on 1 *Sam.* XVIII. 10. and on *Zeph.* III. 4.
2. *of Asaph*] See 1 *Chron.* VI. 39. and *chap.* XV. 17, 19. and XVI. 5, 7. And see the *Annotations* on 1 *Chron.* XXV. 1, 2, 6, 9. And see the Titles of sundry Psalmes.
4. *of Heman*] See the *Annotations* on 1 *Chron.* VI. 33. See likewise 1 *Chron.* XV. 17. and *chap.* XVI. 41. 2 *Chron.* V. 12. and XXIX. 14. and *Chap.* XXXV. 15.
6. *Feduthun*] See 1 *Chron.* XVI. 41, 42. 2 *Chron.* V. 12. and *chap.* XXIX. 14. and XXXV. 15. And the Titles of *Psal.* XXXIX. 62, 77.
31. *The four and twentieth*] As many Courses and Companies of Musicians or Singers, as there were of Priests, *chap.* XXIV. 18. and of Levites attending on the Priests, *chap.* XXIV. 31. These, as the others, in their Weeks and courses attended.
- XXVI. 1. *Porters*] Of their Office, see 2 *Chron.* XXIII. 19. and the *Annotations* on this text. Their number, 1 *Chron.* XXIII. 5.
- Korhites*] Descended from that *Korah*, *Num.* XVI. 1. great grandchilde of *Levi*; From which *Korah* descended likewise *Elkanah*, and *Samuel* the Prophet, and *Heman* the singer, 1 *Chron.* VI. 27. 33, 37, 38. 1 *Sam.* I. 1.
20. *treasures*] Many sorts of Treasures, and many Treasurers, in Gods Temple, *ver.* 20, -- 26. See the *Annotations* on this text.
28. *All that Samuel*] *Samuel*, and *Saul*, and *Abner*, and *Joab*, did dedicate part of the spoiles won in battells, to maintaine the House of the Lord.

*Izharites*] And Hebronites, ver. 30 31, 32. being Levites, 1 Chr. XXIII. 12. Num. III. 27. 1 Chron. XXIV. 20, — 24. were imploied also for the outward businesse over *Israel*, for Officers and Judges: on this side *Jordan* Westward, in all businesse of the Lord, and in the service of the King. And some of them made Rulers over the Reubenites, and the Gadites; and the half tribe of *Manasseh*, for every matter pertaining to God, and affairs of the King.

*moneth by moneth*] *David* had twelve Captains for the twelve moneths, each with their Companies in their several moneths and courses attending the King: And *Solomon* had the like, after him, 1 King. IV. Each Captain in *David's* time had twenty four thousand under him; which in all arise to 288000. *David's* care for his Militia, and Husbandry.

*a chief Priest*] The word is most usually signifieth; yet sometimes it signifieth also a Prince, or Temporal Ruler. And so 2 Sam. VIII. 18. and XX. 26. and 1 King. IV. 5. and 2 King. X. 11. And so here. And the fathers-in-Law, of *Joseph*, Gen. XLI. 45. and of *Moses*, Exod. III. 1. were Princes; for they would not marry the daughters of idolatrous Priests. The word came thus to be used in both senses, because the same persons at first were both Priests and Rulers; as the first-borne, before the Law; *Moses*, Psal. XCIX. 6. and *Eli*, and *Samuel*, under the Law: And among the Heathen, famous is that of *Anius*, *Rex idem Hominum, Phæbique Sacerdos*.

*over the Tribes*] These are Commanders in Peace; Princes, or Rulers of the tribes: where thirteen are named. Of whom one is named of the Levites, And another of the Aaronites; One, of the halfe tribe of *Manasseh*, And another of the other halfe. And *Gad*, and *Asher*, are left out.

*stood up*] Being now well-nigh bedrid, immediately before, or immediately after *Adonijah's* conspiracie.

*Candlesticks of silver*] For the use of the Courts, Chambers, &c.

*yet young and tender*] Of *Solomon's* age, see the *Observations* on 1 King. III. 7.

*three thousand*] See the *Observations* on chap. XXII. 14.

*Thine*] Like the doxology of the Lords Prayer.

*Keep this*] *David's* remarkable Prayer.

*the second time, and anointed him*] The rather because the first anointing was in a time of tumult, when *Adonia*, the next brother to *Absalom* sought to reigne, 1 King. I. 39. But whether the later Anointing was before or after *David's* death, It is not clear. But sure it is that *David* himself was thrice anointed, once at *Bethlehem* by *Samuel*, and twice at *Hebron*, 1 Sam. XVI. 13. 2 Sam. II. 4. 1 Chron. XI. 3.

29.

XXVII 1.

5.

16--22.

XXVIII. 2.

15

XXIX. 1

4.

11.

18.

22.



## II. Chronicles.



THE II. Book of *Chronicles* contains the History of the Kings of *Judah*, (not of *Israel*, but a little occasionally when the two Kingdomes had to do one with another) unto the last end of that Kingdome, *viz.* from the first of *Solomon*, to the Babylonish captivity. Mentioning also the Proclamation of *Cyrus* for the Returne out of the Captivity: Containing in all till that Returne, *four hundred sixty six years*, or upwards: some say four hundred and eighty, which number of four hundred and eighty, was exactly compleat, from the coming of the children of *Israel* out of *Egypt*, till the building of *Solomons Temple*, *1 King. VI. 1.*

I. 14. *horsesmen*] *Ver. 28. of Horsesmen*, and *Solomons* horses, see the *Observations* on *Judg. XX. 2.* How farre his multiplying of Horses, *1 King. IV. 26. and X. 36.* And his multiplying of wives, *1 King. XI. 3.* And his multiplying of gold and silver, *1 King. X. 21, 27. 2 Chron. I. 15. and chap. IX. 27.* may square with, or swarve from, may stand, or fall, by that Law for Kings, *Deut. XVII. 16, 17.* is a thing to be considered, and not very hard to be determined.

II. 2. *threescore and ten thousand*] And *ver. 17, 18. Solomons* workmen in *Lebanon* were 150000. *viz.* 70000. Bearers, and 80000. Hewers; All of strangers dwelling in the Land of *Israel*. And his Overseers of them were 3600. Such strangers likewise And so each of them were over fourty two workmen, or thereabout. And three hundred of these Overseers, which are more then those set downe, *1 King. V. 16.* might be extraordinary, in case any of the Ordinary should faile, by sicknesse, death, or any other way. And thus, the Ordinarie Overseers would be one over fourty five workmen or thereabout. Or rather, those three thousand three hundred, *1 King. V. 16.* were Israelites & the chief of *Solomons* Officers, added to the other three thousand six hundred Overseers, and set partly as with them, so over them, and partly over the whole work. And so each Overseer would be over twenty one workmen at least. Those sixteen thousand a moneth by course, *1 King. V. 13, 14.* are by some added to the Overseers: And so there would be one Overseer to eight workmen. But they may seeme rather to be the better sort of workmen of the Israelites, joyned to King *Hirams* workmen, *1 King. V. 6.* Those Officers, *viz.* five

five hundred and fifty, 1 King. 9. 23. seeme to be the chief of the Officers that were over *Solomon's* other works, when he builded his owne house, and that for *Pharaoh's* daughter, and all his other Buildings (besides the Temple) ver. 15, — 19. 2 Chron. VIII. 1, — 6. These bare rule over the people that wrought in those works. And the two hundred and fifty, 2 Chron. VIII. 10. seeme to be chief of his Officers that bare rule over the people, *i. e.* over those *Canaanites* that *Solomon* had made *Tributaries*, ver. 7, 8. to rule them. And so issuing from the former five hundred and fifty.

*of beaten wheat*] The difference of the Food and Measures of them, given by *Solomon* here, over and above that in 1 King. V. 11. may stand in this, That the former was for King *Hiram's* Court and household; And this here for his workmen in *Lebanon*.

*Bathes*] See the *Observations* on Gen. XVIII. 6.

*of Hiram my father*] See the *Observations* on 1 King. V. 1.

*to Joppa*] See the *Observations* on *Jonah*, 1. 3.

*Solomon*] *Solomon* had divers elder brethren living, besides *Adoniah*, when he was made King; and he was the eldest sonne of the four, by *Bathsua* or *Bathsheba*, though he be recorded last, 2 Sam. XII. 24. 1 Chron. III. 5. and XIV. 4. 2 Sam. V. 14. And *Nathan* was the second, from whom *Christ* came, Luke III. 31.

*After the first measure*] See the *Annotations* on Ezek. XL. 5.

*Greater house*] This was twice as big as the Oracle, and four times as big as the Porch, 1 King. VI. 3.

*he seiled*] Or covered. This, and the next verse seemes to relate to the Floore of the Temple, 1 King. VI. 15. The walls are mentioned in the seventh verse following.

*Chambers*] Of these see 1 King. VI. 5. 1 Chron. XXVIII. 11, 12. Ezek. XL. 44, 45, 46. and chap. XLI. 5, -- 11. and chap. XLII. 1, -- 13.

*an Altar of brasse*] That Altar in the Tabernacle was made of *Shittim* wood, hallow with boords; and over-laid with brasse, Exod. XXVII. 1, 2, 8. And the staves of it likewise, ver. 6. And so Exod. XXXVIII. 1, 6, 7. And again it was covered with broad Plates made of the Censers of those Sinners, Num. XVI. 38. This Altar of burnt-Offerings in the Temple, though farre greater then the other, seemes to be made of the same materials, *Shittim* wood, and brasse.

Of the Altar in *Ezekiel's* Visionary Temple, see Ezek. XLIII. 13. -- 17.

*Court*] Of the Courts see the *Annotations* on 1 King. VI. 36.

*right side*] See the *Observations* on 1 King. VII. 39.

*Seventh moneth*] See chap. VII. 8, 9, 10.

*Levites*] Priests of the tribe of *Levi*, 1 King. VIII. 3. Num. IV. 15.

*unto this day*] See 1 King. VIII. 8. 1 Chron. IV. 41. till *Nebuchadnezzar*, or *NebuZaradan* burnt all, 2 King. XXV. 9. If *Ezra* writ these Books of the *Chronicles* after the returne from the *Babylonish* Captivity,

10.

13.

16.

III.

1--9.

3.

5.

9.

IV.

1.

9.

10.

V.

3.

4.

9.

		Captivity, then this phrase must be understood as a Proverbial speech, to signifie a long time. See the <i>Observations</i> on <i>Dent. XV. 17.</i>
VI.	5.	<i>Neither chose I any man</i> ] As I chose <i>David</i> , a special type of Christ, and in whose seed a royal succession was to continue from him to Christ.
	8.	<i>thou didst well</i> ] The purpose approved; though the act forbidden.
VII.	1.	<i>the fire</i> ] Of this see <i>Levit. IX. 24. 1 King. XVIII. 38. 1 Chron. XXI. 26.</i>
	5.	<i>sacrifice of 22000.</i> ] <i>Ver. 7.</i> The greatest Offering that we do read of. Those <i>1 Chron. XXIX. 21. 2 Chron. XV. 11. and chap. XXIX. 32. and XXX. 24. and XXXV. 7, 8, 9.</i> come short of this.
	12.	<i>appeared</i> ] Formerly, <i>chap. I. 7.</i> This is the second time, <i>1 Kings IX. 2.</i>
VIII.	11.	<i>my wife shall not dwell</i> ] <i>Solomons</i> reverend and religious respect to the Place where the Ark of God had been.
	18.	<i>four hundred and fifty Talents</i> ] The thirty Talents reckoned here, more then those, <i>1 King. IX. 28.</i> seeme to go for all maner of charges of the Navy and Voyage.
IX.	25.	<i>Four thousand stals</i> ] See the <i>Observations</i> on <i>Judg. XX. 2.</i>
	30.	<i>fourty years</i> ] Being born after <i>David's</i> warre with the Ammonites at <i>Rabbah</i> , <i>2 Sam. XI. and XII. chapters.</i> A little before the time that <i>Ammon</i> deflowred <i>Tamar</i> : And so aged about eighteen years when he began to reign.
X.	1.	<i>Shechem</i> ] See the <i>Observations</i> on <i>Josh. XXIV. 1.</i>
XI.	14.	<i>Levites left</i> ] Cast out by <i>Feroboam</i> , from their Cities, houses, inheritances, and all; for his own safety, <i>1 King. XII. 27.</i> And to gaine their possessions: making Priests of the lowest of the people, which were not of the sonnes of <i>Levi</i> , <i>2 Chron. XIII. 9.</i> A practise well be- seeming Rebels.
	15.	<i>Devils</i> ] Idols here so called.
	17.	<i>in the way of David, and Solomon</i> ] This charitably implies the Repentance of <i>Solomon</i> ; as well as his Ecclesiastes doth; in his last dayes: though haply he could not reforme all Idolatry; as neither <i>Manasseh</i> could after his repentance, <i>2 Chron. XXXIII. 17.</i>
	23.	<i>and dispersed</i> ] As <i>Gen. XXV. 5, 6. 2 Chron. XXI. 3.</i>
XII.	6.	<i>Israel</i> ] Put and meant for <i>Judah</i> , <i>chap. XV. 17.</i> See the <i>Observations</i> on <i>2 Chron. XXI. 2.</i>
	9.	<i>against Ferusalem</i> ] After this <i>Ferusalem</i> was taken about tenne times.
	13.	<i>one and fourty</i> ] Therefore borne in the first year of the reigne of his father King <i>Solomon.</i>
XIII.	3.	<i>four hundred thousand</i> ] Huge are the armies of the Jews. 1200000 Jewes in those armies of <i>Abijah</i> and <i>Feroboam</i> . Wherein slaine on <i>Feroboams</i> side five hundred thousand; much more then every one his man, the greatest number that ever we read slaine in any battel, <i>v. 17.</i> In the reigne of <i>Asa</i> , he had out of <i>Judah</i> , and <i>Benjamin</i> , an army of 500080. And he fought against an army of <i>Zerah</i> the Ethiopian of

of a thousand thousand, and three hundred Charets (likely meaning three hundred [thousand] Charets, 2 Chron. XIV. 8, 9. the greatest army that we read of. And in *Jehoshaphat's* time, he had men of warre waiting on him, 1160000. besides those whom he put in the fenced Cities, throughout all *Judah*, 2 Chron. XVII. 14. — 19.

*children of Belial*] i.e. without yoke, or without profit, as the word signifieth, Deut. XIII. 13. Such as *Judg.* XIX. 22. 1 Sam. II. 12. and X. 27. and XXV. 17. 1 King. XXI. 13. This title doth *Shimei* give falsely to *David*, 2 Sam. XVI. 7. But is truly given to the Devil, 2 Cor. VI. 15.

*was young*] Not in age; but in experience, and policy; being then, as was said, fourty one years old.

*fourteene wives*] Fourteene wives in his life-time; for his reigne was but short, even three years, ver. 2.

*ten years*] Yet likely some small skirmishes there were, 1 King. XV. 16, 32. XIV. 1.

*Maresbah*] A Citie in the North-West part of the tribe of *Judah*, Josh. XV. 44. There *Michah* the Prophet was borne, Michah I. 1. And here as we see, in the Valley of *Zephathah* at *Maresbah*, *Asa* overthrew the hugest host that ever we read of, (*Xerxes* army not excepted) of *Zerah* the Ethiopian.

*Gerar*] *Gerar* anciently a Citie and Kingdome of the Philistines; whose Kings seeme all to be called *Abimelechs*; where *Abraham*, and *Isaac*, a while lived; both offending in denying their wives, Gen. XX. and XXVI. *Isaac* leaving the Citie, dwelt in the valley of *Gerar*, Gen. XXVI. 17. a most fruitful valley, ver. 12. as it were the Granarie of *Canaan*, when famine was elsewhere in the Land, ver. 1. Here *Isaac* digged againe the Wells of water, digged by *Abraham*, and stopped by the Philistines: And he digged others new. After *Gerar* fell to the tribe of *Simeon*. And hither, as we see, *Asa* pursued the Ethiopians: and smote all the Cities round about *Gerar*.

*long season*] Thirty or thirty one years conceiving this to be in the eleventh year of *Asa* at the end of those ten years, chap. XIV. 1. XV. 3.

*Israel*] The ten tribes, under *Feroboam*, *Nadab*, and *Baasha*.

*did turne*] We read not of their turning in those thirty years. This then may be taken by way of supposition; If they had turned, God would have been found of them. Or else *Israel* in the former verse may relate to all Gods people; and comprehend in it also former times, even the times of the Judges themselves.

*Be ye strong*] Ye of *Judah* and *Benjamin*, ver. 2. 7.

*Oded*] See the Annotations on this verse. Both sonne, ver. 1. and father here, might prophesie. 8.

*renewed the Altar*] And likely that whole Court, whereunto that chap. XX. 5 seems to have reference.

*strangers*] Those *Israelites* out of the ten tribes, that fell to *Judah*, are here called strangers. 9.

*third moneth*] Likely at the Feast of Weeks or Pentecost. 10.

XVI.

1.

*fifteenth year*] This may seeme a second and more through Reformation, four or five years after his victory against *Zerah*. Or else that victory must be reduced to this fifteenth year of *Asa*. And till that time they had had rest, and no warre; which fifteenth of *Asa* was the thirty five in his reigne, *i. e.* since the Kingdome of *Judah* was divided from the Kingdome of *Israel*, *ver. 19. viz. 17. of Rehoboam*; three of *Abijah*, and these fifteen of *Asa*.

*six and thirty*] It is clear that this well may, and needs must, be understood likewise of that *Kingdome* wherein *Asa* was now King. For *Baasha* began to reigne in the third year of *Asa*, *1 King. XV. 28.* And reigning twenty four years, *ver. 33.* he must needs die in the twenty seventh of *Asa*, or twenty six complete: And so we finde it, *1 King. XVI. 8.* And therefore this thirty sixth wherein *Baasha* waged warre with *Asa*, must needs be meant of the Kingdome of *Judah*, that is, since the first division of the two Kingdomes. And so reckoning the seventeen years of *Rehoboams* reigne, and three of *Abijah*, we finde this thirty sixth to be the sixteenth of *Asa*, the next year after that full Reformation mentioned, *2 Chron. XV. 10.* And to be the thirteenth year of the reigne of *Baasha*. See a like passage, *2 Chron. XXII. 2.*

*Ramah*] *Ramah* of *Benjamin*, bordering upon *Judah*, *Josh. XVIII. 25.* See the *Annotations* on *Hos. V. 8.*

7.

*Hanani*] The father of the Prophet *Jehu*, *chap. XIX. 2. 1 King. XVI. 1.*

*of Syria escaped*] Which God might, and would, otherwise have delivered into his hand; as he did the Ethiopians, if *Asa* had not prevented the occasion and opportunity thereof by his foolish sending to and for *Benhadad* to aide him, and break his League with *Baasha*; and so shewing thereby that he relied not upon the Lord, but upon *Benhadad*; for which he is justly reprov'd, and punished.

14.

*a very great burning*] Greeks and Romanes of old used to burne their dead bodies; specially of their Great ones, with a great deale of cost, burning huge piles, and curious fabricks of timber, together with abundance of odoriferous spices, at their Funerals; gathering their ashes into an Urne; and so layed up in their Monuments. And among the Jewes we read something like, *viz. of Burning* at the Exequies of their Kings; so here, and *Fer. XXXIV. 5.* of such of them at least, as lived beloved, and died desired: which was to others denied, *2 Chron. XXI. 19. Fer. XXII. 19. and XXXVI. 30.* But we read not That this Burning was of their Bodies, but of sweet Odours only at and in their Sepulchers.

XVII.

9.

*taught in Judah*] The Priests and Levites did so. The Princes by their authority, and in the Kings name, made way for them so to do, with the better courage, countenance, and successe.

11.

*Philistines*] These, and the Arabians, subdued by *Asa*, *chap. XIV. 14, 15.*

14.

*Numbers*] See the *Observations* on *chap. XIII. 3.*

Waited

*Waited*] Waited in their Courses, some at one time, some at another.

*Jehoshaphat*] *Jehoshaphat* marries his sonne *Jehoram* to *Athaliah*, *Ahabs* daughter. And this in the eighth year of *Jehoshaphats* reign; as appears by the age of *Ahaziah*, succeeding his father *Jehoram* in the Kingdome, when he was two and twenty years old, 2 *Kings* VIII. 18, 26, 27. 2 *Chron.* XXII. 2. with chap. XXI. 5.

*went down to Ahab*] In the twenty two and last year of *Ahabs* reign, and life; And in the eighteenth year of *Jehoshaphat*.

*Ramoth Gilead*] See the *Observations* on 2 *Kings* VIII. 28.

*at a venture*] Gods Providence. See the *Observations* on *Ester* V. 8. and on *Ezek.* I. 18.

*Wrath*] Wrath deserved by him; and appearing on him, chapter XVIII. 31 and XX. 1.

*from Beersebah to Mount Ephraim*] The South and North borders of the Kingdome of *Judah*.

*set*] As *Jehoshaphats* Commission for teaching throughout the Kingdome, was chap. XVII. 9. So here is his High-Commission-Court at *Jerusalem*, 2 *Chron.* XIX. 8,—11. following therein the Ordinance of *Moses*, *Deut.* XVII. and XIX. See the *Observations* on *Deut.* XVII. 8, — 13.

*Hazazon-Tamar*] *Gen.* XIV. 7. Called also *Engedi*, a Citie of the tribe of *Judah*, *Josh.* XV. 62.

*thy friend*] So *Esay* XLI. 8. *James* II. 23.

*cliffe of Ziz*] And so the Wildernesse of *Fervel*; both in the tribe of *Judah*; near *Tekoah*, and *Berakah*, ver. XX. 26.

*Korhites*] *Korhites* that descended of that *Korah*, the sonne of *Izhar*, the sonne of *Kohath*, swallowed up of the earth, *Num.* XVI. 1. 32. These were singers in the Temple, and some of them Porters.

*Praise the Lord*] *Psal.* CXXXVI. So chap. XXIX. 27.

*began to sing*] In assurance of victory.

*three dayes*] A rich spoile.

*of Jehu*] See the *Annotations* on chap. XIX. 2.

*in the book*] 1 *Kings* XVI. 1.

*joyned himself*] *Jehoshaphat* first, it seemes, refusing to have *Ahaziah* to joyne with him to make ships to go to *Tarshish*, 1 *Kings* XXII. 49. doth at last yeeld, and is reprov'd by *Eliezer*, and the ships are broken. Not that he joyned first; and refused after, upon the Prophets reproof; for then the ships might well have been unbroken. But however; Here the good King falls once and again into the same fault of joyning himself with wicked *Ahaziah*; as formerly he had done with wicked *Ahab*; chap. XVIII. 1, 2, 3. and chap. XIX. 2. As we see the like in *Abraham*, *Gen.* XII. 13. with chap. XX. 2.

*Jehoshaphat King of Israel*] *Jehoshaphat* here is called King of *Israel*; that being then a distinct Kingdome from his. So again, are the Princes called, ver. 4. And *Ahaz* likewise, 2 *Chron.* XXVIII. 19, 27. And *Darius* is called King of *Assyria*, *Ezra* VI. 22. And *Artaxerxes*

19.

XVIII. 1.

2.

33.

XIX. 2.

4.

8—11.

XX. 2.

7.

16.

21.

22.

25.

34.

36.

XXI. 2.

21

King of *Babylon*, *Neh. XIII. 6.* As indeed the Persian Monarchs were the rightful Kings of *Persia*, *Assyria*, and *Babylon*, or *Chaldea*. Of names, see more in the *Annotations* on *2 Chron. XXIV. 20.*

4.

*of his father*] After his father *Jehoshaphat's* death; In his fathers life-time, *Jehoram* carried himself better, both as Viceroy, and King. *slew all his brethren*] And see Gods judgements upon his sonnes, *ver. 17.* and his grand-children, *chap. XXII. 10, 11.* only *Jehoahaz*, or *Ahaziah*, or *Azariah*, left of the one; and *Joash* of the other.

11.

*compelled*] By force and persecutions. A most wicked sonne of a godly father.

12--15.

*A writing to him from Elijah*] Written in the life-time of *Elijah*, who died before *Jehoshaphat*, *2 Kings III. 11.* Left, and directed to *Jehoram*, or for him; who would not endure the Reproof of a living Prophet. Therein prophesying and foretelling *Jehorams* Sinnes, and Punishments. Amongst other his wickednesses, He shew all his brethren, the sonnes of *Jehoshaphat*, *2 Chron. XXI. 4.* And his sons were all slaine by the Philistines, and Arabians, but *Ahaziah* the youngest (called also *Jehoachaz*, *2 Chron. XXI. 17.* and *Azariah*, *chap. XXII. 6, 7.*) *2 Chron. XXI. 17.* and *XXII. 1.* And *Ahaziah* was slaine by *Jehu*, *2 Chron. XXII. 9.* when he was twenty three years old, *2 Kings VIII. 26.* And the sonnes of *Ahaziah* were slaine by their grand-mother *Athaliah*, save *Joash*, that was hid from her, and after crowned King; and at last slaine by his own servants, *2 Chron. XXIV. 24, 25.* We read that *Josiah*, and *Cyrus*, by their names, were prophesied of many ages before they were borne. But their good deeds were foretold, not any evill of them; as of idolatrous bloody *Jehoram* here. *Elisha* foretels *Hazael*, face to face, of his bloodinesse, and evil that he would do to the children of *Israel*, *2 King VIII. 12.*

16.

*Arabians near the Ethiopians*] See the *Observations* on *Gen. II. 13.*

20.

*he reigned*] *Iehoram* of *Judah* his Life, Death, Burial.

XXII.

2

*Fourty and two*] Clear it is, That *Iehoram* the father of *Ahaziah* was but fourty years old when he died, *chap. XXI. 5.* And that *Ahaziah* himself was but twenty two years old when he began to reigne, *2 Kings VIII. 26.* But it was in the two and fourtieth year of the continuance of the Crown in *Omri* and his race, from whom *Ahaziah* descended, by his mother *Athaliah*, *2 Kings VIII. 18, 26.* And the Hebrew expression by the word *12* a sonne; together with a trajection of some clauses in this verse, do render this interpretation the more passable. And a like passage we finde, as hath been shewed, in *chap. XVI. 1.* And such trajections are used, *1 Sam. XX. 16.* *Ezra X. 17.* *Neh. XII. 22.*

*Athaliah*] *Athaliah* the mother of *Ahaziah*, and wife of *Jehoram* the sonne of *Jehoshaphat*, and daughter of *Ahab* and *Jezebel*, and grandchilde of *Omri*.

9.

*in Samaria*] Not in the Citie, but in the Kingdome of *Samaria*, *2 Kings IX. 27.*

*Sonne of Jehoshaphat*] Grandchilde. So daughter for grandchilde,

ver.

verse 2. A phrase usuall in Scripture.

[seed royal] Sonnes of *Ahaziah*, ver. 11. likely by other women.  
[of the King] *Jehoram*, and sister of *Ahaziah*, as is exprest in this  
verse.

[Of the Priests, and of the Levites] They the Prime men in the depo-  
sing of *Athaliah*, and crowning of *Joash*; guarding the gates, and  
compassing the King round about with weapons in hand, their cour-  
ses being not dismissed; and others of them gathered out of all the  
Cities of *Judah*.

[gate of the foundation] Called *Shur*, 2 *Kings* XI. 6. the high or  
higher gate, 2 *Kings* XV. 35. 2 *Chron.* XXVII. 3. Of the Gates of  
the Temple, and Courts, See the *Annotations* on *Ezek.* VIII. 3. See  
also *Ezek.* VIII. 5. 14. and chap. IX. 2. and chap. XL. 3. and 2 *Chr.*  
VIII. 14. and chap. XXIII. 4, 5, 19, 20. and chap. XXIV. 8. and XXVII.  
3. and XXXI. 14. and XXXV. 5.

[the Horse-gate] Of the gates of *Jerusalem*, or of the walls of the Ci-  
tie, see the *Observations* on *Nehemy* III. 1.

[gather of all Israel] So much of *Israel* as *Joash* had.

[from year to year] One year would not suffice to make up this Re-  
paration.

[hastened not] For in the twenty third year of *Joash* it was not done,  
2 *Kings* XII. 6.

[the Collection of Moses] So ver. 9. such as *Moses* used, *Exod.* XXX.  
12, 16. or *Exod.* XXV. But this, differing from them both: agreeing on-  
ly in this; As *Moses* then provided for the Tabernacle, and the service  
of it by those Collections extraordinarily, as need then required; so  
were they now, by somewhat a like Collection, to provide for the re-  
pairing of the breaches of the Temple. Yet is this, because somewhat  
like, called the Collection of *Moses*; as like finnes, are called by the  
names of the finnes of *Manassch*, 2 *Kings* XXIV. 3. of the iniquity of  
the fathers, *Exod.* XXXIV. 7. of the error of *Balaam*, and gain-say-  
ing of *Core*, *Jude* 11. and the signe of *Jonas*, *Matth.* XII. 39. is used in  
a like sence.

[Sonnes of Athaliah] In their father *Iehorams* life-time, before they  
were taken and slaine by the enemy; if sonnes here be taken properly.

[High-priests Officer] 2 *Kings* XII. 10. The High-Priest himselte  
did this. But that *Iehoiada* was this High-Priest, is not exprest.

[day by day] i. e. time after time, so oft as the chest was full.

[in Israel] The Kingdome of *Judah*, Gods people, 2 *Chr.* XXIX. 24.

[Princes] Hypocritical flattering Princes. See ver. 23.

[Zechariah] *Zechariah* slaine, and mentioned *Matth.* XXIII. 35.  
seemes not to be this *Zechariah*, But rather the Prophet *Zechariah*, the  
sonne of *Barachiah*, *Zech.* I. 1.

[slew his sonne] Cruel ingratitude.

[hoast of Syria] This might be a seconding of that invasion, 2 *Kings*  
XII. 17, 18.

[a small company] Gods visible hand in it; for the executing of his  
judgement against *Joash*, ver. 25. [sonnes]

10.

11.

XXIII.

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XXIV.

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17.

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24.

- XXV. 25. *sonnes*] Likely more slaine then *Zechariah*, or taken indefinitely for one, as *Gen. XLVI. 7.*
27. *Book of the Kings*] Most likely some civil Records.
1. *Amaziah*] Of the times of the reignes of *Amaziah*, and of *Uzziah*; as also of *Iotham*, and of *Ahaz*, 2 *Kings XV. 32.* and *XVI. 1.* And of their Concordance with the times of the reignes of the Kings of *Israel*, See my *Annotations* on *Hosea I. 1.*
4. *But he slew not their children*] See the *Annotations* on this text.
8. *do it*] An Ironical concession. See the *Observations* on *Amos IV. 4, 5.*
21. *top of the rock*] *Selah*, or *Petra* signifying a rock; whence the chief Citie in *Arabia Petraea* is called *Petra*, 2 *Kings XIV. 7.*
14. *gods of the children of Seir*] Worse then that of *Ahaz*, chap. *XXVIII. 23.* Punished, chap. *XXV. 20, 27.*
- XXVI. 16. *Altar of Incense*] This the High-Priest might do, *Exod. XXX. 7.* and other Priests also, *Luke I. 9* But not the King, or any else, but Priests, the chief Priest]
20. Not stiled the High-Priest
21. *was a Leper*] Yet bare the title of King to the day of his death.
- XXVII 3. *Ophel*] *Ophel* in *Ierusalem*, over-against the water-gate, toward the East, where the *Nethinims* dwelt, 2 *Chron. XXXIII. 14.* *Neh. III. 26.* and *XI. 21.*
7. *his wars*] 2 *Kings XV. 37.*
- XXVIII. 5. *his God*] Though himself such an idolater, ver. 22. So ch. *XXXVI. 5.* *King of Syria*] *Rezin*, 2 *Kings XVI. 5.*
6. *slew*] Slew a great number.
8. *Captive*] A greater number.
11. *ferce wrath*] *Pekah* soone slaine: And in *Hosheah's* time all captivated; and the Kingdome extinguished, *Esay VII. 16.*
- XXIX. 17. *the first day*] ver. 3. *Hezekiah* begins Reformation on the very first day of his reign. Or rather on the first day of the year which fell out towards the later end of the first year of *Ezekiah's* reigne.
- sixteenth day*] So that *Passeover* was past, and not kept.
21. *seven Bullocks*] Here are seven, to represent the whole body of the Kingdome. And here are used all maner of Beasts fit for sacrifice.
24. *the Priests killed them*] And so *Levit. IV. 4.* and chap. *IX. 8, 15, 18.* 2 *Chron. XXIX. 24, 34.* The Levites did slea them, 2 *Chron. XXXV. 11.* And in some extraordinary cases sleigh them also, 2 *Chron. XXIX. 34.* and receive the blood, 2 *Chron. XXX. 16, 17.* The Priests only, not the Levites, came to the Altar, to lay the wood, sprinkle the blood, and burn them, *Levit. I. 7. &c.* and chap. *III. 2, 5.* 2 *Chron. XXXV. 14.*
27. *the Song*] *Psal CXXXVI.* See the *Annotations* on *Ezra III. 11.*
- XXX. 1. *to Ephraim, and Manasseh*] See ver. 5, — 11, 18. Yet this was before their finall captivity by *Shalmaneser*, 2 *Kings XVII.*
2. *in the second moneth*] ver. 1, 3. As in like case, *Num. IX. 11.*
6. Kings of *Assyria*, *Pul*, and *Tiglath Pilneaser*, 2 *Kings XV. 19, 29.* 1 *Chron. V. 26.* 2 *Chron. XXVIII. 20.*

<i>mocked them</i> ] But a finall judgement soone followed.		10.
<i>had not cleansed themselves, yet</i> ] And, it seemes, in <i>Josiah's</i> time, all did not eate at the very hour appointed, at Even, 2 <i>Chron.</i> XXXV. 14. yet where the heart is upright, God mercifully heals such offenders.		18.
<i>to keep other seven dayes</i> ] The power of the Church seene herein; and by God approved.		23.
<i>Since the time of Solomon</i> ] And the division of the two Kingdomes, so many out of the ten tribes came not to <i>Jerusalem</i> to eat & celebrate the Passeover. Yet see a larger commendation of <i>Josiah's</i> Passeover, which followed after this, chap. XXXV. 18 2 <i>Kings</i> XXIII. 22, 23.		26.
<i>finished</i> ] Presently after the foresaid Passeover, they pull downe idolatry; yea in <i>Ephraim</i> also, and <i>Manasseh</i> , which belonged to <i>Hosea</i> King of <i>Israel</i> .	XXXI.	1.
<i>third moneth</i> ] Or Feast of weeks, of Pentecost; which is called the feast of harvest: And the seventh moneth is called the Feast of ingathering, <i>Exod.</i> XXIII. 16.		7.
<i>hoast of the King of Assyria</i> ] Though that King <i>Sennacherib</i> , and his hoast were so slain, in the time of his father <i>Hezekiah</i> . chap. XXXII. 21.	XXXIII.	11.
<i>a wall</i> ] Begun by his father, chap. XXXII. 5.		14.
<i>yet unto the Lord</i> ] Not to false gods; as was in the grosser kinde of idolatrous sacrificers.		17.
<i>Amon</i> ] <i>Amon</i> worse then his father <i>Manasseh</i> .		20.
<i>eighth year</i> ] Being then sixteen years old; and before that, the father of <i>Eliakim</i> or <i>Iehojakim</i> , 2 <i>Kings</i> XXIII. 36. and chap. XXII. 1. compared together.	XXXIV.	3.
<i>twelfth year</i> ] Himself being then twenty.		
<i>cities of Manasseh</i> ] Remnants then of the <i>Israelites</i> ; for the body of the ten tribes were formerly carried away captives, and the Kingdome exterminated.		6.
<i>eighteenth year</i> ] This Reformation and Covenant made, and Passeeover kept, chap. XXXV. 19. And yet from this, or rather from the twelfth year above mentioned begins that reckoning of the sinne of <i>Judah</i> , <i>Ezek.</i> IV. 6. For under so good a King yet the people continued obstinately wicked; as appears in <i>Jeremie</i> , who began to prophesie in the thirteenth year of <i>Josiah's</i> reigne, <i>Ier.</i> I. 2. and XXV. 3. and <i>ch.</i> III. 6. And <i>Josiah</i> only caused, and made them outwardly to obey, 2 <i>Chron.</i> XXXIV. 32, 33.		8.
<i>the Houses</i> ] The Houses of the Priests, which adjoynd to the Temple; and of the Levites, which adjoynd to the Courts.		
<i>Levites Scribes</i> ] 1 <i>Chron.</i> XXIV. 6. <i>Ezra</i> VII. 6. 21. <i>Neh.</i> VIII. 9. and chap. XII. 26. and XIII. 13. See the <i>Annotations</i> on 1 <i>Kings</i> IV. 3. More fully, thus; we read in the Old Testament of severall persons that were Scribes; some, Scribes of Kings, or their Secretaries; So <i>David</i> had one; And <i>Solomon</i> two, <i>Ioash</i> one, 2 <i>Kings</i> XII. 10. <i>Josiah</i> one, 2 <i>Kings</i> XXII. 3. Of <i>Jonathan Davids</i> Uncle, that he was a Counseller, a wise man, and a Scribe, 1 <i>Chron.</i> XXVII. 32. And of <i>Baruch</i> , that he was <i>Jeremies</i> Scribe. And of families of Scribes, that		13.
S		dwelt

dwelt at *Jabez* in the tribe of *Judah*, and were of the posterity of *Iethro*, 1 *Chron.* II. 55. But why so called, or what their Office was, whether as Publike Notaries, Scriveners, or Transcribers of the Law, or what else, it appears not. Here in *Iosiah's* time we finde that in his businesse of repairing the house of the Lord, there were appointed of the Levites Scribes. And in *Nebemiah's* time he made Treasurers over the Treasuries [in the Lords House] *Shelemiah* the Priest, and *Zadok* the Scribe. And in his time also was that famous *Ezra*, a Priest, sonne of the High Priest *Serajah* slaine by *Nebuchadnezzar*, and the same a ready Scribe in the Law of *Moses*, a Scribe of the Law of the God of Heaven, of the words of the Commandments of the Lord, and of his Statutes to *Israel*; and the same a publick Reader, and Teacher of the Law. In the New Testament we finde them much more mentioned; and to be of more esteeme; and themselves affected Preheminence and precedencies, *Mark.* XII. 38, 39. Here they are often joyned with the Chief Priests, and Elders, and often with the Pharisees. They pretended to extraordinary holinesse, as the Pharisees did; whence is that, *Matth.* V. 20. and *Acts* XXIII. 9. They were of the Pharisees part against the Sadduces. Yea he that is called a Scribe, *Marke* XII. 28. the same is called a Pharisee, and a Lawyer, *Matth.* XXII. 34, 35. We read not that they were of the Sect of the Sadduces, or Essenes. But we finde them to joyne with all the rest, to question, to pose, and oppose our Saviour, to entangle and insnare him by Questions, to charge his miracles to be done by *Belzebub*; Himself, with Blasphemy; to apprehend and binde him; to condemne him in the Councel; to deliver him to *Pilate*; to accuse him before *Herod*; to prosecute him to death; to mock him upon the Crosse. And we finde that these Scribes sate in *Moses*-chair, *Matth.* XXIII. 2. and were Preachers and Teachers of the people, *Mat.* VII. 29. and XIII. 52. And likely were all of the tribe of *Levi*.

19. rent his clothes] See the Annotations on 2 *Kings* XXII. 8.

22. *Huldah the Prophetesse*] See the Observations on *Zeph.* III. 4. The High Priest *Hilkiah* is here sent to her; she being an extraordinary Prophetesse, so near at hand.

XXXV 3. Put the holy Ark] It might be put out of his place, in the dayes of his wicked father, if not of his grandfather.

8. Passeeover-Offerings] So ver. 9. in the Feast of Unleavened bread, for the seven dayes.

20. After all this] Thirteen years after the foresaid Passeeover; that being in the eighteenth, and this in the thirty one, and last year of his reigne.

by *Euphrates*] Heb. *Phrat*, or *Prat*, or *Perath*, the fourth river in *Eden*, *Gen.* II. 14. usually called the River, and the great River: made one of the Boundaries of the Promised Land, *Gen.* XV. 18. *Dent.* I. 7. and chap. XI. 24. *Iosh.* I. 4. 2 *Chron.* IX. 26. Cut by *Cyrus* into severall Channels when he lay in siege before *Babylon* which stood upon it; and so by him much dreyned and dried, *Ier.* L. 38. See 1 *Chron.* XVIII. 3. *Ier.* XIII. 4. and chap. LI. 63. *Apoc.* IX. 14. and chap. XVI. 12. See on *Dan.* IV. 30. *Megiddo*]

*Megiddo*] See the *Annotations* on *Zech. XII. 11.*

*to carrie him*] But he died by the way, *Fer. XXII. 18, 19.*

*eight years old when he*] He was eighteen when himself began to reigne, *2 Kings XXIV. 8.* And but eight then when his father began to reigne. -The like relative sense may that speech admit, *2 Kings XVI. 2.*

*no remedy*] Desperate sinners procure implacable wrath, irrevocable exterminating judgements.

*Kingdome of Persia*] See the *Observations* on the beginning of the Book of *Ezra,*

*threescore and ten years*] For the beginning of these, see the *Annotations* on *Dan. IX. 2.* rather than those on *Zech. VII. 3.* yet many learned are of the later opinion.

22.

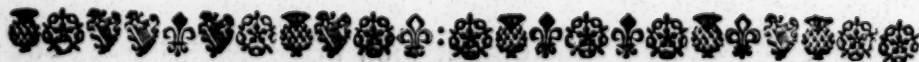
XXXVI. 6.

9.

16.

20.

21.





# Ezra.



THE Book of *Ezra* contains an History of seventy years, viz. from the first of *Cyrus*, or his Proclamation, chap. I. 1. to the seventh year of *Artaxerxes Longimanus*; upon this Accompt; viz. *Cyrus*, seven; *Gambyfes*, seven; *Smerdis*, one; *Darius Hystaspis*, thirty six; *Xerxes*, twelve; of *Artaxerxes Longimanus*, seven, where *Ezra* ends. Or, premising two of *Darius Medus* before *Cyrus*, it comes to seventy two. The four last Chapters containe the History but of that one year concerning *Ezra*, which was in that seventh year of *Artaxerxes*. See chap. VII. 7, 9. and chap. VIII. 15, 21, 31, 32, 33. and chap. X. 8, 9, 16, 17. But the six first Chapters are extended by some, otherwise learned men, yet upon lesse probable grounds, to a farre larger scope of time; even to one hundred thirty eight, or one hundred fourty five years: And they end the Book with the nineteenth year of *Artaxerxes Mnemon*; which seemes cleane contrary to the Text, chap. VII. 7, 8.

For the clearer knowledge of divers things in this Book; as likewise in *Nehemy*, and *Esther*; A Catalogue of the Persian Monarchs, and of the years of their Reignes is very useful: which out of the best Authors, with very little variation, may be as followeth;

	years.		years.
<i>Darius Medus</i> ————	2	<i>Xerxes</i> ————	1
<i>Cyrus</i> ————	7	<i>Sogdianus</i> ————	1
<i>Gambyfes</i> ————	7	<i>Darius Ochus seu Nothus</i> ————	19
<i>Smerdis</i> ————	1	<i>Artaxerxes Mnemon</i> ————	43
<i>Darius Hystaspis</i> ————	36	<i>Darius Ochus</i> ————	23
<i>Xerxes</i> ————	12	<i>Arsen</i> ————	3
<i>Artaxerxes Longimanus</i> ————	48	<i>Darius Codomannus</i> ————	5

And so the Persian Monarchy continued two hundred and eight years; or there about.

In this Book of *Ezra* there is mention made of six Persian Monarchs; first, of *Cyrus*, chap. I. 1. secondly, of *Darius* ch. IV. 5. thirdly, of *Ahasuerus*, chap. IV. 6. fourthly of *Artaxerxes*, chap. IV. 7. fifthly, of another *Darius*, chap. IV. 24. and chap. V. 5, 6. sixthly, of another *Axtaxerxes*, chap. VII. 1. Or rather thus; Of five Persian Monarchs

Monarchs, viz: <sup>1</sup> of *Cyrus*; <sup>2</sup> of *Ahasuerus*; <sup>3</sup> of *Artaxerxes*; <sup>4</sup> of *Darius*, taking him mentioned, *chap. IV. ver. 5. 24.* and *Chap. V. 5, 6.* and *chap. VI. 15.* to be the same man. And <sup>5</sup> of another *Artaxerxes*. And the Persons of these by sundry learned men are sundry wayes understood. Some take the first *Darius* to be *Darius Hystaspis*; *Ahasuerus*, to be *Xerxes*; the first *Artaxerxes* to be *Artaxerxes Longimanus*; the second *Darius*, to be *Darius Ochus* and *Nothus*; the second *Artaxerxes*, to be *Artaxerxes Mnemon* or *Memor*. Others take *Ahasuerus* to be *Cambyses*; *Artaxerxes* to be *Artastasta* or *Smyrdis Magnus*; *Darius* not two, but one, to be *Darius Hystaspis*; and the second *Artaxerxes*, to be *Artaxerxes Longimanus*. This diversity is occasioned by the silence of Scripture, and uncertainties of Hea-then Greek Histories: yet this later opinion I the rather imbrace, for that it stands best with the ages of *Zerubbabel*, *Ezra*, *Nehemiah*, and *Mordecai*.

*Ezra* a childe, when his father *Serajah*, the High Priest, *chap. VII. 1.* was slaine at *Riblah* by *Nebuchadnezzar*, *2 Kings XXV. 18, 21.* And his brother *Jehozadak*, the succeeding High Priest, was carried into Captivity, *1 Chron. VI. 14, 15.* And his sonne *Jeshua*, or *Jeshua*, or *Jehoshua*, the High Priest, the sonne of *Jehozadak*, or *Josedech*, *Neh. XII. 1.* *Ezra III. 2, 8.* and *V. 2.* *Zech. VI. 11.* came up with *Zerubbabel*. And this *Ezra* came up from *Babylon*, in the seventh of *Artaxerxes*, with a gracious Commission, *Ezra VII. VIII. IX. X. chapters.* And he was with *Nehemiah*, after the building of the Walls of *Jerusalem*; at that solemne Reading of the Law, and Preaching: and at that singular keeping of the Feast of Tabernacles, *Neh. VIII. 1, — 6, 9 13. &c.* And after the Feast, *chap. IX. and X.* at the Dedication of the Walls, *chap. XII. 26, 36.* So that upon the least accompt, He must live upon one hundred and fifty years, that is fifty three or sixty before the Returne from *Babylon*; twenty three to the Building of the Temple; sixty seven to the Dedication of the Walls of the Citie. But upon the larger, and more improbable accompt, he must live at least two hundred and twenty years. He was a ready Scribe in the Law of God, *chap. VII. 6, 11.* And is generally reputed the holy Pen-man likewise of the Books of *Chronicles*; And, as some would, of the Books of *Nehemiah*, and *Malachi* also. And is taken by many to be the restorer and orderer, after the returne from the Babylonish Captivity of all the Books of the Old Testament, in that sort, and posture, and character also, wherein now we have them.

[Now in the first year] *Hebr.* And in one year. Thus coupling this Book with the end of *Chronicles*. As the like is in the beginning of *Exodus*, *Leviticus*, *Numbers*, *Joshua*, *Judges*, and many other Books. See moreover the *Annotations* on *Ezek. I. 1.*

One for First is an usual Scripture phrase.

And First here, is of his Conquest of *Babylon*, and of his reigne there: For he was King of *Persia*, not Monarch, many years before, *chap. V. 13.*

I.

I.

2. *Charged me*] *Esay XLIV. 28 and XLV. 1, 13.* This prophesie might likely be shewed to *Cyrus*, by *Daniel*, or some other.
7. *vessels*] Such as were not cut in pieces, *2 Kings XXIV. 13.*
8. *Sheshbazzar*] The Chaldee or Court-name of *Zerubbabel*, *Ezra I. 8. and III. 8, 10. and V. 2, 14.* As *Belteshazzar* was of *Daniel*. The same work that is ascribed to *Sheshbazzar*, *chap. V. 16.* is ascribed to *Zerubbabel*, *Zech. IV. 9.*
- II. 11. *were five thousand four hundred*] This number ariseth out of the particular numbers formerly mentioned, amounting to two thousand four hundred ninety nine, and the rest that were unnumbered. Moreover are vessels given, *chap. VII. 19. and chap. VIII. 25, 27.* See the carrying of them away by *Nebuchadnezzar*, at four several times, *Dan. I. 2. 2 Chron. XXXVI. 7, 10, 18.*
- II. 1. *Province*] *Judah* no Kingdome now; but made a Province by the Conquerour. See *chap. V. 8. Neh. I. 3. and chap. VII. 6. and XI. 3.*
- 2,--60. *which came*] The manifold variations for Names, and Numbers in this Register and Catalogue, and that *Nehemie VII.* may arise from the diversity of names given to one man. And from this, That the one was taken at their setting out from *Babylon*, viz. this *Ezra II.* The other upon their coming to *Judea* and *Jerusalem*, *Neh. VII.* And so some might come to *Jerusalem* which had not registred their names in *Babylon*: and some might register their names in *Babylon* which yet came not up to *Jerusalem*, either changing their mindes to stay in *Babylon*, or dying by the way. Or else that in *Nehemie* might be applied to the persons that were living and remaining in the Land of *Judah* in his time, or else it might be taken out of some other Register besides this in *Ezra*. The numbers of them that returned with *Zerubbabel* in this Catalogue, *Ezra II.* and in that Catalogue, *Neh. VII. 6—62.* fall farre short of that total summe, both in *Ezra* and *Nehemy*, which is said to be fourty two thousand three hundred and fixty, besides seven thousand three hundred thirty seven more of servants and Profelites, *Ezra II. 64, 65. Neh. VII. 66, 67.* The number wanting seems to be supplied out of those *Ezra II. 62.* and out of the Relicts of the ten Tribes, that were both captivated, and returned with them of *Judah*, and are not numerically set down, yet after the Returne, continued among them, and professed their Religion, even till the coming of our Saviour, and the final destruction of *Jerusalem*. See *2 Chron. XI. 3, 16. and XXXI. 6. Ezra II. 70. and VI. 16, 17. Matt. IV. 14. Luke II. 36. Acts II. 5. and XXVI. 7.* Of those which came up with *Ezra*, see *chap. VII. 1,--14.*
63. *Tirshatha*] *Tirshatha* signifying Governour in their tongue seemes attributed here to *Zerubbabel*: And is after to *Nehemiah* expressely, *Neh. VIII. ver. 9. and chap. X. 1.*
64. *Urim*] See the *Observations* on *1 Sam. XXIII. 9.*
- the whole*] Many more returned, then those upon record that were carried into captivity.

*Singing men, and singing women*] Most likely such as were used, not in the Temple, but elsewhere, for mirth, as *2 Sam. XIX. 35. Eccles. II. 8. Esay XXIII. 16. Amos VI. 5.* and for mourning, as *2 Chron. XXXV. 25. Jer. IX. 17, 18. Eccles. XII. 5. Amos V. 16.*

*seventh moneth*] *Ver. 6.* In this moneth, the first day, they first offered sacrifice on the new built Altar, after their returne from the Babylonish captivity. And in the same moneth of the year was the solemn Dedication of *Solomons Temple*, *1 Kings VIII. 2.*

*In the second year of their coming*] They prepare for the building of the Temple; or rather having formerly prepared, they now begin the building.

*wept with a loud voice*] Many ancient men that had seene the former Temple, which was burnt but fifty two years before, wept at the laying of the foundation of this Temple; either at the remembrance of the wondrous glory of the former Temple so burnt and consumed; and considering the small Preparations, and Meanes, for the building, and furnishing of this, *Ezra I. 4, 6, 68, 69. and chap. VI. 8, 9. and chap. VII. 15, — 22. and chap. VIII. 25, 26, 27. 33, 34. Neh. VII. 70, 71, 72.* in comparison of those for the former Temple; *Hag. II. 3.* In which case God comforts them, *Hag. II. 7, 9. Zech. IV. 6, — 10. and VIII. 6, 9. Mal. III. 1.* Or else, seeing these foundation-stones not so goodly and precious, as those were known to be that were in *Solomons Temple*, *1 Kings VII. 9, 10.* For as for the largenesse and compasse of the foundation, it was not inferiour to that of *Solomons*, *1 Kings VI. 2.* Yea far superiour, if that Decree of *Cyrus*, and the record of it found by *Darius*, *Ezra VI. 1, 2, 3.* mistake not; and the Cubits be the same.

*Esar-haddon*] The sonne of *Sennacherib*, *2 Kings XIX. 37.* and grandchild of *Salmaneser*: And this seemes to be the last of the Assyrian Kings; And the same with *Afnapper*; and to be him that carried *Mannasseh* prisoner to *Babylon*, then under the Assyrian Empire, *2 Chron. XXXIII. 11.* And is likely the man whom *Ptolomie* calls *Assaradinus*, and the Greeks *Sardanapalus*, of *Sar* for *Esar*, *haddon*, and *Pul*; *Pul* being much used in the names of the Assyrian, and Chaldean Kings.

*Brought us up hither*] So that those adversaries, *ver. 1.* seeme to be the race of those Samaritanes brought in by *Salmaneser*, *2 Kings XVII. 6, 24.* Or a second kinde of plantation by his grandchilde, *ver. 9.* which ever continued fierce enemies to the Jewes, whatever they mischeivously pretend here, *John IV. 9. Luke IX. 52, 53.* And this makes that Answer returned to them here, *ver. 3.*

*Darius*] *Hystaspis.*

*Ahasuerus*] *Ahasuerus* seemes most probably to be the man whom Heathen Authors call *Smerdis Magnus*, the sonne of *Cyrus*, and younger brother of *Cambyses*, reigning a very short time.

*Artaxerxes*] As they had formerly done in the dayes of this *Artaxerxes*; who most likely is *Cambyses*. For to understand this of *Artaxerxes Longimanus*, and much more of *Artaxerxes Mnemon*; And the

65.

III. i.

8.

12.

IV. 2.

5.

6.

7.

the Temple to be builded in the dayes of *Darius Nothus*, and much more of *Darius Ochus*, will no wayes stand with these Scriptures, and the notation of times contained in them, *Zech.* III. 9. and *Hag.* II. 3.

*Syrian tongue*] *Hebr.* Aramite. This was in ordinary use under the Assyrian, Chaldean, and Persian Monarchy, *Esay* XXXVI. 11. *Dan.* II. 4. This we commonly call the Chaldee tongue. It differs from the Hebrew Dialect, *Esay* XXVIII. 11. and *chap.* XXXIII. 13. and XXXVI. 11. Yet in the dayes of our Saviour it grew common among the Jewes also; and is in that regard called the Hebrew tongue in the New Testament, *John* XIX. 13, 17. *Acts* XXI. 40. and XXII. 2.

8. *Rehum*] This, and all the rest to *chap.* VI. 19. is penned in the Chaldee Dialect. And so *chap.* VII. 11, -- 27.

12. *building the rebellious and the bad Citie*] So *ver.* 13. and 16. They only went about to build the Temple.

16. *the river*] So *chap.* V. 6. *Jordan*, or rather *Euphrates*, *ver.* 17. and 20. From *Persia*, it is beyond the river.

24. *work of the House of God*] Though their Letter, and the Kings Answer mention only the Citie, yet they extend it here to the House of God.

V. 1. *Zechariah*] He is called the sonne of *Iddo*; And *Zerubbabel* the sonne of *Shealtiel*, *ver.* 2. And they were indeed their grandchildren, *Zech.* I. 1. *1 Chron.* III. 17, 18, 19.

6. *Tatnai*] He, and *Shethar-boznai* deale more fairly and truly with the Jews in their letter to *Darius*, then *Rehum*, and *Shimsai* did in theirs to *Artaxerxes*, *chap.* IV. 12, — 16. And they make mention only of the House of God, and not of the Citie.

16. *untill now*] But hindered and inhibited in the meane time, *chap.* IV. 21, 22.

VI. 1. *in Babylon*] Or concerning *Babylon*.

2. *Achmetha*] Called by Heathen Authors *Ecbatana*: signifying a Summer seat for coole refreshing; In which Citie the Kings of *Media* kept their Court in the Summer season.

3. *threescore Cubits*] Cubits likely are taken here for common Cubits, half the length of sacred Cubits; which sacred Cubits were unknowne to Heathen. And the number of them may be reckoned from the bottome of the foundation to the top on the outside; and from the outsides of the Temple, including the thicknesse of the walls, and of the Chambers adjoyning. And so this Temple will be lesse then *Solomons*, *1 Kings* VI. 2. *2 Chron.* III. 3. according to that *Hag.* II. 3. See the *Annotations* on this text: and the *Observations* on *Ch.* III. 12.

4. *three rows*] This relates to the Courts of the Temple.

11. *Let timber*] The great zeale of this King for the Temple, appears in this, and other passages and Decrees, in this his Letter.

14. *Artaxerxes*] Likely one of the seven that put down *Smerdis Magus*, and in a sort, at the beginning was fellow in Empire with *Darius Hy-staspides*.  
finished]

*finished*] About twenty two years after their Returne : about twenty, since the foundation was laid.

*Offered*] not comparable to that, 1 *Kings* VIII. 5, 63. 2 *Chron.* VII. 5. 7.

*And the children*] From this verse to *Chap.* VII. *ver.* 11. the Text again is *Hebrew*.

*Killed*] Each family, or master of family must not kill it themselves; as they did in *Egypt*; But Gods Ministers, Priests and Levites, must do it, 2 *Chron.* XXX. 15, 16, 17.

*Separated themselves unto them*] Heathen Profelytes.

*King of Assyria*] See the *Observations* on 2 *Chron.* XXI. 2.

*Artaxerxes*] *Longimanus*.

*Ezra*] See the *Observations* touching him in the beginning of this his Book.

*Azariah*] Six generations here omitted; 1 *Chron.* VI. *ver.* 7, 8, 9, 10, 11. And three generations omitted between *Feroam* and *Pashur*, 1 *Chron.* IX. 12. compared with *Neh.* XI. 12. And so three generations are omitted between *Foram* and *Ozias*, *Matth.* I. 8. And all done for brevity sake; conceiving those Omissions to be things evidently known, or not so material to be there inserted.

*King granted*] *Ezra's* extraordinary power and authority was from the Kings grant, and not otherways.

*went up*] So backward were the Jewes in returning back to *Judea* after the Proclamation of *Cyrus*: yea, the Priests and Levites themselves. See *Esther* VIII. 8, 9.

*first*] Four moneths in going.

*King of Kings*] *Ezek.* XXVI. 7. *Dan.* II. 37. This whole Letter is in the Chaldean tongue.

*seven Counsellors*] So *Esther* I. 14.

*freely offered*] great zeale, and forwardnesse here; *ver.* 20 — 26. and 28. and *chap.* 8. 25, 26, 27. as was formerly in *Darius*, *chap.* VI. 11.

*canst finde*] Grants him a free Collection, and what he can get and gather by it.

*not lawfull to impose*] *Artaxerxes* gives *Ezra* the Priest a grant and power for an immunity of the Clergy; and for setting and appointing Civil Magistrates and Judges. See the *Observations* on 1 *Chron.* XXVI. 29.

*Males*] In all, 1496.

*Ahava*] A river, *ver.* 21, 31. a few dayes journey distant from *Babylon*, in the way to *jerusalem*, *ver.* 15, 17. 21. 31.

*Levi*] Levites here distinguished from the Priests, *chap.* VII. 7.

*Caspia*] Not very farre from *Ahava*: but farre enough from the *Caspian* Sea.

*Nethinims*] See the *Observations* on *Josh.* IX. 23.

*a Fast*] A good patterne here. See the *Annotations* on *Joel* I. 14. and on *Jonah* III. 5.

*Talents*] See the *Observations* on *Exod.* XXXVIII. 24.

15.

17.

19.

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VIII.

14.

15.

17.

20.

21.

26.

27. *fine Copper precious as Gold*] Rare this; and so but two of them.  
 29. *in the chambers*] Divers of the Chambers on the sides or walls of the Temple, were for Treasuries, to keep the holy treasures appertaining to the Temple, and service of God.
- IX. 2. *their daughters*] Of marriages with Heathens, see the *Observations* on Num. XXXVI. 6. yea more, it may seeme they put away their own wives to take these, *Mal. II. 11. 13.*
- X. 1. *weeping*] Weeping in Prayer, twice here. So *2 Kings XX. 3. and XXII. 19. Num. XXV. 6. Judg. XX. 23, 26. and XXI. 2. 1 Sam. I. 10. and VII. 6. 2 Kings XX. 3. Heb. V. 7. Psal. VI. 8. and XXXIX. 12.*
3. *a Covenant*] Covenants much used between God and his People, *Gen. VI. 18. and XV. 18. and XVII. 2. Deut. V. 2. Josh. XXIV. 24. 2 Kings XI. 17. and XXIII. 3. 2 Chron. XV. 12. and XXIX. 10. Neh. IX. 38. Esay LIX. 21.*
8. *and such as were borne of them*] If the mothers continued Heathens, and did not turne Profelytes; their children were not to be reputed as free-borne sons, in the number of Gods people; yet the fathers were to have a fatherly care of them, for maintenance and education.
8. *forfeited*] According to that power given to *Esra, chap. VII. 26.*  
*separated*] By excommunication; as *John IX. 22, 34.* or by banishment, *chap. VII. 26.*
9. *ninth moneth, twentieth day*] Therefore the Proclamation, *ver. 7, 8,* was on the ninth moneth, seventeenth day, about the beginning of our *December.*
13. *of one day or two*] But of three moneths, *ver. 16, 17.*
14. *Our Rulers of all the Congregation*] Such as *Deut. XVII. 9.* In semblance whereof in after ages they builded their *Sanedrin*, and great Council.
16. *examine*] ליריב a word beside all ordinary forme of Grammer. And the like is again *Psal. X. 15.*
18. *sonnes of Feshua*] of the High Priests race; which haply made the High Priest absent himself in this action, *ver. 15.*
44. *All these*] Seventeen Priests; Of the Levites, Singers, and Porters ten, of all other Tribes, eighty six. In all, one hundred and thirteen, as the great *Annotations* count them.





# Nehemiah.



THE Book of *Nehemiah* is the last Book and History of the Old Testament, mentioning matters after *Malachi*. It contains an History of one hundred and twenty years, or thereabout; reckoning from the twentieth of *Artaxerxes Longimanus* when *Nehemiah* began, *chap. II.*

1. to the days of *Jaddua*, two years before the period of the Persian Empire; *chap. XII. 11, 22*. Some make it about fifty five; reckoning so from the twentieth of *Artaxerxes Mnemon*, to the period of the Persian Empire.

The two maine and differing reckonings then of the years of the two Books of *Ezra*, and *Nehemie* joyntly considered, stand thus; Reckoning as some do, to *Ezra* one hundred fourty six, and to *Nehemie* fifty five, the summe of both comes to two hundred and one. But rather reckoning to *Ezra* seventy two, and to *Nehemie* one hundred and twenty, the summe of both doth arise to one hundred ninety two. Thus the difference between these two reckonings of both Books joyntly, amounteth to nine years.

If this *Nehemiah* be the same that came up with *Zerubbabel* and *Jeshua*, mentioned *Ezra II. 2. Neh. VII. 7.* and writ this Book; then *Nehemiah* must needs be a very old man; And that passage, *ch. XII. 10, 11.* mentioning *Jaddua* the High Priest, must needs be inserted by some other Prophet since his dayes; And much more since the dayes of *Ezra*: For *Jaddua* lived till the dayes of *Alexander* the Great, and met him coming into *Jerusalem*: which is the very last Historical Passage and Record of the Old Testament: For *Psalme XLIV.* and *LXXIV.* conceived by some to be penned in the dayes of *Antiochus Epiphanes*, carrie no sure ground for such an after-date. And surely so many years as include the whole continuance of the Persian Empire and more, do far passe the date of one mans life in that age of the world. Yet that *Nehemiah* might well reach to the 32. year of *Artaxerxes Longimanus*; which is the last passage of this Book, letting that of *Jaddua* aside. However, many make this *Nehemiah* this famous Governour, to be another *Nehemiah*, of younger and later years, then he, *Ezra II. 2.* This *Nehemiah* came to his Government, when *Eliashib*, the Grandchilde of *Jeshua*, or *Joshua*, or *Jehoshua* was High Priest, *chap. III. 1.* and *XII. 10.* The whole time of his Government is set down, *chap.*

I.

I.

II. 1. and chap. V. 14. and chap. XIII. 6. The first time was twelve years. And the twelve first Chapters of his Book mention the things that were done by him in the first year only of those twelve. The second time of his Government is contained in the last chapter: And the beginning and durance of it is uncertaine; yet long it was, as may be gathered out of chap. XIII. 28. See the *Observations* on that Text.

And it was] The first particule may seeme to joyne this Book to that of *Ezra*. And some Translatours give this Book the title of the second Book of *Esdra*; as supposing *Ezra* to be the sacred Penman of both; though *Nehemiah* be brought in usually speaking in his own person.

*Chislen*] About our November.

*Shushan*] *Shushan* signifying a Lillie in the Greek; a Fountaine or Well in that Countrey language. The chief Citie in *Persia*; the winter Mansion of the Persian Monarchs. See *Ezra* VI. 2. *Esther* I. 2. *Dan*. VIII. 2.

II.

3.  
1.

the wall] Ever since the ruine made by *Nebuchadnezzar*.

*Nisan*] which is the Hebtew *Abib*; about our March, the vernal equinoctial.

*Artaxerxes*] *Longimanus*, thirteene years after *Ezra*, chap. VII. 7.

I took up] His waiting-course being then come: four moneths after *Hanani* his coming, chap. I. 1, 2.

4.

prayed] *Nehemiah* his Prayer, by ejaculation, like that of *Moses*, *Exod.* XIV. 15. And specially his Zeale in the building, chap. IV. 16, 17, 23. and V. 11. And his speed, chap. VI. 15. And his courage against all oppositions, chap. IV. and chap. VI. And his care for the needy and oppressed, chap. V. 11, 12, 13. And his heat and wrath against sinne, chap. XIII. 25. And his wonderful bounty, chap. V. 14, 15, 17, 18. are all very remarkable.

6.

10.

a time] Twelve years, chap. V. 14. and XIII. 6.

*Sanballat*] As the Samaritanes opposed and hindered *Zerubbabel* in the Building of the Temple, *Ezra* IV. So the Moabite, Ammonite, and Arabian disturbed *Nehemiah* in the building of the walls of the Citie, *Neh.* II. 10, 19. and IV. 1, &c. and VI. 1, &c.

Which were] מן; Here מ (*m*) is used in the end of a word; which never useth so to be. And again מ (*m*) proper to the end of a word, is found in the middle, in the beginning of *Esay* IX. 7.

III.

I.

*Eliashib*] *Eliashib* the son of *Fojakim*, & grandchild of *Jeshua*, (which *Jeshua* came up with *Zerubbabel*, *Neh.* XII. 10. *Ezra* II. 2. and lived to finish the Building of the Temple, *Hag.* I. 14.) was High Priest in the Beginning of *Nehemiah*'s twelve years Government, in the twentieth year of *Artaxerxes Longimanus*, *Neh.* III. 1. 20. as was said before; about sixty years after the Temple was finished.

gate] For the Gates of the Citie of *Jerusalem* we read of the Citie-gate, *2 Chron.* XXXII. 6. the first Gate, *Zech.* XIV. 10. the Gate of *Benjamin*, *Jer.* XXXVII. 12, 13. and XXXVIII. 7. *Zech.* XIV. 10. situate in the wall of the Citie, in the Tribe of *Benjamin*, Northward.

Yet

Yet said to be in the House of the Lord, *Jer.* XX. 2. that is, by it; as the particle *Beth* is used, *Num.* XXXIII. 37. *Josb.* V. 13. and *chap.* XXIV. *ver.* 25, 26, 32. *Jer.* XIII. 5. and XXXII. 7. the Gate of *Ephraim*, 2 *Kings* XIV. 13. *Neh.* XII. 39. the Corner Gate, 2 *Chron.* XXV. 23. and the Valley Gate, 2 *Chron.* XXVI. 9. the Fish Gate, 2 *Chron.* XXXIII. 14. The New Gate, *Jer.* XXVI. 10. because repaired new by *Jotham*, 2 *Kings* XV. 35. 2 *Chron.* XXVII. 3. Yet some make it the East Gate, some the West Gate of the outer Court of the Temple; wherein they will have the *Sanhedrin* to sit. The Gate between two walls, by the Kings Garden, if this be a Gate of the Citie, 2 *Kings* XXV. 4. In *Nehemiah's* time, at his new building of the Walls of the Citie, we read of the Sheep Gate; of the Fish Gate; the Old Gate; the East Gate, *Jer.* XIX. 2. the Valley Gate; the Dung-Gate; the Gate of the Fountain; the Water Gate; the Horse Gate; the Gate *Miphkad* or Judicatory; the Gate of *Ephraim*; the Prison Gate, *Neh.* II. 13, 14. and *chap.* III. 1, 3, 6, 13, 14, 15, 26, 28, 31. and *chap.* XII. 39. *Zech.* XIV. 10.

Besides Towers upon the Walls of both Cities; the Tower of *Meah*; the Tower of *Hananeel*; *Neh.* XII. 39. *Zech.* XIV. 10. on the East side of the Citie, between the Tower of *Meah*, and the corner gate, *Neh.* III. 1. the Tower of the Furnaces, *Neh.* III. 1, 11. and *Ch.* XII. 38, 39. and others.

And Valleys about it; as *Jer.* XXXI. 40. the Valley of the dead bodies, under Mount *Golgotha*, West-North-West of the Citie: and the Valley of Ashes, likely that came from the Altar of Burnt-Offerings: the Valley of *Fehoshaphat* on the East, and the Valley of the sons of *Hinnom* also; the Valley of *Savey*, or the Kings Vale or Dale on the South; and the Valley of *Rephaim* or *Gyants*, on the South-West.

And Fields mentioned about it, the Fullers field on the South, *Esay* VII. 1. and the Porters field, or *Acheldama*, on the South-East, *Jer.* XVIII. 2. and XIX. 2. and XXXI. 40. *Matth.* XXVII. 7. And Hills about *Jerusalem* were, Mount *Olivet* on the East: Mount *Calverie* or *Golgotha* on the West-North-west, Mount *Gihon* West, Mount *Gareb* North, *Ier.* XXXI. 39.

The Brook *Kidron* did runne on the East-side of *Jerusalem*; And the Fountain of *Siloam*, or waters of *Gihon*, on the West.

Pooles, two of note were near *Jerusalem*, *Neh.* III. 15, 16. The upper Poole of *Siloah*, called also the old Poole, and Kings Poole; on the South, 2 *Kings* XVIII. 17. *Esay* VII. 2. and XXXVI. 2. or South-West corner: receiving its water from the river *Gihon*. And the Lower, of which *Esay* XXII. 9. 2 *Chron.* XXXII. 30. which was made long after, *Neh.* III. 16. on the West: and drew water from the upper.

[*sanctified it*] This sanctification of this Sheep-gate, built by the High Priest, and his brethren, is deemed by some to be extraordinarily ratified and graced with that miraculous gift of healing from this time vouchsafed to the Poole of *Bethesda* close by this Gate: of which mention is made, *John* V. 2.

- IV. 5. *cover not their iniquity*] See the *Observations* on *Psal. CIX.* and the *Annotations* on this text of *Nehemie.*
- V. 6. *unto the half*] Of the height of the Wall.
1. *a great cry*] Of Oppressions in three sorts; set down in the three *vers.* following: Their needs and wants, which made them liable to these oppressions, being the more occasioned by their labours so much imployed in the publick work of the Walls.
7. *usury*] *Ver. 10.* Of this see the inhibitions, *Exod. XXII. 25. Lev. XXV. 36, 37. Deut. 23. 19, 20. Ezek. XVIII. 8. 13, 17.* And Gods judgements against it, *Prov. XXVIII. 8. Ezek. XXII. 12, 13. Psal. XV. V.* Yet the word is used sometimes in a larger sense, and lawfull way; as *Matth. XXV. 27. Luke XIX. 23.* And so *Esay XXIV. 2. Jer. XV. 10.* And to a stranger the Jewes might lend upon usury, *Deut. XXIII. 20.*
11. *even this day*] Without delay: as *Gen. XVII. 23.*
- hundreth part*] Which seemes to be that which they received for use and interest; likely the hundreth part by the moneth of what they lent.
12. *require nothing*] Here is more then was asked; or rather nothing more then what thou askest.
- an oath*] See the *Observations* on *Hos. IV. 15.*
13. *Shook my lap*] See such like Rites used, *Luke IX. 5. Acts XIII. 51. and XVIII. 6. 1 Kings XI. 29, 30.*
15. *fourty Shekels*] Five pounds haply each day, taken and gathered from among them all.
18. *daily*] Yet *Solomon* exceeded farre, *1 Kings IV. 22, 23.*
- VI. 2. *Ono*] A Valley, and a Citie in *Benjamin, chap. XI. 35. 1 Chron. VIII. 12.* not farre from *Jerusalem.*
5. *the fifth time*] Thinking to prevaile by impudent importunity.
6. *their King*] A charge of high treason. So *Ezra. IV. 12, 13. John XIX. 12.*
10. *Shemajah*] His vile hypocrisie, false prophesie, corruption by bribery, so attempting strongly to hinder or destroy *Nehemiah*, and his godly proceedings.
15. *Elul*] About our *August.*
- in fifty and two dayes*] Wondrous speed. See the *Annotations.* This was in the twentieth or one and twentieth year of *Artaxerxes*, and first year of *Nehemiah's* Government.
17. *Nobles of Judah*] Guilty likely some way in the matter of marrying strange wives, *ver. 18.*
- VII. 6. *These are the children*] See the *Observations* on *Ezra II. 2, — 60.*
70. *And some*] These Contributions differ from those *Ezra II. 68, 69.* And were made at another time, long after the other; namely when *Nehemie* gathered the Nobles and Rulers together, *ver. 5.*
73. *seventh moneth*] Beginning with the Autumnal Equinoctial, and was at first the first moneth, but changed, *Exod. XII. 1, 2.* The Jewes being then in their Cities; gathered themselves to *Jerusalem, ver. 5. and chap. VII. 1, 2.*
- seventh*

*seventh moneth*] See more of this in the *Annotations* on 1 Kings VIII. 2. and the *Observations* on Lev. XXIII. ver. 24. This was in the first year of Nehemiah's Government.

*Also Ieshuah*] Here are thirteen in several places, at the same time with Ezra, reading, and expounding the Law to the people, ver. 12.

*Wept*] As weeping at Prayer, Ezra X. 1. So here weeping at Preaching, ver. 11.

*Second day*] Of this seventh moneth.

*feast*] On the fifteenth day, for seven dayes together. Of this Feast, see Levit. XXIII. 34. Deut. XVI. 13.

*roof of his house*] That were flat, and most likely leaded. So Deut. XXII. 8. 2 Sam. XI. 2. Ier. XIX. 13. and XXXII. 29. Matth. X. 27. 2 Kings XXIII. 12. Zeph. I. 5.

*Done so*] Making such Booths; and having an holy Convocation, not only on the first, and last day, as the Law required; but on every of the seven dayes, ver. 18.

*Eighth day*] Which likewise was enjoined by the Law, Levit. XXIII. 36.

*twenty and fourth day*] The second day after the Feast of Tabernacles was ended.

*separated themselves*] They had not yet fully performed what they had solemnly covenanted, Ezra X. 3. or soone fell into that sin again, chap. XIII. 23, 24. And were also under the guilt of the breach of that Commandment, Deut. XXIII. 3. Hereupon they make an ample Confession of sinne of their fathers, and their own, in this Chapter; and solemnly renew their Covenant with God for amendment, in the next Chapter.

*One fourth part*] Which is three hours; viz. those from our nine to twelve, in reading and expounding.

*another fourth part*] From twelve to three; in prayer, confessing, and worshipping: all the time between the morning and evening sacrifice spent in those two.

*Ieshua*] Here are eight, in eight several places, preaching to eight several Congregations.

*bread* } 1 Cor. X. 2, 3, 4. Spiritual blessings also in them.  
*water* }

*Appointed a Captaine*] This explaines that, Num. XIV. 4.

*Seraiah*] Chap. XI. 11. The persons that sealed the Covenant are set down; Priests, twenty two; Levites, seventeen; chief of the people, fourty four, did it in the name of all the rest.

*entred into a curse*] As by Covenant, and Seale, and Oath; so by an Execration they bound themselves. See Iudg. XXI. 18.

*to observe*] The matter of the Covenant: set forth afterwards in seven main branches.

*third part of a Shekel*] A new Ordinance for this time, and present necessity.

year

VIII. 2.

7.

13  
14.

16.

17.

18.

IX. 1.

2.

3.

4.

15.

17.

X. 2.

29.

32.

35. year by year] As so bound by the Law.  
 38. Shall be with the Levites] See Num. XVIII. 26, 27, 28, 29.  
 take Tythes] Or rather give Tythes.  
 XI. 1. lots] See the Annotations on Ionah I. 7. This also was in the first year of Nehemiah's Government.  
 to dwell] Chap. VII. 4. the inhabitants few: therefore here is care taken to increase the number: and by lot to take one out of ten, beside Volunteers.  
 3. Solomons servants] See the Observations on 1 Kings IX. 21.  
 4. at Ierusalem dwelt] The inhabitants of Ierusalem after the Return are recorded here; and 1 Chron. IX. But with much variation. And many more are recorded in that of 1 Chr. IX. as intending there al promiscuously, both such as were chosen by Lot, and also Volunteers. And moreover there is mention made of Ephraimites, Menaschites, Zerachites, and others which are not once named here. And also the accompt was taken likely at another time after the first Record in Nehemie. chap. VII. 5, &c.  
 21. Ophel] See the Observations on 2 Chron. XXVII. 3.  
 22. over the businesse] These for the inward businesse of the house of God, to assist it, in executing their function there: as those Levites, ver. 16. had the oversight of the outward businesse of the house of God, 1 Chron. IX. 15, 16. and chap. XXVI. 29.  
 23. the Kings commandment] As formerly, Ezra VI. 8, 9. and Ezra VII. 2, 24. So here by the Kings grant to Nehemiah.  
 25. Villages] From the inhabitants of Ierusalem, he proceeds now to the inhabitants of other Cities, Villages, and places: and first in the tribe of Iudah, ver. 25, — 30. Then in Benjamin, ver. 31, — 36.  
 36. And of the Levites] Cities, and Suburbs were given to the Levites, in Iudah, and Benjamin, for the necessary use of instructing and teaching the people.  
 XII. 1. Priests] The chief of them, ver. 7. that came up with Zerubbabel, and were in the dayes of Ieshua; in number twenty two. Many of these Priests are not mentioned in that Catalogue, Ezra II. 36, — 39. and might well be there left out, without blame.  
 8. The Levites] The chief of them, in the foresaid time, in number eight, ver. 8, 9.  
 10. Ieshua] Catalogue or Series of the High Priests from Ieshua or Ioshua, to the end of the Persian Empire, from Cyrus to Alexander the Great; in fix generations, ver. 10, 11. Of these, Eliashib was allied to Tobia; and Joiada to Sanballet; both aliens, and enemies to the Jewes, chap. XIII. 4, 5, 28, 29. And Jaddua the last of them hath his name inserted here by some Prophet, after the dayes of Ezra, and Nehemiah too, specially if Nehemiah be the man that came up with Zerubbabel, as hath been said in the Observations upon the beginning of this Book. See them.  
 12. dayes of Iojakim] The sonne of Ieshua. As formerly in his fathers dayes; so here in his dayes, the Prime Priests that were Heads of families,

milies, (those in his fathers time being supposed to be now dead) are set down; in number twenty, from *ver.* 12. to 21. These relate to those *ver.* 1, — 7. Yet the number of the Courses of the Priests appointed by *David* was twenty four, 1 *Chron.* XXIV. 7, 18. That the number of the Priests were now but few, that place *Ezra* VIII. 15. doth import.

*The Levites*] The chief Fathers of them; in the times here mentioned.

*recorded*] And so to be found registred by name in the publike records; so as they need not here to be set down again.

*also the Priests*] They likewise so recorded; and so not needful to be here recited.

*Darius*] *Darius Codomannus*; the last Persian Emperour, conquered by *Alexander* the Great.

*in the Book of the Chronicles*] 1 *Chron.* IX. 14, 15, 16. seeme to be related to in these words, for these Levites, in the times of these High Priests.

*Porters*] See 1 *Chron.* XXVI. and *chap.* IX.

*Nehemiah*] It seemes hereby that *Jeshuah* the High Priest was dead before *Nehemiah* came as Governour into *Judea*; yea or *Ezra* with his Commission.

*Dedication of the wall*] The former Genealogies and Records of the Priests and Levites seeme to be insisted upon, the rather because they had so prime an hand in the Dedication of the wall. And therefore they are here so carefully gathered and brought together, 27, 28, 29. And this seemes to be also in the first year of *Nehemiah's* Government.

*purified*] See the *Annotations*.

*I brought up*] The maner of the Dedication of the wall was thus; The wall was thick and broad; that divers went a breast on it. *Nehemiah* appointed two great companies, consisting of Priests, Levites, Princes, and People. They entred upon the wall about the middle of the West wall, near the Dung-gate. And there the two companies parted. And each went as in Proceſſion in this Order; The one company had *Ezra* the Priest and Scribe before them. And other Priests after him, sounding their Trumpets. After them the Levites, playing on sacred musical instruments; and singers of them, that sang with a loud voice; All sounding forth Gods praise, and their own thankfulness and joy, *ver.* 31, — 42. After them the Princes and Rulers. After them the People. And last of all, some great Prince, likely next in degree to *Nehemiah*. And this company thus went on the right hand South-ward by the Fountain Gate; and about the Citie of *David*, and all along the South-wall, even unto the Water-gate on the East. The other company went in like equipage; and *Nehemiah* himself the last of them. And they made their Proceſſion on the left hand North-wards, from beyond the Tower of the Furnaces, even unto the Broad wall. And all along the North-side, from above

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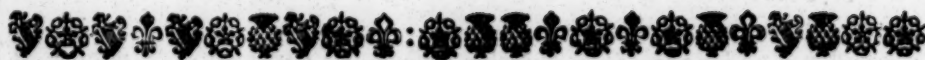
the Gate of *Ephraim*, and above the Old-gate; and above the Fifth-gate, and the Tower of *Hananeel*, and the Tower of *Meah*, even unto the Sheep-gate, on the East; And they stood still in the Prison-gate. The two companies somewhat beyond this Gate met together; that they might in order descend from this East-wall, to go into the House of God. And likely it was from the Water-gate on the East-wall; For the street it opened upon, was one of the eminentest, and of greatest receipt in the Citie, deemed to be that of *Millo*, which lay between the Temple on Mount *Morea*, and the Pallace on Mount *Zion*, by which the King and Courtiers did usually passe to and fro, *Neh.* III. 26. and VIII. 3, 16. 2 *Chron.* XXIX. 3, 4. and XXXII. 6.

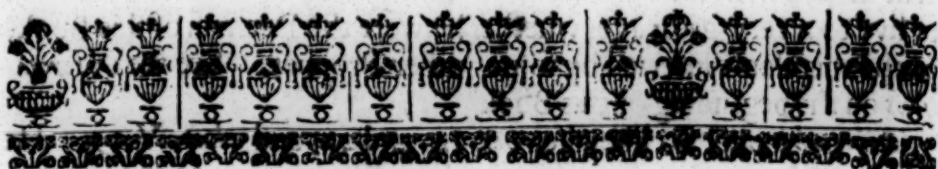
33. *Ezra*] Some other *Ezra*.  
 36. *Ezra the Scribe*] That famous *Ezra*.  
 39. Gate] Of the Gates, and Towers in this Proceſſion mentioned, ſee the *Observations* on chap. III. 1.  
 43. great ſacrifices] As in like caſes of joy and thankfulneſſe: So 1 *Chr.* XXIX. 21. 1 *Kings* VIII. 62, 63.  
 44. for the treasures] 1 *Chron.* IX. 26. And ſo in *Hezekiah's* time, 2 *Chr.* XXXI. 4, 5, 11. See again, *Neh.* XIII. 12, 13.  
 47. And the Levites ſanctified them unto] The Levites paid to the Priests the tythes of all their tythes, *Num.* XVIII. 26, — 30.  
 XIII. 1. On that day] Doubtful it is to what particular time this relates. Yet moſt likely, to that Interim of time which paſſed in the abſence of *Nehemiah*, between the end of the firſt, and beginning of his ſecond Government.  
 written] *Deut.* XXIII. 3. See the *Observations* on that text.  
 2. they met not] As *Melchizedek* did, *Gen.* XIV. 17.  
 3. ſeparated] See that *Ezra* chap. IX. and X. and *Neh.* IX. 2. and ch. X. 30. and chap. XIII. 23, — 30. So difficult was this point of the Reformation; and ſo ready they to relapſe into this ſinne.  
 5. a great chamber] Pulling down the Partitions, to make two or three into one.  
 8. I caſt forth] And ſo ver. 9. brought I again. By my command and authority, not in my perſon,  
 10. had not been given] This, and other matters imply the Interim of *Nehemiah's* abſence to have been more then a year.  
 15. Sabbath] See the *Annotations* on *Jer.* XVII. 21, 22, 24, 27.  
 19. dark] The ſooner, becauſe of the hills about *Jeruſalem*: and the Sabbath was to be kept from Even to Even.  
 ſome of my ſervants] That the Merchants might not thruſt in amongſt thoſe that came to the Service in the Temple.  
 22. the Gates] The Gates of the Temple; by keeping out perſons legally unclean from the houſe and ordinances of God.  
 25. ſwear] And ſo they had ſworn before, chap. X. 29, 30.  
 28. ſons of Foſada] His grandchilde. called *Menaſche*, and brother of *Faddna* the High Priest, as *Joſephus* writeth, *Antiq. lib.* 11. c. 7.  
 I chaſed him from me] This argues this *Nehemiah* not to be that man

man mentioned, *Ezra* II. 2. that came up with *Zerubbabel* : and yet to live to a very great age, whether he were the Penman of this Book; or else this clause inserted by some other Prophet. See the *Observations* on the beginning of this Book.

*Remember me*] So likewise, *ver.* 14. and 22. and *chap.* V. 19. He pleads not here any merit of his own, but all he pleads is for Gods mercie sake; all goodnesse in him still proceeding from Gods meere grace. He doth chear up himself in this, in the sincerity and integrity of his heart, and the effects, thereof, as fruits and sound proofs of the truth of Gods graces in him, whereupon he further with comfort expects more meere mercie to come from the Lord.

31.





# Esther.



THE Book of *Esther* contains an History of nine years, expressed in the reign of *Ahasuerus*; viz. the third of *Ahasuerus*, chap. I. 3. the seventh, chap. II. 16. and the twelfth, chap. III. 7: In which twelfth year are mentioned the first moneth, chap. III. 7, 12. the third moneth, chap. VIII. ver. 9. and the twelfth moneth, chap. III. 7. 13. and chap. VIII. 12. and chap. IX. 1, 13, 14, 15, 17, 21. And some more years in his reign afterwards are noted indefinitely, chap. X.

In this Book only of all the Scripture, there is no mention made of God, nor his Name once used. The Book of *Canticles* speaking much of Christ the Bridegroom.

I.

1.

*Ahasuerus*] *Heb. Ahasuerosh*. It is doubted which of the Persian Monarchs this was. The *LXX.* still name him in their Translation *Artaxerxes*. Others take him to be *Xerxes*. Others fix their several fancies upon sundry others of the Persian Monarchs. But the greatest probability is for *Darius Hystaspis*; who first extended the bounds of that Empire so farre and wide, and over so many Provinces; and married *Atossa* the daughter of *Cyrus*, called *Vashti*, ver. 9, who was the third King of *Persia*; omitting *Darius the Mede*, before *Cyrus*; and the *Magus Smerdis*, not worthy the reckoning; and was next before *Xerxes*, that fourth and rich King, *Dan. XI. 2.* See the *Observations on Esther II. 5.* This *Ahasuerus* in his third year makes that Imperial Feast of one hundred eighty seven dayes; And therein that good Law for drinking, as most take it; And at the end of it, he deposeth *Vashti*, by the learned thought to be the daughter of *Cyrus*, chap. 1. In his fourth year *Haggai*, and *Zechariah* do prophesie: In his sixth year the Temple is built: In his seventh year, chap. II. 16, 17. he marries *Esther*. After promotes *Haman*; And in his twelfth year hangs him, chap. III. 7. and VII. 10. And about his twenty sixth year he imposeth that tribute, chap. X. as *Historians* do account.

2.

*Shushan*] The chief Citie of the Assyrian Empire was *Nineve*: of the Babylonian, *Babylon*: of the Persian, *Shushan*, and *Ecbatana*: of the Grecian, divers; as the divisions of it were: of the Romane, *Rome*. Of *Shushan*, see more on *Neh. I. 1.*

8.

according to the Law, none did compel] Compel; or reſtraine rather.

ther. For so a learned Divine renders the word, and sense of the place; That the drinking was according to the Kings Law, not of the Kingdome, but of all the Officers of his house; or that the Officers should give them royal wine, such as the King himself used, and that in abundance, according to the state of the King. when now in this Feast the Kings purpose was to shew the riches of his glorious Kingdome, and the honour of his excellent Majesty; that none therefore of his officers should restraints, inhibit, or hinder it, but give to every one of the guests freely and bountifully what wine, and as much, and as often as he desired; that as no restraint, so no complaint should be to the contrary.

*a feast*] The greatnesse of his Empire was, *ver. 1.* and is also *Ch. VIII. 9.* See that, *Dan. VI. 1.* Here is the greatnesse of his Feast; and *chap. II. 18.* And great was his riotous luxury in the Purification of the Virgins, *chap. II. 12.*

*beds*] Beds whereon they feasted; after the maner of those ancient times. See *chap. VII. 8.* Beds, *i. e.* bedsteads of gold and silver. And *Amos VI. 4.* Beds of Ivory. Those for cost and beauty. That of *Ogs, Deut. III. 11.* for largenesse.

*On the seventh day*] On the seventh day of that Feast, *ver. 5.*

*refused*] Shee might have made some fair excuse: and not seeme in this sort to despise her husband, *ver. 17.*

*his anger burn*] See the *Annotations* on *Dan. III. 19.*

*wise men*] Wise men in State affairs, in policie, and experience, in prudence and knowledge; and so of great place and accompt, *ver. 14.* Such are Kings Counsellors. Such as those, *Ezra VII. 14.* and *1 Chron. XII. 32.* men gathering wisdom by observation of times and seasons, for passages of State, in ages past and present: and so the ablest to give counsel and judgement, the fittest for wise plots and projects. Such were still of great use in all Nations. We finde mention of wise men, *chap. VI. 13.* *Esay XIX. 11, 12* and *XXIX. 14.* *Jer. X. 7.* and *chap. L. 35.* *Matth. II. 1.* And such a great Polititian, a man expert in State-skill, was *Achitophel* in his time. *2 Sam. XVI. 23.* and *Jonathan, 1 Chr. XXVII. 32.* and others, *ver. 34.* Of such we read, *Prov. XV. 22.* *Esay I. 26.* and *chap. III. 3.* *Micah IV. 9.*

*according to Law*] Thus he keeps close to the Law, and that laudable maner, *ver. 13.* notwithstanding his burning anger.

*deed of the Queen*] Examples have in them a kinde of *μετὰ λόγον*, And *magnates*, men, or women, are in a sort *magnetes*, loadstones, by their example to dray on others.

*among the Lawes*] Irrevocable, *chap. VIII. 8.* *Dan. VI. 8, 12, 15.*

*Let there be*] To divert his minde from *Vasthi*; and to prevent displeasure from him, and her, against those who any wise did counsel and animate him against her, if he should repent, and she be restored to favour. See *Dan. VI. 24.*

*to the house of the women*] *Ver. 14.* Mention is made of a second house; for the *Concubines*: *Hege*, or *Hegai*, *ver. 8.* the Keeper of the first

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II.

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first : *Shaaſhgaſ*, the Keeper of the ſecond, *ver.* 14.

*purification* ] *ver.* 12.

5. *Mordecai* ] This might well be that *Mordecai*, which came up with *Zerubbabel*, *Ezra* II. 2. And evinceth this *Ahaſuerus* to be *Darius Hyſtaſpides*; and not *Xerxes*, or *Artaxerxes*, becauſe he, and not *Kiſh*, was the man that was carried captive with *Jechoniah*, *ver.* 6. And ſo he lived above ſixty years in the Captivity; two years under *Darius Medius*; ſeven under *Cyrus*; ſeven under *Cambyſes*; one under *Smerdis*; twelve under *Darius Hyſtaſpis*, when *Haman* conſpired againſt the Jewes, *chap.* III. 7. And ſo he was eighty nine years old at that time, beſides the age that he was of, when he was carried away captive; and the time that he lived after that conſpiracy. All which may well ſtand together. But if by *Ahaſuerus* be meant *Xerxes*, then inſtead of thoſe eighty nine, we muſt reckon one hundred thirty five, that is, adding to them twenty four more of *Darius Hyſtaſpis*, and twelve of *Xerxes*: which, together with his age before his captivity; and after the ſaid conſpiracy, intimated *chap.* X. would make him out-live the age of men in that age of the world.

7. *Hadaſſah* ] Not the ſame with *Atoſſa* or *Vaſhti* who was the daughter of *Cyrus*; though the Greek Hiſtorians ſeeme to take *Atoſſa* for *Eſther*: But this *Hadaſſa* is *Eſther*: called ſo, as may ſeeme from the Myrtle-tree, dedicated by the Paynims to *Venus*; or from *ἀστὴρ*, the Star of *Venus*.

*his Uncles daughter* ] So *Mordecai* and *Eſther* were coſen-germans, brothers-children.

9. *beſt of the houſe* ] Beſt places and roomes in that houſe.

12. *twelve moneths* ] Many were purifying together.

15. *the turne* ] Which was in the fourth year ſince *Vaſhti* was put away; and in the ſeventh year of the Kings reigne. She was taken into the houſe a year before.

16. *Tebeth* ] The Jewes after their returne from the Babylonish captivity uſed the Chaldee and Perſian names of moneths. To this *Tebeth* our *December*, our tenth moneth, moſt what answereth; they beginning the year at the vernal equinoctial.

17. *Queene* ] The year after the Temple was finiſhed, *Ezra* VI. 15.

19. *the ſecond time* ] To what ends then gathered, it is not expreſſed.

III.

1. *the Agagite* ] *Ver.* 10. Likely of the royal ſtock of *Agag*: but ſure an *Amalakite*. Of whom ſee *Exod.* XVII. 14, 16. *Num.* XXIV. 7, 20. *Deut.* XXV. 17, 19. 1 *Sam.* XV. 2, 3, 8. Ever bitter enemies to the Jewes, *ver.* 10. See the *Annotations* on this text.

2. *King had ſo commanded* ] Commanded more then ordinary bowing and reverence; for to other no command had been needful: ſure was extraordinary ſuch or ſuch like as was uſed to the Kings of *Perſia* themſelves, more then was fit for any mortal man to have, a kinde of Divine reverence and worſhip, which made ſome Heathen men themſelves, as *Conon* the Athenian, not to yeeld unto it.

*bowed*

*bowed not*] In that sort. His pious spirit would not stoop to it, could not brook it: And the rather because *Haman* was of that cursed stock, which God would have rooted out for their bitter enmity against the Jews. Yet *Mordecai's* humility appears in returning to the Kings gate, his ordinary standing and calling, presently after his so high advancement in *chap. VI. 6, — 12.*

*had told them that he was a Jew*] This he did to satisfy them, and justify himself; which shewed the true cause of his refusal; and moved *Haman* to such wrath.

*all the Jewes*] Wrath raging, and unmeasurable: the rather out of his inveterate hatred against all Jewes.

*Nisan*] *Nisan* is the Chaldee name. And *Abib* the Hebrew name, of the first moneth; whereunto our *March* doth most what answer. In which moneth the Lots were cast that shewed *Adar* the twelfth moneth, to be the luckie moneth for executing that bloody Decree. The Commandment for which bloody butchery, was issued forth on the thirteenth day of the foresaid *Nisan, chap. II. 12.*

*from moneth to moneth*] All this was or might be done in one day.

*Adar*] Whereunto our *February* most what answereth, as beginning on the eleventh day of our moneth.

*scattered abroad*] Not into *Babylon* only, but also into *Persia*, and all the many Provinces of it: And there remained behinde after the Proclamation of *Cyrus*, and the Returne made with *Zerubbabel, Ezra II.* Amighty scattering, though this comprehend the ten Tribes also; And a shameful neglect of the Jewes, in not Returning.

*to suffer them*] Lest they infect and infest the Kings good subjects.

*I will pay*] The Jewes paid great tributes to the King. In recompence of that losse, if they were destroyed, *Haman* would pay this great summe

*Ten thousand Talents*] The ten thousand Talents, at three hundred seventy five pound the Talent, comes to 3750000. See *Observations on Eoxd. XXXVIII. 24.*

*to the hands*] Of the Kings treasurers.

*his Ring*] See *chap. VIII. 2, 8. Gen. XLI. 42. Luke XV. 22. 1 King. XXI. 8. Dan. VI. 17.*

*given unto thee*] The grace of Favourites.

*first moneth*] All haste used. Malice expedites mischief.

*young and old*] Monstrous cruelty.

*twelfth moneth*] Delayed so long, because of the lot, *ver. 7.* else folly in *Haman* to have made so long a delay. Gods Providence seene in ordering the lot so as there might be so long a time between the decree and the execution, for the using of means to prevent it.

*for a prey*] To encourage the enemies and murderers. Which prey the Jewes, in their case, punctually abstained from, *chap. 8. 11, and ch. IX. 10, 15, 16.*

*sent raiment*] That he might be fit to come into the Court, *ver. 2.* and unto her. *who*

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IV.

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	11.	<i>who is not called</i> ] This custome and law was partly for state and honour, partly for safety and security. Some had a general calling and licence by their places and offices about the King: but this extended not to the Queen her self.
	14.	<i>deliverance arise</i> ] <i>Mordecai's</i> faith and confidence. <i>but thou</i> ] <i>Mordecai's</i> peremptorinesse with <i>Esther</i> in such a case of extremity, ver. 13. And assuring her of certain danger and destruction from God, if she insisted on pretended danger from the King.
	16.	<i>three dayes, night or day</i> ] Of Fasting, see the <i>Annotations</i> on <i>Joel</i> I. 14. This length of time might be endured in that hot Countrey; and in a case of such extremity: yet see chap. V. 1. <i>Haman</i> might well know of the Jewes fasting and mourning in <i>Shushan</i> : But not of this of <i>Esthers</i> and her maids. <i>likewise</i> ] But not three whole dayes, chap. V. 1. <i>and if I perish</i> ] She might suspect her countenance lesse beautiful upon her Fasting; and remember the Kings rigor against <i>Vashti</i> : yet this is her pious resolution. See <i>Gen.</i> XLIII. 14.
	V. 1.	<i>on the third day</i> ] Whiles they in <i>Shushan</i> continued the Fast. <i>his royal throne</i> ] She takes the time, when most likely she might finde the King, and have access.
	3.	<i>half of the Kingdome</i> ] Again, ver. 6. and chap. VII. 2. So <i>Herod</i> , <i>Mark</i> VI. 23. a kinde of Proverbial speech; not literaly to be taken.
	4.	<i>the King and Haman</i> ] Both together, that she might accuse him face to face before the King; and so prevent delays, or mediations.
	8.	<i>to morrow</i> ] Gods secret and over-ruling hand of Providence herein.
	9.	<i>not moved for him</i> ] It seemes lesse respect used now then before; else <i>Haman</i> belies him. And hither <i>Mordecai</i> comes, now without sackcloth, on the third day of the Feast; upon just causes no doubt.
VI.	14.	<i>of fifty Cubits high</i> ] Monstrous high; and suddenly erected.
	I.	<i>on that night</i> ] Gods wondrous Providence. See the like <i>1 Sam.</i> XXIII. 27. <i>1 Kings</i> XXII. 34. Seene, as in <i>Esthers</i> putting off her Petition to the next day; so here; in his ordering the Kings waking; and hearing the Chronicles read, That so the advancement of <i>Mordecai</i> might intervene. Of Gods Providence, see in the four living Wights, and in the Wheelles, <i>Ezek.</i> I. 5, — 25. and X. 12. <i>read</i> ] Likely reading to one in bed makes him sleep the sooner.
	10.	<i>to Mordecai the Jew</i> ] So that the King knew <i>Mordecai</i> to be a Jew; and could not forget his Grant to <i>Haman</i> against them; and yet thus honours him.
	11.	<i>nothing fail</i> ] Yet the Crowne is not mentioned, ver. 11. <i>Then took Haman</i> ] Without any replies, excuses, or objections made.
	13.	<i>begun to fall</i> ] One Favourite falls at the rising of another.
	14.	<i>yet talking</i> ] High time it was considering the businesse already past on that day.
VII.	4.	<i>could not countervaille the Kings damage</i> ] The Jewes were many wayes

wayes very advantagious to the Persian Monarchis; as the Israelites were to Pharaoh in Egypt.

*upon the bed*] For the banquet, chap. I. 6. *will be force*] Likely Haman might clasp her feet in his hands, to shew the earnestnesse of his Petition for his life, that he would not let her go without granting him some favour. See 2 Kings IV. 27. Matth. XXVIII. 9.

*covered Hamans face*] See Job IX. 24. 2 Sam. XV. 30. Ezek. XII. 6, 12. as unworthy to see the Kings face, or to be seene himself.

*hang*] The Kings word in those dayes was warrant enough.

*pacified*] He was not sorry for it afterwards.

*On that day*] The very same day wherein the things in the former Chapter were done.

*the house*] And his estate, as escheated to the King.

*came before the King*] As one of those, chap. I. 14.

*had told*] And so the Kings kinsman by marriage.

*Esther spake yet again*] Esthers zealous care for the safety of Gods people the Jewes, still appears, after Hamans hanging, and Mordecai's advancement, in the seconding of her Petition on their behalf, with kneeling, and tears, formerly not mentioned to be used by her to the King.

*golden Scepter*] She ventures again to go in uncalled; for her peoples sake. See chap. IV. 11. and chap. V. 2.

*write ye*] This is another way. For the former Decree could not be reverst, nor this new one being sealed with the Kings Seal. See Ch. I. 19.

*third moneth*] Two moneths, and ten dayes after Hamans Decree; chap. III. 12. The Lots were cast in the first moneth, and twelfth year of Ahasuerus, chap. III. 7. And the Decree issued out the thirteenth day of that moneth, ver. 12. And did stretch even to the Jews in Fury, ver. 6, 8, 13. And the execution of it was to be on the thirteenth day of Adar, the twelfth moneth following. But the Edict on their behalf issued forth on the twenty third day of the third moneth Sivan, i. e. two moneths and ten dayes, after Hamans bloody Edict.

*Sivan*] Whereunto our May most answereth.

*and unto the Jewes*] Whom it so much concerned.

*crown of gold*] See chap. VI. 8.

*became Jewes*] Profelytes, turned to their Religion.

*as sought their hurt*] As assaulted them; so as they were on the defensive part, and stood for their lives, chap. VIII. 11. and chap. IX. 16.

*smote all their enemies*] Wonder that they durst rise against the Jewes, considering the minde and power of the King, and Queen, and Mordecai for them; see ver. 3.

*in Shushan*] These likely of Hamans faction; eager set to revenge his death and downfal.

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VIII.

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IX.

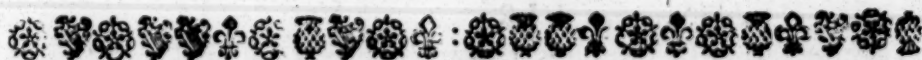
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13. *to do to morrow*] It may be necessity to preserve the lives of the Jewes in *Shushan*, against such as might seek an opportunity hereafter, to revenge the blood of *Haman*, his sonnes, and others that were slaine, might move her to this Petition; so to rid their hands of all their enemies.
16. 75000] It argues a great height of malice against the Jewes, That *Hamans* ten sonnes, and others in *Shushan*, even on a second day; and so many in all the Kings Provinces, durst so assault the Jewes, that in their own defence they killed in all seventy five thousand eight hundred, likely most Amalekites; considering the Kings Edict for the Jewes, and the power of the Queene, and *Mordecai*, with the King, as hath been said: yet the Jewes laid not their hands on the prey and spoile, though granted to them by the King *chap. VIII. 11. chap. IX. 10, 15, 16.* to shew they did it not for covetousnesse, but to preserve their own lives.
20. *Mordecai wrote*] Some extend this to the whole Book: but more likely it relates to the point of Deliverance. and ordaining the Feasts, *ver. XXIII. 29.* And herein the power of the Church is scene in Ordaining set annual Feasts, *ver. 27. 29, 31.* And so for Fasts, *Zech. VII.*
26. *Purim*] *i. e.* Lots. Of Lots, see the *Annotations* on *Jonah I. 7.*
31. *the matters of the fastings, and their cry*] The occasions that were given of their fastings, and cries, by which they obtained such a blessing. Some take this as a part of the Ordinance and Decree, to fast on the thirteenth day: And alledge for it the practise of the Jewes to this day.
32. *in the Book*] Some publick record.
- X. 1. *a tribute*] We read of a release, *chap. II. 18.* whether the Jewes, by *Mordecai's* means were released of this Tribute, the Scripture expresseth not.





# Job.



THE Book of *Job* is a true History, accompanied fully with all the circumstances of a true History, from first to last: and attested, *Ezek.* XIV. 14. and *Jam.* V. 11.

This Book is written, in the judgement of some, in Prose, to *chap.* III. v. 3. In Verse; thence, to *chap.* XLII. ver. 6. And then again concludes in Prose,

thence to the end.

*Job* lived most likely when the Israelites were in *Egypt*; His age being one hundred and forty years after his Affliction was ended: and he having seven sonnes, and three daughters; and being the greatest of all the men of the East, before his Affliction began; *Job* XLII. 16. and I. ver. 2, 3.

*Jobs* patience is wonderful; and so highly commended by the holy Ghost, *Jam.* V. 11. His Impatience too much accused, as by his friends then, so by some others now; not weighing the burden of his Afflictions, outward, and inward; from heaven, earth, and hell; and withal his fair clearing of God, and his justice; and his full acknowledgement of his owne sinfulness; though not of that Hypocrisie wherewith his friends did falsely charge him, *chap.* VII. 20, 21. and IX. 2, 3. 14, 15, 20, 21. and XIII. 26. and XIV. 17. and XXVII. 5, 6. and XXXI. 6. 33, 35, 36, 37. and XXIII. 10. and XIII. 15. and IX. 12.

*Jobs* three friends most likely were of the posterity of *Abraham*, viz. *Eliphaz*, and *Zophar* of the posterity of *Esau*, *Gen.* XXXVI. 11, 40. *Bildad* of *Abrahams* race by *Ketura* *Gen.* XXV. 2. 1 *Chron.* I. 32. And *Elihu* the fourth, of the race of *Nahor*, *Abrahams* brother, *Gen.* XXII. 21.

*Eliphaz*, *Bildad*, and *Zophar*, speak in order, one after another; *Eliphaz*, and *Bildad*, thrice; *Zophar*, twice. To every one of which, *Jobs* Answers are annexed and interposed.

*Elihu* speaks after they ceased, without any answer made by *Job* to him.

*Jehovah* speaks last of all; And Orders all.

Uz in Idumea, or Arabia bordering upon it. So called from Uz the sonne of *Dishan*, of the lineage of *Seir*, *Gen.* XXXVI. 28. Of this we read, *Lam.* IV. 21. *Jer.* XXV. 20. Or in that part of Arabia the Desert, near to *Chaldea*, where *Job* had such bad neighbours, the Chal-

- deans on the one side, and the Sabeans on the other, *chap. I. 15, 17.* We read of Kings of the Land of *Uz*, *Jer. XXV. 20.* And of *Uz*, the grandchilde of *Shem*, *Gen. X. 22, 23.* And of *Uz*, the sonne of *Nabor*, *Abrahams* brother, *Gen. XXII. 21.*
3. *three thousand Camels*] When God blessed his latter end, he had fix thousand Camels, *chap. XLII. 12.* a wondrous number for one man. They were numerous, and of much use, in the Eastern Countries. Fifty thousand taken from the Hagarites, *1 Chron. V. 20, 21.* The Midianites used very great multitudes of them in warre; and put ornaments, and chains of gold about their necks, *Judg. VII. 12.* and *chap. VIII. 21, 26.* Some of them were swift; all, for burden, with bunches on their backs, fit for that purpose; but not fit to go through the eye of a needle. *David* himself had a special officer, only over his Camels, *1 Chron. XXVII. 30.*
5. *East*] Whither *Abraham* sent his sonnes, *Gen. XXV. 6.* and sanctified them] Sent to them, requiring them to fit and prepare themselves, by all means, in an holy maner, to come and joyne with him in offering a sacrifice for them, and their sinnes. See *Num. XI. 18. Exod. XIX. 10. Josh. III. 5.* and *chap. VII. 13. 2 Chron. XXIX. 5.*
6. *continually*] On those dayes when their feasting was gone about. *the sonnes of God*] The good Angels, *Job XXXVIII. 7.* *to present themselves*] See *1 Kings XXII. 19.* This is spoken after the maner of men, as *Rom. III. 5.*
15. *among them*] Not that Satan comes into Heaven. The similitude is taken from earthly Kings.
19. *escaped alone*] Satan spared him, that by him *Job* might quickly hear it.
19. *winde*] a great whirlwinde.
20. *young men*] And daughters also. Satan by his Commission might have taken away his wife also, as well as his children; But he left her to vex him.
21. *shaved his head*] Did it himself, or by some other.
21. *thither*] Into the womb of our common mother the earth; whereon he fell, *ver. 20.*
22. *sinned not*] Contrary to that of Satan. He blesteth, *ver. 21.* not curseth, as Satan said, *ver. 11.*
- II. 2. *earth*] He hath no power in Heaven; no temptation is there. *skin for skin*] Any skin for his own; though even that of his children, *chap. I. 19.*
7. *for his life*] To save his life and person free.
9. *fore boiles*] Satans power, if God give him leave.
9. *Curse*] *Hebr. Blesse.* Either it is an ironical scoffe at *Jobs* piety, and patience: Or the word beareth two contrary significations: as the *Hebrew Kadesh*, *Levit. VI. 29. Dent. XXII. 9.* And with the Greeks, *ἀνομία*; and the Latines, *Sacer*, and sundry others do. And so Cursing is here meant; as *chap. I. 11.* and *1 Kings XXI. 10.* Some conceive

ceive that the crime of Blasphemy was so odious and execrable in those dayes, that men could not endure to hear it called by the proper name; but though they had a word to expresse it by, yet they chose rather to understand it by the contrary. So a Sodomite, and a Whore (our English word may haply be rather *Hore*, from *Hire*; as *Meretrix*, from *Merces*) have their names in Hebrew from holinesse, being both most unholy, *Job XXXVI. 14. Gen. XXXVIII. 21, 22. Dent. XXIII. 18.*

*and knew him not*] At first sight.

12.

*wept*] When they came near, and knew him.

13.

*Seven dayes*] The three friends silence for seven dayes and nights is wonderful; Somewhat like is that, *Ezek. III. 15, 16. See Lam. II. 10. and III. 28.*

*After this*] *Job* first breaks off that strange silence; and his former pious patience; And through infirmity he passionately falls to curse the day and night of his nativity: wisheth he had died as soone as he was born; much magnifying the state of the dead, above his woful life; whereof he complaines, that it is in being, and is so bitter to him.

III.

1.

*conceived*] i. e. borne or brought forth. The night of conception is unknown, and the man-childe till it be borne.

3.

*Then Eliphaz*] Here begins the first Onset of *Jobs* three friends. I will summe them up together. Here *Eliphaz* doth accuse *Jobs* faintnesse under present miseries: glance at his former hypocrisie: maintain in the general, that no good man was ever so punished; shewing the prosperous state of the godly, and the plagues of God upon the wicked: and by relating a fearful Vision, he seeks to humble the excellencies of man, and justifie God in his doings above him, *chap. IV.* Moreover, he hints, that no Saint is so afflicted as *Job*; and he sheweth that the prosperity of the foolish sinner is but momentany: adviseth *Job* to submit his cause to God; who doth wonderful things and unsearchable; against the evill, and for the good: and that he despise not the chastening of the Almighty; who then shall and will deliver and defend him, preserve and prosper him and his, *chap. V.* After *Jobs* answer to this; Then *Bildad* doth reprove him for it: doth justifie God in his judgements: and that if *Iob* will seek to him, and be upright, God, who doth confound the hope of the hypocrite, will prosper him, and fill his lips with rejoycing, *chap. VIII.* After *Iobs* answer hereupon; Then *Zophar* reproves *Iob*, more then the other did, for his former answers, as justifying himself more then God; shewing that God exacts of him lesse then his iniquity deserved: that God and his wayes are unsearchable: But if *Iob* will pray unto him, and put away iniquity; then his future state shall become secure and glorious, *chap. XI.*

IV.

1.

*who can withhold?*] Hearing such, and so impatient speeches.

2.

*Is not this*] This, as a touch-stone, shewes that formerly they were but counterfeits. Thus *Eliphaz* unwittingly plaies Satans part, *chap. I. 9, 10, 11. and II. 5.*

6.

	7.	<i>Remember</i> ] Give one instance, if thou canst, of any good man perishing by the hand of God, as thou art like to do. This, and many other speeches of <i>Jobs</i> friends, we must not take for Scriptural and Canonical truths; though some of their speeches be cited elsewhere in Scripture. True it is that they said thus, though all be not true that they said; specially their false charges against <i>Job</i> , and misapplying of things to him, <i>chap. XLII. 7.</i>
	10.	<i>Lion</i> ] Seven names of Lions in Scripture. Whereof see the <i>Annotations</i> on this text; and <i>Buxtorfs Lexicon.</i>
12--16.		<i>Now a thing</i> ] A Vision, or Preparation for the Revelation ensuing.
17--21.		<i>Shall</i> ] The voice speaking, or revelation it self. Now <i>Eliphaz</i> might misapply the speech of this Vision; as himself, and his companions did many other good grounds.
V.	18.	<i>Loe</i> ] There is no comparison between Angels and God, much lesse between man and God.
	1.	<i>Saints wilt thou turne?</i> ] To finde a parallel for thy self, that any living Saint was ever so afflicted.
	2.	<i>wrath</i> ] Impatience in man; or wrath in God.
	11.	<i>To set up</i> ] This might serve as an encouragement to <i>Job.</i>
	19.	<i>yea in seven</i> ] From many, yea from all troubles. There are in the words following seven troubles reckoned up.
	24.	<i>thou shalt know</i> ] Now Promises of Blessings do follow; a comfortable state, and numerous posterity, a long life, and happy death.
	27.	<i>Loe this</i> ] Application of all to <i>Job</i> , to make use of it.
VI.	1.	<i>But Job answered</i> ] Here I will summe up together his first Answers to each of the three friends; as I did formerly their several first speeches to him. Here then, He laments the most woful extremity of this misery which God inflicts upon him, so that his Complaints are not causelesse; he wisheth that God would cut him off, and complaineth of the unpitifulnesse of his friends towards him, <i>chap. VI.</i> He reneweth the mention, and bemoaning of his miseries, as insupportable: he wisheth death: confesseth his sinfulness; and craveth pardon, <i>chap. VII.</i> He acknowledgeth man cannot contend with God; and that he will not answer God, or contend to justifie himself, though he were righteous, which he is not; but makes supplication to his Judge. He saith, God destroyes the perfect and the wicked; that his dayes are few; his sorrowes are great; that God will not hold him innocent; that he cannot answer God; yet would willingly speak to him, if his rod, and terrours were taken away from him, <i>chap. IX.</i> He will speak to God and say, wherefore dost thou so contend with me; and search after my sinne? Thou knowest I am not wicked: Thy hands have made me: If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head; I am full of confusion; Thou huntest me as a fierce Lion: Oh that I had not been borne. Cease then, that I may take comfort a little before I die, <i>chap. 10.</i> He reproves his friends for their pleadings against him: He knowes what they know, and say, <i>viz.</i> That God doth all things in the governing of the affairs and states of men; even

even of the great ones, *chap. XII.* Again reproves his friends, as before; and checks them for pleading for God, in a wrong maner: bids them hold their peace; that he may speak: professeth his trust in God; his uprightnesse, void of Hypocrisie; and that he shall be justified: he desires of God to know his iniquity, for which he writeth such bitter things against him, *Chap. XIII.* He entreateth God for favour by the shortnesse of life, and certainty of death; though life once lost be irrecoverable; yet he waighteth for his change: he complains that God watcheth over his sinne; and concludes that God prevail-eth over man, *chap. XIV.*

*Doth the wilde Ass*] So neither do I complaine, if I had not so great a cause, as *ver. 3, 4.*

*Can that*] Can it with any pleasure? much lesse if it be bitter, as mine afflictions are; and your unfavoury words. So the application seemes to be made in the next verse.

*Cut me off*] His wealth and health were taken away before; now he desires that his life may be so.

*not concealed*] But professed before others, his word and worship.

*Is not*] Any help in me, and defence for me, against these evils, and your words?

*Pitie should*] Here he strikes at *Eliphaz*; and continues on so to do to the end of this *Chapter.*

*Tema*] That part of *Arabia* where the posterity of *Tema*, one of *Ishmaels* race, *Gen. XXV. 15.* did inhabit. See *Jer. XXV. 23.*

*Sheba*] In *Arabia Felix*, South from *Judea*; whose Queen came to *Solomon*. And whereof we read *Psal. LXXII. 10. Esay XLIII. 3. and LX. 6. Jer. VI. 20. Ezek. VII. 22, 23. and XXXVIII. 13.* These seeme to be the posterity of *Cush*, by his fourth sonne *Raamah*, *Gen. X. 7.* The Ethiopians were no remote neighbours from them.

*ye are nothing*] *Hebr. not*, or, as the Masorets in the margin, *to it*; i. e. ye are like to that brook, *ver. 15.* See the like various reading, *Ch. XIII. 15. Psal. C. 3. Esay LXIII. 9. Exod. XXI. 8.*

*to reprove words*] As if my speeches were words without matter, words of a desperate brainlesse man?

*my righteousness is in it*] Ye shall finde me no hypocrite, if ye consider better.

*shall come up no more*] Into this world: till the Resurrection, *chap. XIV. 12. and chap. XIX. 26, 27.*

*I will complaine*] Men in anguish think it some ease to complaine. Grief kept in, like fire, burns the more.

*Am I a Sea*] Too bold a speech from a creature to God, in this, and that which follows.

*not depart from me*] To give me the least intermission of pain.

*I have sinned*] Though not by hypocrisie; nor more then all others. Here he confesseth sinne: And petitions for pardon, *ver. 21.*

*How long*] He seemes to cut off *Job* in his speaking; as not able to endure him longer to speak so much against God; so to charge him, and complaine of him.

VII.

9.

11.

12.

19.

20.

VIII.

2.

If

4. *If thy children*] Sonnes, and daughters, chap. I. 18, 19.
6. *If thou wert*] Wouldest be, as ver. 5, 7.
7. *Though thy beginning was small*] After thy repentance. As indeed it was, chap. XLII. 11.
9. *yesterday*] See the *Observations* on Deut. XV. 17.
11. *Can the rush*] No more could *Iobs* and his childrens prosperity continue, because of their hypocrisie, without sound piety, which is the true nourisher of Gods blessings. To which purpose he useth also the Similitude of a Spider, and of a tree, to set out the fleeting prosperity of ungodly men, such as he intimates *Iob* and his children to be.
- IX. 9. *Arcturus*] *Iobs* skill in Astronomy. And again, chap. XXVI. 7. 13. and in XXVII. 18. in some Translations. See the *Annotations* on Esay XIII. 10. And we see Astronomy in Gods speech to *Iob*, chap. XXXVIII. 31, 32, 33.
17. *without cause*] High speeches against God, and impatient passages. As likewise, ver. 22.
- XI. 2. *should not*] An angry beginning likewise, favouring of indignation.
4. *I am clean in thine eyes*] Indeed no hypocrite, otherwise this is a false charge.
6. *secrets of wisdom*] The hidden wayes of his providence, wherein he walks in his dealings with mortal men.
12. *wilde Asses colt*] So foolish, so unable to comprehend the wayes of God in his workings towards the sons of men.
20. *the wicked*] Concludes with the misery of the wicked, surmising, or implying *Iob* to be such an one.
- XII. 2. *ye are the people*] Ye all three. This is an ironical scoffe, with indignation. See the *Observations* on *Iosh.* XI. 4. and on *Amos* IV. 4, 5.
4. *who calleth upon God*] Either the mocked or mocker, calleth upon God.
- answereth him*] The mocker; whereas *Iob* himself, the mocked, is not answered.
6. *of robbers prosper*] This *Iob* proves at large.
8. *earth*] This English word may seeme to come from the Hebrew word עֵרָא.
11. *Doth not the care*] So easie is this point of trial.
12. *with the ancient*] This may relate to that, chap. VIII. 8, 9, 10. And indeed it should be so, chap. XXXII. 7. but is not alwayes so, ver. 20. and XXXII. 9.
16. *are his*] And subject to his authority and power.
18. *girdle*] Bringeth them to a lower condition.
- XIII. 2. *what ye know*] This relateth to chap. XII. 3.
3. *to reason with God*] Rather then with his friends; he is weary of that. And he joynes herein with *Zophar* in his wish, chap. XI. 5. because he could clear his own innocencie, before him, who sees his heart; and that he is no hypocrite, ver. 16. as his friends take him to be, by Gods harsh dealing with him.

<i>of lies</i> ] Against God, and me.		4.
<i>Hear now</i> ] Bids them save their labour in speaking, unlesse it were to better purpose, <i>ver.</i> 5. And now hearken to him, and his reasonings, for God, against them, and in defence of himself.		6.
<i>mock him?</i> ] Or seek to delude and beguile him; pleading his cause by bad arguments?		9.
<i>accept persons</i> ] I thought it be Gods own person.		10.
<i>what will</i> ] What ever become of me. Like that 2 <i>Sam.</i> XVIII. 23.		13.
<i>my flesh in my teeth?</i> ] Grief and plagues enough to make me teare my flesh.		14.
<i>put my life</i> ] Every moment be in danger to die.		
<i>yet will I trust</i> ] Here the <i>Cetib</i> , or written in the text, is <i>not</i> : And so the Reading and rendering may rather be this, should I not trust in him? And thus the denying Interrogative is equivalent to an affirming Enunciative. The like may well be admitted, <i>Esay</i> XLIX. 5. 6. And there are sundry Interrogatives found in Scripture where the Negative is suppressed; as <i>Job</i> XX. 4. <i>Gen.</i> XXVII. 36. 1 <i>Sam.</i> II. 27, 28. 2 <i>Sam.</i> XXIII. 19. <i>Jer.</i> III. 6. and XXXI. 20 <i>Ezek.</i> XX. 30. <i>Amos</i> VI. 2. And the Masorets in like cases to this in <i>Job</i> , do usually adscribe <i>to him</i> ; as their <i>Keri</i> in the margin. And they use this liberty more in this one word, then in any other in the Old Testament.		15.
<i>before him</i> ] To plead his cause with confidence, as I am ready to do.		16.
<i>I have ordered my Cause</i> ] He prepares for his trial before God. I am ready to plead.		18.
<i>justified</i> ] For the various significations of this word, see the <i>Annotations</i> here.		
<i>Only</i> ] That he may have a fair trial.		20.
<i>then</i> ] I will go on in my plea.		
<i>Then call thou</i> ] He offers the choise to God, whether he will be Plaintiff, or Defendant: such is his confidence.		22.
<i>and answer thou me.</i> ] This is too much for any man, or creature, to say to God. Yet the extremity of his case brings him to this extremity.		
<i>How many</i> ] Here begins his Plea; and continues to the end of the next Chapter. Let me know my charge; and condemn me not before I be heard.		23.
<i>wherefore</i> ] If no heinous cause be alledged:		24.
<i>break a leaf</i> ] No honour to a Gyant to break and bruise an infant.		25.
<i>a print upon</i> ] Followest me step by step; not one step behinde me; to mark my sinnes, to plague me, and prevent my escape.		27.
<i>woman</i> ] In the Hebrew; hath her name from a man; as the first woman had her nature also.	XIV.	1.
<i>And doest thou</i> ] <i>Chap.</i> VII. 17, 18.		
<i>me into judgement with thee?</i> ] So great a God, to deale <i>summo jure</i> , most rigorously, with such a worme and wretch, and not to pity him; as if this were a maine thing that God looked at in his providence.		3.

4. *who can*] Why then am I thus singled out?
6. *Turne from him*] From plaguing him so sorely for sinne, as now thou doest me.
7. *hope of a tree*] But an impossibility after mans death, to returne hither again, to enjoy any comfort here.
10. *and where is he?*] No where among the living.
11. *As the waters*] As the flood fed by those waters then decayeth; So, &c.
12. *till the heavens be no more*] As now they are; but changed, at the Resurrection.
14. *shall he live again*] As chap. XV. 11. and IV. 2. Gen. XVII. 17. a wonder it is; yet true.
15. *Thou wilt have a desire*] Thus at that time it will appear; to *Jobs* comfort.
16. *For now*] *Job* concludes in a passionate fit, That yet now God deals strictly and harshly with him, and his sins.
18. *the mountain*] The strongest creatures yeeld to thy power.
20. *Thou prevailest*] Applies it to man, and Gods prevailing power over him, and his hopes.
22. *his soul*] For the various acceptations of this word, See the *Annotations* here.
- XV. 1. *Then*] Here begins the second onset of *Jobs* three friends. Wherein being angred likely by some harsh words of *Job*, reflecting on them, they do only lay load upon him, as upon a wicked man; drawing ill Conclusions from his Passionate Speeches; and insisting upon it still, That so many, and great calamities, as fell upon him, befell to none but to ungodly men: But they afford him not one Exhortation to Repentance, or one comfortable promise, as formerly they had done, chap. V. 8, 17. and chap. VIII. 5, 20, 21. and chap. XI. 13, — 19.
- And *Job*, in his Replies, the more sharply reproves them for their inhumanity, and uncomfortableness towards him, in his distressed condition; which sad estate he still sets out copiously; and that it ought to move them the more to pitie and commiseration. He refels their false position, whereupon they stood so much, viz. the Prosperity of the Godly, and the Punishment of the Wicked only; and shewes, That many times the wicked greatly flourish, and the godly extremely suffer. And he refutes the slanderous imputations fastened upon him by reason of the strange grievousness of his afflictions; He asserts and defends his own innocencie, and contends more eagerly for his integrity, against hypocrisie, then he did before: He comforts himself in the certain hope of a glorious Resurrection hereafter: and moves them to Repent of their ill and hard dealings against him.
4. *and restrainest Prayer before God*] By thy ungodly speeches doest discourage men from Praying to God.
9. *that we know not*] See chap. XIII. 2.
14. *what is man*] *Eliphaz* doth but repeat the same argument which he used before, chap. IV. 17, 18, 19. And makes litle against *Job*, who confesseth

confesseth as much. And yet *Bildad* useth it again, *chap. XXV. 4, 5.*

*unto whom* ] Unto which wise worthy men God gave a continuance of undisturbed prosperity. And therefore their sayings not to be fleighted.

*The wicked* ] Here follow those wise sentences, to the end of the *Chapter*. The same in substance he had said before, *chapter IV. and V.* But here are they more lively set forth.

*and the number* ] How long the Oppressor shall live.

*He runneth upon him* ] God sets fiercely on him, and his strongest armour.

*dwelleth in desolate* ] His luxury fore-runs his poverty. He shall not be rich, nor prosper; God will blast his endeavours: for all his vaine confidence; as he sheweth to the end of the *chapter*.

*Though I speak* ] *Job* acknowledgeth that all those things had, and do befall him, which *Eliphaz* had said do befall wicked men: and he instanceth in divers particular afflictions, wherein, and whereby he complaineth of his misery, and the harsh and fierce dealings of God, and his friends, against him, to *verse 17.* Yet denies himself to be an ungodly man; and by arguments makes it good, from *verse 17.* to the end of the *chapter*.

*a surety* ] *Job* would be glad of a Surety to be put in; to have some other, and not his friends, to hear him plead and maintain his cause.

*astonied* ] At this dealing of God with *Job*.

*stir up himself* ] For me, against the hypocrite; to clear me, and themselves, from such men: and make better use of mine afflictions; as in the *verse* following.

*my hope* ] He was sailed past the *Cape of good hope*, for any worldly prosperity: It shall lie down with him in the dust.

*for thee* ] *Bildad* bitterly reproves *Job*, for contemning them, and misbehaving himself.

*the light of the wicked* ] In a sharp and angry speech he laies out to the life the miseries of wicked men, in life, in death, and after death, to the end of this *chapter*. And so he doth but enlarge what he had said, *chap. VIII.* And seemes to imply thereby that they had not charged *Job* unjustly, seeing him lie under such judgements, as God did not inflict but upon ungodly men. And here he deals not with him by exhortation, and promises; as there he did; but seemes also to imply and threaten these judgements to *Job*, as unavoidable by him.

*the first-borne of death* ] The most terrible kinde of death, that carrieth the principality above all other kinds of death; as the first-borne doth above all the brethren. And yet death it self, in what kinde soever, is called in the next *verse* *the King of terrors*.

*How long* ] Here *Job* again blames his friends, *ver. 2, 3.*

*And be it* ] By a fresh commemoration of his miseries, wherein he chargeth God still too heavily, he moves them rather to a Compassion and Commiseration of him, to *verse 23.*

*skin of my teeth* ] Of my lips, or gums rather.

19.

20.

26.

28.

XVI.

6.

XVII.

3.

8.

15.

XVIII.

4.

5.

13.

XIX.

2.

4.

20.

Chapter	Verse.	164	J O B.
XX.	23.	<i>Oh that my words</i> ] Fearing to finde little comfort in his friends, he betakes himself to God, and comforts himself in an assured expectation of a joyfull Resurrection.	
	28.	<i>But ye</i> ] <i>Job</i> admonisheth his friends to be well advised of their ill dealing with him; and to fear Gods wrath; seeing the root of right and Religion is in <i>Job</i> , and will be found so in the end.	
	5.	<i>that the triumphing of the wicked is but short</i> ] Being driven from that part of their argument, That God did not use to give prosperity to wicked men; <i>Zophar</i> now insisteth upon this; That though it be so, Yet their Prosperity is but for a moment, or short; and ruine and destruction shall befall them. And this he pursues to the end of the chapter.	
	12.	<i>sweet in his mouth</i> ] <i>Zophar</i> seemes to insist upon this similitude, to verse 23.	
XXI.	24.	<i>bow of steele</i> ] Of the Bow, see the <i>Annotations</i> on <i>Zech.</i> IX. 13. and chap. X. 4. Here is mentioned a Bow of steele. And so <i>Psal.</i> XVIII. 34. such, it seemes, were in use.	
	7.	<i>Wherefore do the wicked live</i> ] <i>Job</i> overthrowes <i>Zophars</i> assertion of the short prosperity of wicked men in this world, and their sudden downfal; and shewes their flourishing estate in themselves, ver. 7. in their children, ver. 8. in their families, ver. 9. in their wealth, ver. 10. in their pleasures, ver. 11, 12. in their life and death, ver. 13. yea though they were notoriously wicked men, ver. 14, 15. yet their counsell, and course is farre from <i>Job</i> , ver. 16. And he shewes that God doth oftentimes break off their prosperity; and plagueth them verse 17, — 21. And that God deals both wayes thus diversly with them, out of his unsearchable wisdom, whereunto we cannot reach, verse 22, — 26. He concludes with an application of the premises to his own case; relating their false doome of him, and his, upon their false grounds, ver. 27, 28. And refelling the same, by the testimony of passengers themselves, and their better judgement, that many wicked men live and die prosperously, and peaceably, 29 — 33.	
XXII.	1.	<i>Then Eliphaz</i> ] Here begins the third Onset, by <i>Eliphaz</i> , and <i>Bildad</i> , only. Wherein being convinced by <i>Job</i> of the fallhood of their grand plea and position; <i>Eliphaz</i> now doth charge him home with particular sinnes; tells him the justification of himself, and his righteousness, cannot be profitable to God; and Exhorts him to Repentance, with Promises of Mercie, chap. 22. And <i>Bildad</i> having little more to say, Concludes with this, That neither <i>Job</i> , nor any man can be justified with God; And therefore <i>Job</i> should not contend with God, as if he had done him some wrong in afflicting him more then was fitting, chap. 25.	
		And <i>Job</i> in his Replies, longeth yet to appear and plead before God, in confidence of his mercie. He asserts his innocency against <i>Eliphaz</i> ; and promiseth to himself an happy issue, though for the present God do seeme to him inexorable. He shewes that God often winketh at many grosse wickednesses committed by ungodly men, which	

which God punisheth not in this world, but suffers them still to prosper and flourish, *chap. XXIII. and XXIV.* And checking *Bildads* impertinencies. He speaks more magnificently of Gods Power, and Wisdom, then *Bildad* had done, *chap. XXVI.* And seeing his three friends at a *Non-Plus*, He goes on the more confidently to maintaine his Cause, and clear his own innocencie, against hypocrisie. He acknowledgeth that Gods judgements light on ungodly men in this world, and that their Blessings are turned into Curses; though not alwayes, *chap. XXVII.* And this by Gods wonderful wisdom, which passeth mans deepest wisdom, and is unsearchable, and carrieth things farre above the reach of the wisest men; whose highest wisdom is to Fear the Lord, *chap. XXVIII.* And *Job*, it seemes after some intermission of speech, finding his friends still silent, goes on, And in his last speech, bemoanes himself and excuseth his impatience, by his great fall from so great prosperity, *chap. XXIX.* to so great misery, *chap. XXX.* And for conclusion, He stands upon the clearing of his own integrity, much more then before. And that by a solemne Protestation of his uprightness, and piety in sundry several duties, without any grosse wickednesse committed by him, *chap. XXXI.*

*for fear of thee?*] Left thy wickednesse should hurt him? or, thy fear of him and pietie could help him?

4.

*Is not*] He chargeth *Job* home, and in particulars: But falsely.

5.

*old way*] Haply relating to the time of the Flood.

15.

*By the purenesse of thine hands.*] God will not only do good to thee, but to others also for thy sake.

30.

*but he is not there*] I cannot so see and finde him, that I might reason with him.

XXIII.

8.

*in one minde*] To lay load on me.

13.

*that is appointed for me*] In his infinite wisdom, and irresistible will: he will not cease afflicting me till all be done.

14.

*cut off*] By death; Gods Executioner.

17.

*Why*] Why may not God hide his times of punishing the wicked, even from the knowledge of the godly themselves; that they could never observe that he punisheth many ungodly men, according to their deeds, in this world? The wicked make ill use of this; as thinking, God sees not, or cares not.

XXIV.

1.

*yet God*] Calls them not to account for their foolish sinful actions.

12.

*the way of the Vineyards*] He walketh not in those wayes where men use to travel to their work, lest he should be seene and taken.

18.

*He evil intreateth*] The oppressor doth so in this, and in what followeth. Yet some understand it of God and his judgements upon the wicked; in this verse, and in those also that follow.

21.

*cares of corne.*] The not pronouncing this word rightly did cost so many Ephramites their lives, *Judg. XII. 6.*

24.

*peace in his high places.*] In and above the heavens. No Angel doth or dare question or complain of his proceedings, much lesse should *Job.*

XXV.

2.

XXVI.	2.	<i>How</i> ] <i>Job</i> ironically taunts <i>Bildad</i> .
	5.	<i>Dead things</i> ] <i>Job</i> now makes a more majesticall discourse of Gods infinite power, and knowledge, seene in the works of creation, and administration, then <i>Bildad</i> had done; so that his speech was impertinent and needlesse.
	13.	<i>crooked Serpent</i> ] Some understand this of the Orbs; or of a fiery Meteor, called the flying Dragon; or of the Whale.
XXVII	2.	<i>God liveth</i> ] He further asserts and clears his own innocencie against hypocrisie, to <i>ver. 11</i> . These words are in the forme of an oath.
	10.	<i>will he delight himself</i> ] Even in times of adversity? The hypocrite cannot. But <i>Job</i> doth so.
	11.	<i>I will teach you</i> ] Even that which you so much insist upon; and I confesse; that is, Gods judgements upon the wicked, and his turning their blessings into curses, many times, to the end of this <i>Chapter</i> .
XXVIII.	1.	<i>Surely</i> ] <i>Job</i> shewes how far mans wisdom goes, in natural things. He instanceth in his digging in mines, searching minerals, and finding out gold and precious things, to <i>ver. 12</i> .
	12.	<i>But where shall Wisdom</i> ] He puts a period to humane wisdom; implying that it is not able to finde out a reason of Gods proceedings in his various dispensations, prospering some good and bad, and crossing others of both sorts: And he shewes, that this wisdom cannot be found any where, <i>ver. 13, 14</i> . nor gotten by any price, <i>ver. 15--19</i> . by any living man, <i>ver. 20, 21</i> . But is proper to God, who alone hath it: and teacheth man a more humble wisdom, the best for him, <i>ver. 23--28</i> .
		<i>Mereover</i> ] In this <i>Chapter</i> <i>Job</i> wisheth for his former prosperity, which he sets forth at large; and his own upright, and pious behaviour in it.
XXIX		
XXX.	1.	<i>But now</i> ] <i>Job</i> bemoaneth his present misery; which is so much the greater, by considering such a Fall, from such an height of prosperity, to such a depth of misery. This misery he sets forth by injuries received from others, even most base people, in words, to <i>ver. 10</i> . in deeds, to <i>ver. 16</i> . by describing his own grief and paine by reason of his soares, to <i>ver. 19</i> . by Gods rough handling of him; to <i>ver. 25</i> . by lamenting his woful estate, and the sad effects of it, though not so deserved, as he conceives; to the end of the <i>chapter</i> .
XXXI.	1.	<i>I made</i> ] In this <i>Chapter</i> <i>Job</i> most of all doth clear his innocencie, and the uprightnesse of his former life: Implying thereby, that these extraordinary plagues and punishments came not upon him for his extraordinary sins, or hypocrisie, as his three friends would needs have it. He clears himself in many main particulars, That he was clear from fornication; and Adultery; <i>ver. 1,--12</i> . from ill dealing with his servants, <i>ver. 13, 14, 15</i> . from unmercifulnesse to the poore; or wronging the widow, <i>16,--23</i> . from trusting in riches, <i>ver. 24, 25</i> . from Idolatry, <i>ver. 26, 27, 28</i> . from desire of Revenge, <i>ver. 29, 30</i> . or unkindnesse to strangers; or hiding his own sins <i>ver. 32, 33</i> . or provoking and wronging others, <i>ver. 34--37</i> . or detaining other mens lands;

lands; or the hirelings wages, *ver.* 38, 39, 40. And he annexeth several solemn imprecations against himself, if all the premises were not so in truth.

*or my mouth hath kissed my hand*] Kissing the Idols was Idolatry, *1 King.* XIX. 18. *Hos.* XIII. 2. The Sunne and Moone being at such a distance, could not be kissed; therefore Idolaters used to put their hand to their mouth, in a way and signe of their idolatrous Kissing and worshipping of them.

*Oh that we had of his flesh*] The flesh of him that hated *Job.* *Jobs* domesticks provoked him to take revenge on his hating enemies; professing, themselves could not be satisfied, no not though they had eaten them up quick. Yet *Job* free from any revenge.

*of Job are ended*] Which he had with his three friends.

*of Elihu*] *Elihu*, the Buzite, descended of *Buz*, the sonne of *Nachor*, *Abrahams* brother, *Gen.* XXII. 20, 21. who had been present all the while, taking occasion of the silence now on all hands used; and being partly offended at some things passed, on either side; He begins his speech; yet modestly excusing the necessity of it; And he continues it in six Chapters. He speaks to *Jobs* friends, by way of Preface, most for Attention *chap.* XXXII. To *Job* himself, after a like Preface, in four several Orations: wherein he repeats divers of *Jobs* sayings; yet with some strainings of some of them; and gathering Collections out of them; and so thereupon, blaming him, and answering them, *ch.* XXXIII. XXXIV. and XXXV. And in the XXXVI. and XXXVII. chapters; He seeks to allay *Jobs* Complaints of God, with a magnificent setting out of Gods justice, mercy, power, glory, and wisdom, which *Iob* seemed to obscure by his bitter complaining of Gods harsh proceeding with him. *Elihu* speaks more uprightly and wisely in this cause, then *Jobs* three friends had done; As appears, in that he stopt *Jobs* mouth, that he answers nothing, though he gave him liberty three or four times to speak; And God himself blames not him at all, as he doth the other three friends.

*God thrusteth him down*] God by his judgements on him, gives sentence on our side, that *Iob* is an hypocrite and wicked man: though none but God can thrust him down from his own immovable confidence; which God may haply do by the efficacie of his words in the mouth of *Elihu*; As in a like sense *Ioseph* speaks, *Gen.* XLI. 16. And *Daniel*, *chap.* II. 28.

*They were amazed*] Thus *Elihu* speaks of *Jobs* friends; turning his speech to some other persons.

*wherefore Iob*] Now *Elihu* speaks to *Iob*. And after a Preface first used, *ver.* 1, — 7. He falls close to his work, in that which followeth.

*surely thou*] Here *Elihu* begins to charge *Iob* with indiscreet speeches, touching himself, and touching God, *ver.* 9, 10, 11.

*I am clean*] This charge seems gathered out of *chap.* X. 7. and *chap.* XVI.

27.

31.

40.

2.

XXXII

13.

15.

XXXIII.

1.

8.

9.

- XVI. 17. and XXIII. 10, 11. and XXVII. 5. And yet elsewhere *Iob* acknowledged his sinfulness.
10. *Behold, he findes*] This seemes gathered out of *chap.* IX. 17. and XIII. 24, 27. and XIV. 16, 17. and XVI. 9. and XIX. 11.
12. *Behold, in this*] *Elihu's* Confutation; from Gods greatnesse, giving not account of any of his actions, *ver.* 12, 13. And therefore *Iobs* expressions against God were too unfavoury and irreverent: And from mans weaknesse, not apprehending Gods wayes of revealing his minde and will; nor Gods aime and end in his proceedings with man; the issue, effects, and fruits of his chastisements; which he sets down in particulars, *ver.* 14, — 28. And summes up all together, *ver.* 29, 30. And makes a Conclusion and application of this his first speech to *Iob*, *ver.* 31, 32, 33.
- XXXIV. 1. *Furthermore*] *Elihu's* second speech to *Iob*, in this *Chapter*; wherein the Preface is, *ver.* 1, — 4.
5. *Iob hath said*] His charge against *Iob*, and the haynousnesse of it; *ver.* 5, — 10. This seemes gathered out of *chap.* XIII. 18. and XXIII. 10. and XXVII. 2, 6. and XXXI. 1, &c. And again out of *chap.* IX. 22. and XXI. 7, 8. and XXX. 26. where he complaineth, that God had handled him like an ungodly man; and would not let him clear himself: And that God destroyed good men, as well as bad; and prospered evill men, and afflicted him so fearfully.
10. *Therefore hearken*] His Confutation of *Iob*, wherein he speaks to *Iobs* friends, *ver.* 10, — 15. to *Iob* himself, *ver.* 16, — 33. and to his friends again, *ver.* 34, — 37. To *Iobs* friends, he argues against *Iob*, from Gods justice, *ver.* 10, 11, 12. And from Gods absolute Authority and Power, *ver.* 13, 14, 15.
16. *If now thou*] To *Iob* himself; Coming closer to him; He proceeds here to new arguments, and seeks to convince *Iob* of injurie done to God, *ver.* 17, — 31. That he injuries God, he argues from Gods just government, *ver.* 17, 18. from the effects of it, upon Princes, *ver.* 19. upon whole Nations, *ver.* 20, — 23. upon strong and stout men; With Gods end in such proceedings, *ver.* 24, — 30. Then he teacheth *Iob* how to carry himself better, *ver.* 31, 32, 33. And lastly he turneth his speech to *Iobs* friends again; being confident of their consent with him, That *Iob* hath spoken foolishly.
- XXXV. 1. *Elihu spake*] *Elihu's* third speech; and the shortest; in this *Chapter*.
2. *Thinkest thou*] His charge against *Iob*, *ver.* 2, 3. That in effect *Iob* said, That the righteousness of his cause, [not person] was more then that of Gods: which he would gather by consequence out of *Iobs* words, *ver.* 3. and *chap.* IX. 22. and X. 15. See *chap.* XXXIV. 9.
4. *I will answer*] *Elihu's* Answer, and confutation of *Iob*. He shewes that *Iobs* sinne, or righteousness cannot either hurt, or help God, *ver.* 4, — 8. that the Oppressed and afflicted cry; but not to God; and therefore he doth not deliver them, *ver.* 9, — 13. And he applies this case to *Iob*, *ver.* 14, 15, 16. Therein withall seeming to refute a saying of *Iob*, *ver.* 14.

ver. 14. taken out of chap. XXIII. 9. by averring; that God will judge; that *Job* should trust in him; that because he doth not so, God doth visit him in anger, though in the extremity of his affliction *Job* so well heeds it not; And so, vainly multiplies words, without knowledge.

*Elihu*] This is *Elihu's* last speech, and largest; contained in this, and the next Chapter. And herein, after his Preface, ver. 2, 3, 4 He propounds to *Job*, and dilates upon Gods Wisdome, Power, Justice, Mercie; the good he aims at in sending afflictions, ver. 5,--15. He applieth this last point to *Job*; telling him what might have been, if he had carried himself well in this affliction, ver. 16. What is on him, because he did not, ver. 17. What will be, if he repent not, ver. 18,--21. He adviseth him to remember himself, what God is, in himself, and in his wayes, ver. 22, 23. And in his works; in the Meteors of the aire, the raine, the clouds, the lightnings, whereby he can work good to his, and hurt to his enemies; And whereby *Job* should be moved to magnifie him, and his infinite wisdome, rather then to stand on his own innocencie, and quarrel so much at his rigorous dealing with him, ver. 22,--33.

*At this also*] *Elihu* proceeds on to speak of Gods works of Lightning and Thunder; haply the cracks of it then sounding, ver. 1--5. Of the Snow; stormes; Whirle-winde; Frost; Clouds; And this either for correction, or for mercie. And that *Job* should weigh, and wonder at all this, ver. 1,--14. These natural things farre surpass the knowledge of man: and much more Gods strange and various proceedings with the sonnes of men: And therefore *Job* must not so censure God, though he be in such misery. And *Elihu* further pursueth this same point; with the use, and application of it, to the end of his speech, ver. 15,--24.

*Then the Lord*] Here Jehovah himself, out of a Whirle-winde begins to answer *Job*. And this continues in two majestical speeches; far beyond those of *Elihu* for matter; and maner. And herein by his manifold, and marvelous works chap. XXXVIII. and XXXIX. And particularly by his creatures, *Behemoth*, chap. XL. and *Leviathan*, chap. XLI. he convinceth *Job* of ignorance, and of impotencie; and therefore that he should not take upon him to contend with God; to condemne God, that himself might be righteous. To each of which speeches there is adjoynd *Jobs* humble and penitent submission. And lastly the Lord prefers *Job*, and his Cause, before his three friends; Orders their Submission, and Sacrifice, and *Jobs* Prayer for them; Accepts *Job*, and bleffeth him, giving him as many sonnes and daughters, and twice as much in all particulars of his substance and wealth, as he had before, chap. XLII.

*answer thou me.*] *Job* had desired this more then once: And *Zophar* too, chap. XI. 5. *Job* had been right in the maine; yet some rash, if not raging speeches, had escaped from him; complaining of God, and his justice, if not injustice, in his dealing with him. For which, as *E-*

XXXVI. I.

XXXVII. I.

XXXVIII. I.

3.

		<i>libu</i> before, so Jehovah here more calls him to answer.
	4.	<i>where wast thou</i> ] Thou that takest upon thee to censure me, and my actions, in governing the world; the various dispensations and administrations of my Providence towards the sonnes of men, Tell me, Where wast thou when I made the world; the Earth, <i>ver. 4,--7</i> the Sea, <i>ver. 8,--11</i> . And need I thy counsel now in governing all? Hast thou caused and commanded the morning, and day-spring to know his place? <i>ver. 12,--15</i> . Knowest thou the springs, and depth of the Sea? the gates of death? the breadth of the earth? where light and darknesse dwelleth? the treasures of the Snow, and Haile, <i>ver. 16,--23</i> ? Knowest thou who causeth and ordereth the lightning and thunder, the Waters, and water-courses, the Raine; Yce; Frost? <i>ver. 24,--30</i> . And yet takest thou upon thee to know and censure the depth of my wayes, and wisdom? Canst thou order the Influences, and Ordinances of heaven? Or call for and command clouds, and lightnings, and raine? or give wisdom to man? <i>ver. 31,--38</i> . Wilt thou hunt the prey for the Lion? or provide the Raven his food? If not these things, then much lesse order me, and my wayes, and wisdom.
XXXIX.	1.	<i>Knewest thou</i> ] Having spoken of the Lion, and of the Raven; Jehovah addes more in this <i>Chapter</i> of the wilde Goat; of the Hinde, <i>ver. 1,--4</i> . Of the wilde Ass, <i>ver. 5,--8</i> . Of the Unicorne, <i>ver. 9,--12</i> . Of the Peacock, and Ostrich, <i>ver. 13,--18</i> . Of the Horse, <i>ver. 19,--25</i> . Of the Hawk, <i>ver. 26</i> . Of the Eagle, <i>ver. 27,--30</i> . God shewes his power in these; in making and ordering them; in his Provision for them. which men take no care for, nor cannot effect; in the extraordinary strength, and other qualities, which he hath bestowed upon them, in some whereof they farre excel men. In all which particulars <i>Jobs</i> weaknesse, and insufficiency doth more then sufficiently appear. And will <i>Iob</i> then contend and debate his quarrel with God? this God? reprove him? or think to apprehend, or comprehend the invisible reasons of his proceedings?
XL.	1.	<i>Moreover</i> ] Here the Lord calls upon <i>Iob</i> to answer; turnes him over to his own desire. <i>chap. 13. 22</i> .
	3.	<i>Then Iob</i> ] <i>Jobs Submission</i> .
	5.	<i>Once</i> ] His sinne is already too great, in speaking presumptuously against Gods proceedings. He will do so no more.
	6.	<i>Then</i> ] Here the Lord proceeds yet further to presse <i>Job</i> , and convince him, and humble him. Where, after his Preface, in this <i>verse</i> ; and challenge in the next; He reproves him thus; Wilt thou disanul my judgement? wilt thou condemne me, that thou mayest be righteous? <i>ver. 8</i> . Wilt thou be like God? <i>ver. 9</i> . Then do as he doth, <i>ver. 9--13</i> . And so God will confesse it, <i>ver. 14</i> .
	15.	<i>Behold now Behemoth</i> ] The Lord bids <i>Job</i> consider of the Elephant; and of Gods power in making such a creature, which he describes and sets forth, <i>ver. 15,--24</i> .
XLI.	1.	<i>Canst thou</i> ] The Lord doth further argue by an instance in Leviathan, the Whale; in this whole <i>Chapter</i> . And shewes <i>Jobs</i> weaknesse

nesse to encounter and grapple with him by strength, *ver. 1, — 10.*  
And applies it thus, *Who then is able to stand before me? ver. 10, 11.*

*I will not.]* Here follows a magnificent description of the Whale; of the particular parts and members of his body; and of his qualifications, and actions. All to the end aforesaid, *ver. 10, 11.* Yet Whales seeme now-a-dayes to be by Art more easily caught and conquered, then they were in *Jobs* dayes.

*Then Job.]* Here *Job* makes a more full profession of his Repentance, *ver. 1, -- 6.*

*have I uttered.]* More then was fitting, in things so farre above my capacity.

*And it was so.]* Gods sentence upon *Jobs* three friends, *ver. 7, 8, 9.*

*seven bullocks.]* A great sacrifice for sinne.

*a burnt offering.]* There is in *Leviticus* a difference between Burnt- Offerings, and Sinne, and Trespasse- Offerings; yet likely not known in *Jobs* time,

*the Lord turned.]* The restitution and restauration of *Job*, after all his misery, *ver. 10, -- 17.*

*After this lived.]* His age shewes probably that he lived about that time of the Israelites being in *Egypt*.

12.

XLII.

1.

3.

7.  
8.

10.

16.





# Psalmes.

**P**SALMES, Luke XXIV. 44. Or Book of *Psalmes*, Luke XX. 42. *Acts* I. 20. is divided by the Hebrewes into these five Parts: The first part ending with *Psal.* XLI. The second part, with *Psal.* LXXII. The third, with *Psalme* LXXXIX. The fourth, with *Psalme* CVI. The fifth, with *Psalme* CL.

The Division of them, from the Subject-matters of them, is very various. There are *Psalmes Laudatorie*, of Praises; *Gratulatorie*, of Thanksgiving; *Psalmes* of Supplications; of Deprecations; of Consolations; of Comminations; of Imprecations: There are Penitential *Psalmes*; *Psalmes* to teach; to give instruction; *Psalmes* to bring to Remembrance, things past; *Psalmes* Prophetical, of things to come: And many *Psalmes* are mixt of many, or most of these matters. So as out of them, as out of a store-house, every man may richly fit and furnish himself for all and every particular occasion, either publike, or else private, according to his severall conditions, in prosperity, or adversity, in all his devotions, and addreses to God; still finding his own estate in some one *Psalme*, or other; These *Psalmes* containing the very Anatomy of the soul, the characters and representations of the thoughts, meditations, affections, and workings of it, towards God, towards man, towards her self, throughout all the changes of her pilgrimage in this world.

The number of them is one hundred and fifty. The LXX. and vulgar Latin, do divide the ninth *Psalme* into two. And so their reckoning of the number doth constantly go on to exceed ours by one, unto the CXLVII. *Psalme*: which *Psalme* doth contain their CXLVI. and CXLVII. And so in the conclusion all agree in the same number of CL.

Of these, eighty two bear *David's* title. Whereof these are upon severall special occasions, as appears in their Inscriptions, *viç.* the III. VII. XXX. LI. LII. LIV. LIX. LX. LXIII. And at *Gath*, before *Achish* or *Abimelech*, XXXIV. LVI. And when he was in the Cave, *Psalme* LVII. and CXLII. His *Psalms* of Prayer are *Psalme* 17. and 86.

Some are his *Psalmes*, and yet without his name in the Title as *Psal.* II. *Acts* IV. 25. And *Psal.* XCV. *Hebr.* IV. 7. See also *Psal.* XCVI. and

and CV. and CVI. See 1 Chron. XVI. 7. and LXXII. 29.

Other *Psalmes*, without *David*, name, which have special Titles, are *Psalmes* XLV. LXXII. And, of or for *Asaph*, *Psalmes*, L. LXXIII. to LXXXIII. See 2 Chron. XXIX. 30. Of, or for the sonnes of *Korah*, LXXXIV. LXXXV. LXXXVII. Of *Heman*, for the sonnes of *Korah*, LXXXVIII. Of *Ethan*, LXXXIX. Of *Moses*, XC. For the Sabbath, XCII. A Prayer of, or for the Afflicted, CII. *Psalmes* of Degrees, CXX. to CXXXIV. Having Titles, are 125. The rest being XXV. the sixth part of the whole number, are without any Title or Inscription at all.

In the Titles we have the persons, by whom they were written; or for whom they were written; or to whom they were committed. And these last are either generally described, by their skill in Musick; or more particularly named to be of the Quire or Posterity of *Jedathun*, of *Korah*, or of *Asaph*.

In some we have also the Times when they were made; or when to be used. In some also their Quality and Excellencie. In some their Matter Subject, as of Prayer, of Deprecation, as Destroy not; of obtestation; of Gratulation or Thanksgiving; of Praise; of Instruction, and Doctrine; of Commemoration, or for Remembrance; of nuptial love.

The Musick, either by voice, or instrument mentioned in some Titles, is but little known in our dayes; yet for the voice, some *Psalmes* may seeme to point to the Base, some to the Tenor, some to the Counter-tenor: And again, in some mens opinions, some *Psalmes* do intimate that the voice should leade, and the instrument follow; as in those Titles שִׁיר מְזֻמָּר: Some, that the instruments should leade, and the voice follow; as in those Titles מְזֻמָּר שִׁיר But the truth is, That howsoever *Selah* in the Text, used some seventy times in this Book, and three times in that prayer of *Habakkuk*, chap. III. sometimes in the middle of a verse, but most what in the end; may seeme to be a Musical Note; And *Neginoth* to be an hand or stringed instrument; *Shoshannim*, of six strings; from *Shesh*, six, as *Shalishim* of three strings, 1 Sam. XVIII. 6. *Sheminith*, of eight strings; *Nehiloth*, a wind-instrument; *Mahalah*, likewise. And so other guessees may be made of other words mentioned in sundry Titles of sundry *Psalms*; as *Shoshannim Eduth*, *Shushan Eduth*, *Mahaloth Leannoth*, *Muthlabben*, *Altaskeith*, *Gittith*, *Alamoth*, *Hammagneloth*, *Aijgeleth Shabar*, *Fonath-Elem-rehochim*: As also of *Higgajon*, *Michtam*, *Maschil*: All which belonging to those instruments, Musick, or Poetry, then in use, now unknown, nor greatly material for us now to know, may admit of conjectural probabilities; yet no certainties can be had for the exact notions and significations of them.

*Psalme* XIV. and LIII. are much the same. And so again, *Psalme* LX. and CVIII. and *Psalme* XVIII. and 2 Sam XXII. are more the same. And *Psal.* CVIII. 1,--5. are the same with the end of the LVII. *Psalme*. And ver. 6,--18. are the same with the end of the LX. *Psalme*.

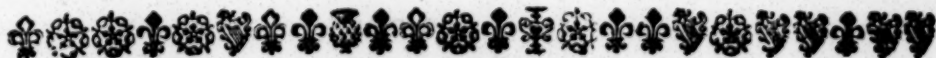
*Pſalme XXV.* begins each *verſe* almoſt with the ſeveral letters of the Hebrew Alphabet, in order. And ſo in a maner doth the *XXXIV. Pſal. CXI. and CXII.* begin each *half verſe* with the letters of the Hebrew Alphabet, in order: ſave that the two laſt *verſes* in both *Pſalmes*, take up three letters apiece, to fill up the number of the two and twenty letters of the Hebrew Alphabet. *Pſal. XXXVII.* begins every ſecond *verſe* with the letters of the Hebrew Alphabet in order. *Pſalme CXIX.* without *Dauid's* Title, begins each of the firſt eight *verſes* with the firſt letter of the Hebrew Alphabet: and each of the eight next *verſes* with the ſecond letter of the Hebrew Alphabet. And ſo continues along to the end of the Alphabet. *Pſalme CXLV.* begins each *verſe* with the letters of the Hebrew Alphabet; omitting only the letter *Nun*.

Some *Pſalmes* compoſed long before *David* was borne; as *Pſalme XC.* Some long after he was dead; as *Pſalme LXXIV. LXXXIII. CXXVI. CXXXVII.* Whereby it appears that the *Pſalmes* were put into the forme and order they now have, after the returne of the Jewes from *Babylon*.

Some are ſet-formes, as *Pſalmes XX. XXI. CII. CXXXVI. Eſay XXVI. I.*

The Book of *Pſalmes* authentical with the Papists, and by them fathered upon *Ferome*, is confeſſed by him to be but a Tranſlation out of the Greek *LXX.* not out of the Hebrew text. And the Popiſh *Bonaventure* ventures but badly when he ſubſtitutes the word *Mary*, or Lady, in ſtead of Lord or God; and with ſome other alterations applies them to the Virgin *Mary*.

This Book of the *Pſalmes* is much cited in the New Teſtament: As doth appear in this Table following.



*Psalmes ;*

*Psalmes ;*

2. 1. } *Acts* 4. 25.  
 7. } *Acts* 13. 33.  
 9. } *Hebr.* 1. 5.  
 19. 15. } *Apoc.* 2. 27.  
 5. 9. } *Rom.* 3. 13.  
 8. 2. } *Matth* 21. 16.  
 4, 5, 6. } *Heb.* 2. 6, 7, 8.  
 10. 7. } *I Cor.* 15. 27.  
 14. 2. } *Rom.* 3. 14.  
 16. 8--11. } *Rom.* 3. 10.  
 18. 2. } *Acts* 2. 25--28. 31.  
 49. } 13. 35.  
 19. 4. } *Hebr.* 2. 13.  
 22. 1. } *Rom.* 15. 9.  
 7, 8. } *Rom.* 10. 1.  
 16, 18. } *Matth.* 27. 46.  
 22. } *Mark* 15. 34.  
 24. 1. } *Matth.* 27. 35, 39, 43.  
 31. 5. } *Mark* 15. 24.  
 32. 1, 2. } *Luke* 23. 33.  
 34. 12--16 } *Joh*n 19. 23, 24, 34, 37.  
 37. 11. } *Hebr.* 2. 12.  
 40. 6, 7, 8. } *I Cor.* 10. 26, 28.  
 41. 9. } *Luke* 23. 46.  
 44. 22. } *Rom.* 4. 6, 7, 8.  
 45. 6, 7. } *I Pet.* 3. 10, 11, 12.  
 49. 4. } *Matth.* 5. 5.  
 50. 12. } *Hebr.* 10. 5. 6, 7.  
 51. 4. } *Joh*n 13. 18.  
 53. 1, 2, 3. } *Rom.* 8. 36.  
 62. 12. } *Hebr.* 1. 8, 9.  
 68. 18. } *Matth.* 13. 35.  
 } *I Cor.* 10. 16.  
 } *Rom.* 3. 4.  
 } *Rom.* 3. 10, 11, 12.  
 } *Matth.* 16. 27.  
 } *Ephes.* 4. 8.

Alleged, or Alluded to, in

69. 9. }  
 21. }  
 22, 23. }  
 78. 2. }  
 25. }  
 81. 12. }  
 82. 6. }  
 90. 4. }  
 91. 11. }  
 94. 11. }  
 95. 8--11. }  
 97. 7. }  
 102. 25, 26, 27 }  
 104. 4. }  
 105. 41. }  
 109. 8. }  
 110. 1. }  
 4. }  
 112. 9. }  
 116. 10. }  
 11. }  
 117. 1. }  
 118. 6. }  
 22, 23. }  
 25, 26. }  
 132. 11. }  
 17, 18. }  
 140. 3. }  
 143. 2. }  
 144. 3. }

Alleged, or Alluded to, in

*Joh*n 2. 17.  
*Rom.* 15. 3.  
*Joh*n 19. 28, 29  
*Rom.* 11. 9, 10.  
*Matth.* 13. 35.  
*Joh*n 6. 31.  
*Acts* 14. 6.  
*Joh*n 10. 34.  
*2 Pet.* 3. 8.  
*Matth.* 4. 6.  
*Luke* 4. 10.  
*I Cor.* 3. 20.  
*Hebr.* 3. 7--11.  
 4. 7.  
*Hebr.* 1. 6.  
*Heb.* 1, 10, 11, 12  
*Hebr.* 1. 7.  
*I Cor.* 10. 4.  
*Acts* 1. 20.  
*Mat.* 22. 43, 44.  
*Mark* 12. 36.  
*Luke* 12. 42.  
*Acts* 2. 34, 35.  
*Hebr.* 1. 13.  
*Hebr.* 5. 6.  
 7. 16.  
*2 Cor.* 9. 9.  
*2 Cor.* 4. 13.  
*Rom.* 3. 4.  
*Rom.* 15. 1.  
*Hebr.* 13. 6.  
*Matth.* 21. 42.  
*Mar.* 12. 10, 11.  
*Luke* 20. 17.  
*Acts* 4. 11.  
*Matth.* 21. 9.  
*Acts* 2. 30.  
*Luke* 1. 69, 70.  
*Rom.* 3. 13, 14.  
*Rom.* 3. 20.  
*Gal.* 2. 16.  
*Hebr.* 2. 6.

In these Citations and Allegations, and Allusions, The Penmen of Scripture regard more oftentimes the sense and intent of the Text cited, then the precise termes, where the one swerves not much from the other, and what is in the words so read or implied, is of undoubted truth. And sometimes they cite not the entire Text, nor tie themselves to the precise words of the place, nor observe strictly the Order of them, as they lie in the Text; but pick only out of them so much as may serve for their present purpose; which in quotation of places is sufficient. So *John* XII. 40. *Matth.* IV. 15, 16. *Ezek.* XX. 7. And in Citations in the New Testament, the holy Penmen in some places follow the LXX. as then most in use in Synagogues, & Schools, publickly & privately, though therein departing from the Hebrew but yet only in matters of no concernment as to the present Allegation. Some are Accommodations only; when Prophecies besides their Literal sense; have sometimes another in this sort affixed to them; To which when they are accommodated, they are said to be fulfilled, *i. e.* to have a more eminent accomplishment in a higher sense; As *Esay* IX. 1, 2. the great Light and comfort and deliverance from *Sennacherib*, and out of *Babylon*, is accommodated, *Matth.* IV. 13, — 16. to Christs preaching the Light and comfort of the Gospel, and his deliverance of them from the bondage of Sin and Satan.

I.

1.

*Blessed*] This is the maine end man aimes at.

*Walketh not*] Some here observe a Climax, or treble Climax, gradation, or ascension, from the lesse and lower, to the greater and higher: And so there is indeed in the sins here mentioned: But not in the shunning and avoiding of sinne, as some conceive. For so the first degree here mentioned seemes to them to be the highest of the three, in that kind. And so the speech doth not ascend, but descend lower, in each degree. A true Climax is that *kom.* VIII. 29, 30. And again, *ver.* 34. And *Fer.* XV. 5. The sense here agrees with *Dauids* words, *Psal.* XXVI. 4, 5.

3.

*He shall be like*] *Fer.* XVII. 7, 8. *Job* VIII. 16, 17. *Ezek.* XIX. 10. and XXVI. 4. *Psal.* XCII. 12, 13, 14.

*a tree*] No minde or mention here of the Palme tree, or allusion to the tree of Life in Paradise.

4.

*not so*] Thus are these words used, *Gen.* XLVIII. 18. *Exod.* X. 11. *Num.* XI. 7. *Deut.* XVIII. 14. *Prov.* XV. 7. *Esay* XVI. 6. repeated *Fer.* XLVI. I. 30. *Ephes.* IV. 20. And in *Matth.* XX. 26. where Christ forbids not the exercise of Superiority among Christians, or among Ministers of the Gospel, or requires parity of authority among them; but saith, that those things, though good and lawful in themselves, yet have no place in, nor relation to, his spiritual Kingdome, which is in the soul.

5.

*not stand*] As *Num.* XXX. 5 12. *Josh.* II. 11. and VII. 12, 13.

6.

*Knoweth*] Acknowledge and own; approveth, regardeth, rewardeth. As *Exod.* III. 7. *Deut.* XXXIV. 10. *Psal.* XXXI 8. and XXVII. 18. and CXLII. 5. and CXLIV. 12. *Prov.* XII. 10. *Hos.* XI. 5.

Matt.

Matth. VII. 23. Rom. VII. 15. John X. 14. Job XXIII. 10. Prov. II. 8.

*Why*] This Psalme by many of the Ancients is joyned to the former, as a part of it; And they take the former, as a Preface to this; or rather to the whole Book of the Psalmes. But Saint Paul doth distinguish them, *Acts* XIII. 33. And the Church doth ascribe this Psalme to *David*, though it bear not his Title, *Acts* IV. 25. And in this Psalme *David* bears a Type of Christ, who is here more really, properly, principally, and immediately intended. All which appears *Acts* IV. 25, 26. and XIII. 33. *Heb.* I. 5. and V. 5. So that the first and open sense points to *David*; the mystical and more abstruse to the Messias. And no doubt, but this, and such allusions more, were out of all question, even from the beginning so fore-cast, and appointed, as it were, by the holy Ghost.

*Why*] The Psalmist demands, and wonders at the banding and conspiring of all, and all sorts of enemies, against *David* and his Kingdome typically, as did *Saul*, *Ishbosheth*, *Abner*, the Philistines, Jebusites, and others: But against Christ, and his Kingdome principally, as is the prime purpose maine scope, and intent of this Psalme, *Acts* IV. 25, 26. *Mark* III. 6. *John* XI. 53. *Luke* XIX. 14. Though all in vaine, ver. 1, 2, 3.

*The Kings*] 2 *Sam.* VIII. and X. Chapters.

*heavens*] 1 *King.* VIII. 27. *Jer.* XXII. 24. *Psal.* CXXXIX. 7. The King of heaven against thole Kings of the earth, ver. 2.

*laugh*] And have them in derision, as *Job* XLI. 29. dictum ὡς οὐρανὸς πρὸς τὸν οὐρανόν; intelligendum θεοπρεπώς. *Psal.* XXXVII. 12, 13. and LIX. 8. *Prov.* I. 26.

*wrath*] No passion properly hath any place in Gods will. It is not in him, but without him; not in his affection, but in his act. These expressions are but condescensions to the weaknesse of our capacities, *Psal.* LXXVI. 6, 9. and CIV. 32.

*yet have I*] God the Father who makes and orders all earthly Kingdomes, *Dan.* IV. 14. and II. 21. and VII. 14. *Ezra* I. 1.

*my King*] *Prov.* VIII. 22,—30. *Acts* II. 36.

*Sion*] See the *Observations* on *Deut.* III. 9. and on 1 *Chron.* XI. 5. See *Psal.* LXXVIII. 68. and LXVIII. 17. and CXXXII. 13. and LXXXVII. 2. *Esay* II. 2, 3, 4. and IV. 4.

*I will declare*] *David* typically; Christ principally, who is in the bosome of the Father, the Word and Wisdome of the Father.

*The Lord hath said*] *Hebr.* V. 5. *Psal.* CX. 1.

*my sonne*] Not as holy men, Princes, *David*, or Angels are called the sonnes of God, *John* I. 12. *Jer.* XXXI. 9. *Psal.* LXXXII. 6. *Job* I. 6. But in a peculiar maner farre above all these, *Hebr.* I. 4, 5, 9. not by adoption or grace, but by nature.

*This day*] Relates to his Nativity, as man; not to his Divinity, as God. And as θεογενής, he is called the Sonne of God, *Luke* I. 35. *Heb.* I. 5. And that raising up of Jesus, *Acts* XIII. 33. relates to this

II.

1.

2.

4.

5.

6.

7.

Psalme	Verse	178	PSALMES.
		Exhibition of him in the flesh, mentioned also, <i>ver.</i> 23. That other raising him from the dead speaks plainly of his resurrection from the grave, <i>Acts XIII. ver.</i> 34,—37. <i>Rom.</i> I. 4.	
		<i>have I begotten thee</i> ] Not relating here to his eternal generation as the Sonne of God, the second Person and Hypostasis in the Trinity: But to his <i>gigniture</i> <i>γενεσις</i> , when he revealed him to the world.	
	8.	<i>Aske of me</i> ] God Decrees, as the End, so the Means. As <i>Assuerus</i> to <i>Ester</i> , <i>chap.</i> V. 3. And <i>Herod</i> to the daughter of <i>Herodias</i> , <i>Mark</i> VI. 23. And God himself to <i>Solomon</i> , <i>1 King.</i> III. 5. So, and much more here God the Father to Christ his Sonne, the Mediatour. Thus Christ asked and prayed, in the dayes of his flesh; and was ever heard in whatsoever he asked, according to the nature of his asking, <i>John</i> XI. 22, 42. <i>Heb.</i> V. 7. <i>John</i> XVII. 9.	
		<i>and the uttermost</i> ] <i>Psal.</i> XXII. 29, 30. <i>Heb.</i> I. 2. <i>Dan.</i> II. 44.	
	9.	<i>them</i> ] Thine enemies, <i>ver.</i> 1, 2, 3.	
		<i>rod of iron</i> ] <i>Esay</i> XXX. 14. <i>Fer.</i> XIX. 11. See the actual execution, <i>Apoc.</i> II. 26. and <i>chap.</i> XII. 5. and XIX. 15. <i>Esay</i> XI. 4.	
	10.	<i>Be wise</i> ] Take better counsel then that, <i>ver.</i> 2; use better wisdom.	
		<i>now</i> ] <i>Heb.</i> V. 7. <i>Prov.</i> V. 7. and VII. 24. and VIII. 32. <i>Esay</i> XLIV. 1. Delay is dangerous.	
		<i>Kings</i> ] Ye, <i>ver.</i> 2.	
	11.	<i>serve</i> ] Kings; and all other yet enemies serve him, <i>Luke</i> I. 74, 75. <i>Psal.</i> CXVI. 16.	
		<i>with fear</i> ] A filial fear, which is joyned with joy, <i>Psal.</i> C. 2.	
		<i>rejoyce with trembling</i> ] These two also are coëxistent; joy, <i>Rom.</i> XIV. 17. <i>Pf.</i> IX. 2. 14. <i>Phil.</i> IV. 4. Trembling, <i>Phil.</i> II. 12. The regenerate man is a kinde of mixt person; hath, as <i>Rebecca</i> , two struggling in him.	
	12.	<i>Kisse</i> ] A signe, of Love amongst equals, <i>Gen.</i> XXXIII. 4. <i>1 Sam.</i> XX. 41. <i>Rom.</i> XVI. 16. <i>1 Cor.</i> XVI. 20. Of Subjection in inferiours, <i>Gen.</i> XLI. 40. <i>1 Sam.</i> X. 1. <i>Prov.</i> XXIV. 26. Of religious adoration, <i>1 King.</i> XIX. 18. <i>Job</i> XXXI. 27.	
		<i>the Sonne</i> ] <i>1 John</i> II. 23. <i>John</i> V. 23.	
		<i>lest he be angry</i> ] <i>Gen.</i> III. 3. Certainly he will, <i>ver.</i> 5. <i>2 Thes.</i> I. 8. <i>Apoc.</i> VI. 16, 17.	
		<i>and ye perish from the way</i> ] The way of happinesse; you, and your way perish, <i>Psal.</i> I. 6. or your way of combination against Christ, <i>ver.</i> 1, 2. or in the way of your conceited peace and secure prosperity.	
		<i>Blessed</i> ] <i>Apoc.</i> XIX. 9. <i>Rom.</i> IX. 33. <i>John</i> III. 36.	
III.	6.	<i>ten thousands of people</i> ] And likely more now gathered against him, by means of <i>Abfolom.</i> Most of <i>Dauids</i> Psalmes in order of time go before this Psalme.	
	2.	<i>my glorie</i> ] The glorie of my Kingdome which God hath promised me, and whereunto he hath anointed me.	
IV.	3.	<i>godly</i> ] <i>חֲסִיד</i> . In an active signification. Whence the <i>Asideans</i> , <i>1 Macc.</i> 7. 13. <i>2 Macc.</i> XIV. 6. may seeme to have their name.	
		And	

And whence the Pelican hath the name of *דוכן*, from the pious benignity it shews, as to her young ones, so to her dam when over-grown with years, as some write. And from her Greek name *Πελαργος* ariseth the Greek Proverb *αυτιπελαργειν*, to denotate a retribution and recompensation of pious duties, offices, and benefits, such as the Pelican useth. The same word *דוכן*, is taken also and used by some for the Stork, as *Jer. VIII. 7.* the Stork having the like pious benigne properties and qualifications.

*stand in awe and sinne not*] *Ephes. IV. 26. Be angry, and sinne not.* And that sense the word here used will bear; *David* speaking thus to his friends; Let not your indignation, and just resentment of these scandals and confusions in my sufferings, proceed to a sinful murmuring against God; but consider of it wisely in your most retired thoughts, and be silent, contented, and quiet.

*into thy house*] So farre as it was lawful for *David*.

*toward thy holy Temple*] And so *David*, *Psal. XXVII. 4.* and *XXXIX. 9.* and *LXV. 4.* and *LXVIII. 29* and *CXXXVIII. 2.* And yet in *David's* dayes the Temple was not built. He minded that which after his dayes he knew presently should be: And meane time he stiles the Arke, or Tabernacle, by the name of the Temple. See the *Observations* on *Exod. XXXIII. 7.*

*rebuke me not*] *Psal. XXXVIII. 1.*

*heale me*] *David* was in some soar sicknesse at this time.

*bed to swim*] See the *Observations* on *Josh. XI. 4.*

*If I have done this*] Whereof *Cush Sauls* Courtier or Favourite, one of his Tribe, doth falsely accuse me.

*return thou on high*] To ascend, and set thy self on thy high tribunal and judgement-seat, *1 Kings X. 19.* And this; to judge for me; and against *Cush*; as it followeth in the rest of the *Psalme*.

*Out of the mouth*] This is alluded to *Mat. XXI. 16.*

*What is man*] This, and *ver. 5, 6.* are applied to Christ by the Apostle, *Heb. II. 6, — 9. 1 Cor. XV. 27. Ephes. I. 22.* so taking in both Christ the head; and mankinde, specially the faithful, as members; shewing thereby that mystically and prophetically in these words is intimated the humiliation and exaltation of the man Christ Jesus.

*O thou enemy*] A kinde of scoff and derision, whereby *David* upbraids him for his bloody designs and threats.

*Know thy name will*] Know experimentally, practically, *verse 20.* in all their hearts, and souls; in themselves; as the phrases of Scripture are, *Josh. XXIII. 14. 1 Sam. VI. 9. Heb. X. 34.* Of this knowledge is that *John XVII. 3.* and *1 John II. 3, 4, 5.* and *chap. III. 19, 24.* and *chap. IV. 6, 7, 8, 13.* and *chap. V. 2, 18, 19, 20.* Noëtical, speculative knowledge, swimming only in the braine, and not sinking into the heart, is none of this knowledge.

*till thou finde none*] Rid the world of them, and their finnes, at once.

*flee as a bird*] *1 Sam. XXVI. 19.*

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V.

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VI.

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VII.

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VIII.

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IX.

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X.

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XI.

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XIV.	3. 1.	<p><i>If the foundations</i>] In Church and Kingdome.  <i>what can</i>] He help; but suffer in such a general ruine?  <i>The fool</i>] <i>Psal.</i> X. 4. and LIII. 1. The three first verses of this <i>Psalme</i> are by Saint Paul applied to all mankind in general, in the state of the Fall, and natural corruption, <i>Rom.</i> III. 10, 11, 12.</p>
XV.	5.	<p><i>usury</i>] Of this see <i>Exod.</i> XXII. 25. <i>Levit.</i> XXV. 36, 37. <i>Dent.</i> XXIII. 19, 20. <i>Neh.</i> V. 17. <i>Levit.</i> XXVIII. 8. And the <i>Annotations</i> on <i>Ezek.</i> XVIII. 8. and XXII. 12, 13. <i>Mat.</i> XXV. 27.</p>
XVI.	4.	<p><i>that hasten</i>] Or give gifts to another god. See <i>Ezek.</i> XVI. 33, 34. The true God needs them not, <i>ver.</i> 2. But false gods do; which gifts do redound in the end to the dammage and sorrowes of the givers.</p>
		<p><i>their drink-offerings of blood</i>] Their Offerings and Sacrifices of mans blood. The drink-offerings to the true God, were of wine, according to his Law, <i>Num.</i> XV. 5. But Idolaters in stead thereof did many times offer mans blood. <i>Pauls</i> readinesse to be offered, <i>Phil.</i> II. 17. 2 <i>Tim.</i> IV. 6. imports no more then his willingnesse to die and spend his blood, for Christs cause, and the good of his Church and people.</p>
	8.	<p><i>their names</i>] See the <i>Observations</i> on <i>Josh.</i> XXIII. 7.</p>
		<p><i>I have set the Lord</i>] <i>Acts</i> II. 25,—31. and XIII. 35,—37. <i>David</i> speaks here of himself, in this regard, as having Christ in his loins, in a Prophetical spirit relating to Christ.</p>
		<p><i>right hand</i>] <i>Psal.</i> CIX. 31. &amp; CX. 5. &amp; CXXI. 5.</p>
		<p><i>not be moved</i>] <i>Psal.</i> CXVIII. 6. CXXXV. 1. <i>Rom.</i> VIII. 31, &amp; c.</p>
	9.	<p><i>my glory</i>] My tongue, <i>Acts</i> II. 26. <i>Psal.</i> XXX. 12. and LVII. 8. and CVIII. 2. <i>Gen.</i> XLIX. 6.</p>
		<p><i>my flesh also</i>] As <i>Rom.</i> VIII. 19, 21.</p>
	10.	<p><i>my soul in hell</i>] A Prophecie of Christs Resurrection. <i>David</i> speaks here in the Person of Christ.</p>
		<p><i>Soul</i>] Sometimes is taken properly, sometimes improperly, for the whole person of man, <i>Gen.</i> XIV. 12. <i>Acts</i> XXVII. 37. sometimes for the life of the person, sometimes for the body, <i>Gen.</i> XVII. 21. sometimes for the dead carcasse, <i>Levit.</i> XXI. 28. and XXI. 1, 2. <i>Num.</i> VI. 6. and V. 2, 9, 10. <i>Hag.</i> II. 14. And so <i>ψυχη</i> is taken also. Here, my soul, i. e. my self.</p>
		<p><i>hell</i>] The Hebrew <i>שְׁאוֹל</i> is taken for the grave, <i>Psal.</i> CCLI. 7. and LXXXVI. 13. and XXX. 13. and LV. 15. <i>Gen.</i> XXXVII. 35. and XLII. 3. 1 <i>Kings</i> II. 6, 9. <i>Num.</i> XVI. 30. <i>Jonah</i> II. 1, 2. Not for a place of souls under the earth. See Doctor Rainolds, <i>Praelect.</i> 81. &amp; 82. upon the Apocryphal books: and Robert Parker upon Christs Descent into hell; <i>αἴδης</i> is taken for death, or the state of the dead: for the place invisible; for the grave, in relation to the body, <i>Acts</i> II. 27. And in relation to the soul, for heaven to the godly soul, as in our <i>Creed</i>; and for Hell, to the soul ungodly; and so most usually. Christs soul did not descend to the lower parts, or that imaginary place of <i>Limbus Patrum</i>. This place here meant is a place of punishment, and there-</p>

therefore it is mentioned as a mercy, that Christ was thence delivered; Christs soul was not therefore there in triumph. The scope of the Apostles in citing this place is not to deale about the deliverance of Christs soul out of Hell, but punctually of Christs Resurrection: They inferre nothing else out of this Text. But Resurrection is properly of the Body, not of the Soul. *Gehenna* is sometimes taken for the Grave; and most-times further, for Hell it self. The true meaning and sense of the Article of Christs Descent into Hell, as the Latines very improperly translate the words, *κατὰβη εἰς ᾅδου*, seemes to be thus rendered rather, he went into the place of invisable souls: and to be understood of Christs Soul; for his body remained in the Grave; And his soul in that interim to passe to the place of souls; to Heaven or Paradise; as the souls of the godly did, and his principally. As the souls of the wicked went to Hell. For *ᾅδου*, as a general name doth certainly and evidently signifie both places. And thus the Articles go on methodically, without any tautologie; That after Christs death, his body was buried in the Grave, his Soul went to the place of blessed souls; and the third day, both soul and body were reunited in his Resurrection. This verse then, and two before, and one following, are most properly meant of Christ, and of his Resurrection. *Acts II. 25, — 28, 31. and XIII. 35, 36, 37.*

*Thou wilt shew me*] Experimentally.

*me*] Christ speaks of himself.

*the path of life*] Of glory after his Resurrection. All this true of Christ the head; and in and by him, true also of *David*, of all his members. Christs Resurrection, and Glorification is the beginning of ours; he the Author, and meanes of it to us; in our first Resurrection here by Regeneration, to the life of Grace; whereby Christ lives in us, *Gal. II. 20.* He in us, and we in him by Faith, *Ephes. III. 17. Rom. I. 17* And in our second Resurrection, to the life of Glory; as followes in this verse.

*In thy presence*] Before thy face; in the light of thy countenance. See *Gen. XXXII. and Exod. XXXIII. 14, 15. Num. VI. 23. Psal. IV. 6. and XXXI. 16. and LXXX. 3. Deut. XXXIV. 10. Esay VI.*

*fulnesse*] Yet all the former but in part, whiles we are in the way; in fulnesse, when we come to our countrey, or heavenly *Canaan*, *Job XIX. 26, 27. 1 John III. 2. 1 Cor. XIII. 12. Matth. V. 8.* And yet this beatifical Vision of God in glory shall be to our fulnesse; not to his. The fulnesse of his infinite Essence, by any created power of Saint, or Angel by the eye of flesh, though glorified, or by the intellectual eye of a soul or spirit glorified cannot be seene, *1 Tim. VI. 16.* But to our fulnesse, as farre as creatures are capable of, our vessel thrown into this infinite Sea, shall be brim full, though it containe not all this Ocean, *Psal. XVII. 15.* And how great then shall this fulnesse then be, when of things in this kinde revealed of God to his Apostles in this life, by his Spirit, the Apostle so speaketh, as we read, *1 Cor. XI. 9.*

		Out of <i>Esay</i> LXIV. 4. This is a fulnesse beyond all that of Faith, and Hope, a fulnesse that fills up all desires, a fulnesse of fruition, of satisfaction, without satiety. <i>Apoc.</i> III. Consider that saying of the Queen of <i>Sheba</i> , <i>1 King.</i> X. 8. and of the Disciples at Christs Transfiguration, <i>Mat.</i> XVII. 4.
		<i>At thy right hand</i> ] And by thy right hand, <i>Psal.</i> XX. 7. <i>LXIII.</i> 9. <i>CXVIII.</i> 16.
		<i>for evermore</i> ] Without which eternity there were no true felicity.
XVII.	1.	<i>right</i> ] My plea for my righteous cause; my righteous cause and complaint, <i>ver.</i> 2.
	3.	<i>I am purposed</i> ] <i>Psal.</i> XXXIX. 1.
	4.	<i>of thy lips</i> ] Guiding and directing me.
	15.	<i>when I awake</i> ] Out of the sleep of death, <i>Esay</i> XXVI. 19.
		<i>with thy likenesse</i> ] <i>1 Cor.</i> XV. 49. <i>1 John</i> III. 2. <i>Apoc.</i> XXII. 4.
XVIII.	2.	<i>Horne</i> ] Signifieth power, and glory, <i>Psal.</i> XCII. 10. <i>Amos</i> VI. 13. And Christ called <i>the Horne of Salvation</i> , <i>Luke</i> I. 69.
	7.	<i>earth shook</i> ] Here, and hereafter are sublime expressions, not of what historically hapned, but of the marvelous maner of Gods mighty presence, assistance, and concurrence in <i>Dauids</i> victories, in some sort Poetically set forth.
	13.	<i>thundered</i> ] Thunder is called Gods voice, <i>Apoc.</i> X. 3, 4. and XIX. 6. Of thunder. See <i>Psal.</i> XXIX. 3, 10. and LXXVII. 18. and CIV. 7. <i>Exod.</i> XIX. 16. & XX. 18. <i>Fer.</i> X. 13. <i>Job.</i> XXVI. 14 & XXXVIII. 25. <i>Esay</i> XXIX. 6. <i>Apoc.</i> IV. 5. and 8. 5. Some proud blasphemers have laboured to imitate the thunder: and some impious Tyrants have exceedingly feared it.
	24.	<i>according to my righteousness</i> ] The justnesse of my Cause against <i>Saul</i> , and others; and my sincere desire and endeavour to serve and obey God; though not for any merit of my works.
	26.	<i>thy self froward</i> ] Meet with them in their own way. As <i>Levit.</i> XXVI. 23, 24.
	34.	Bow of Steele.
	49.	<i>Therefore will I give thanks unto thee</i> ] This verse is applied, <i>Rom.</i> XV. 9. to the Calling of the Gentiles to the faith of Christ, and praise unto God therefore. And so formerly, <i>ver.</i> 43, 44. and again, <i>verse</i> 50. are more truly verified in Christ, then in <i>David</i> .
	50.	<i>to his Anointed, to David, and to his seed for evermore</i> ] To his Messiah, his Christ, as <i>Psal.</i> II. 2. to <i>David</i> literally; to Christ mystically called by the name of <i>David</i> , <i>Fer.</i> XXX. 9. <i>Ezek.</i> XXXIV. 23, 24. and <i>chap.</i> XXXVII. 24. <i>Hos.</i> 5. to his seed, both himself properly, called the seed of <i>David</i> , <i>Rom.</i> I. 3. <i>Acts</i> XIII. 23. as the seed of <i>Abraham</i> , <i>Gal.</i> III. 16. and to his seed, <i>Esay</i> LIII. 10. <i>Heb.</i> II. 13. And thus properly it is <i>for evermore</i> .
XIX.	2.	<i>Day unto day</i> ] Or day after day: the vicissitude or continual succession of day and night speaketh much divine knowledge. The assiduity, and constancy without any intermission by the Heavens preaching is hereby expressed.

*There is no speech*] Among all variety of Languages, yet this language and idiome of the heavens is one and the same, understood of all, and heard of all *ver. 4.*

*Their line*] *Rom. X. 18.* the Apostle hath it their sound, or voice. And such a like difference is found in *Micah V. 2.* with *Matth. chap. II. 6.* And again in *Rom. IX. 33.* with *Isa. chap. XXVIII. 16.* The Apostle fits this Testimonie to his own purpose; not derogating thereby from the truth of the literal sense. As that *Exod. XVI. 18.* is applied, *2 Cor. VIII. 15.* Or rather the Apostle retains the literal sense, for the preaching of the Gospel to all the world, *Rom. XV. 19. Col. I. 6, 23.* And out of this testimonie of the *Psalme* in its literal sense proves that the Gentiles had heard and learned somewhat of God and pietie before, out of the book of the Creation, *Rom. I. 19. Acts XIV. 17.* Which was a forerunner to this more ample Doctrine and School of the Gospel, which now God was pleased to vouchsafe unto them. In summe, the Apostle herein followes the *LXX.* And applies this to the preaching of the Gospel to the Heathens; as God had formerly taught them, in another & a weaker maner and degree, by his works of Creation. They had as a voice to speak; so a line to write, rule, direct, and instruct, as *Esay XXVIII. 10.*

*sunne*] The carbuncle of heaven; the eye, and heart of the world, for its light, and heat.

*to runne a race*] His race, is without intermission, or wearinesse; and the swiftnesse of his running, being so great a body, in its owne orbe, is even to amazement, and astonishment, almost beyond imagination. That the Sunne should stand, and the Earth so move, as some braines fancie, is no lesse then a prodigious Paradox.

*The Law*] From the Book of Gods works, he comes now to the Book of his Word, in five verses. And in this Schoole, each verse in a maner doth expresse the name, the nature, the effects, the preciousnesse of this Word; much against all those imbasements and impeachments which the Papists would put upon it.

*gold*] Gold of *Havilah*, good, *Gen. II. 11, 12. Ophir, 1 Kings IX. 28. Uphaz, Jer. X. 9.* This is the chiefeft gold, *Dan X. 5. Job XXVIII. 15. Psal. CXIX. 72.* See the *Observations* on *Esay XLII. 12.*

*great reward*] Which reward yet is of grace, not of merit, *Rom. VII. 3.* through Gods free grace and bounty; not the merit of our works. The Apostle doth thus distinguish of merit, *Rom. IV. 4, 5.* and *XI. 6.* There is no merit properly, if the work be not properly our own; and not otherwise due debt; and justly equal to the reward. They are justly due out of his true and free promise.

*who can*] Where then is that possibility, and facility of fulfilling the Law, even unto works of Supererogation, whereof Papists do so much brag?

*dominion over me*] There are sinnes reigning; and not reigning, but rebelling, *Rom. VI. 12, 22.* and *VII. 15, — 20.*

*The Lord hear thee*] This *Psalme*, and the next, are composed by *David.*

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XXI.

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		Out of <i>Esay</i> LXIV. 4? This is a fulnesse beyond all that of Faith, and Hope, a fulnesse that fills up all desires, a fulnesse of fruition, of satisfaction, without satiety. <i>Apoc. III.</i> Consider that saying of the Queen of <i>Sheba</i> , 1 <i>King. X. 8.</i> and of the Disciples at Christs Transfiguration, <i>Mat. XVII. 4.</i>
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	4.	<i>of thy lips</i> ] Guidin
	15.	<i>when I awake</i> ] Ou
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		ty presence, assistance,
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		led by the name of <i>David</i> , <i>Fer. XXX. 9. Ezek. XXXIV. 23, 24.</i> and
		<i>chap. XXXVII. 24. Hos. 5.</i> to his seed, both himself properly, called
		the seed of <i>David</i> , <i>Rom. I. 3. Acts XIII. 23.</i> as the seed of <i>Abraham</i> ,
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XXI.

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XXI.

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		<p><i>David</i>, for a publike forme of a Prayer in the one, of a Thanksgiving in the other, to be used by the people, for himself the King. They seeme to stretch this <i>Psalme</i> too farre, and that without ground, who make it to be a Prophecie of Christs Sufferings, and his deliverances out of them, for which the Church with him triumpheth. As also the next <i>Psalme</i> to gratulate the victory and Salvation of Christ.</p>
	9.	<p><i>Save Lord, let the King hear us</i>] Most here understand God, or the Messias. Some <i>David</i>. The LXX. not observing or keeping the Hebrew distinction <i>Athnach</i>, render it thus, <i>Lord save the King, and hear us when we call upon thee</i>.</p>
XXI.	4.	<p><i>for ever and ever</i>] <i>Psal.</i> LXXXIX. 29, 36, 37. and LXI. 6, 7. <i>David</i> lived but seventy years: yet in his royal posterity, for many ages; and in Christ, the Sonne of <i>David</i>, <i>Matth.</i> XXII. 42. <i>for ever and ever</i>, eternally, <i>Rom.</i> VI. 9. <i>Apoc.</i> I. 18. <i>Heb.</i> VII. 25. See the <i>Observations on Deut.</i> XV. 17.</p>
XXII.	8.	<p><i>Thine hand</i>] King <i>David</i>s hand.</p> <p>In some <i>Psalmes</i> there are passages that properly and literally belong to <i>David</i>; and to Christ only, as <i>David</i> was a Type of him. But in this <i>Psalme</i>, are some Passages, as <i>ver.</i> 16, 17, 18. (besides many other which are applied to Christ in the New Testament, as <i>ver.</i> 1, 7, 8, 22, 27.) which literally and properly belong to Christ, and are applicable to him only, or to him more then to <i>David</i>. Then here is no place left for that question of the Eunuch, <i>Acts</i> VIII. 34. The allegations out of this <i>Psalme</i>, <i>Matth.</i> XXVII. 46, 35, 43. <i>Heb.</i> II. 12. and the body of the <i>Psalme</i> it self do shew, that little of it can be applied to <i>David</i>, as a Type, most of it is proper and peculiar to Christ alone, as I formerly said, <i>1 Pet.</i> I. 11, 12.</p>
	1.	<p><i>my God</i>] Jesus on the Crosse a little before his death, about the ninth hour, cryed out these words with a loud voice, <i>Matth.</i> XXVII. 46. <i>Heb.</i> V. 7. upon the weight of Gods wrath, under the burden of our finnes; The Deity by a special providence and dispensation withdrawing and suspending its influence from the Humanity for this time; God withdrawing all sence of his favour from him. Not that the hypostatical union of both natures was then or ever severed or dissolved. But yet he suffered chiefly in his soul, all the paines, pangs and agonies of a justly angry and punishing God, even more then can either be expressed or imagined, even so farre above the measure of ordinary sufferings, as himself was above ordinary men; without any influence, or joy, or comfort streaming from the Vision of God upon his mind and wil for that time. So that he suffered as in body, so in soul, in his whole man; as in his sensual part, so in his intellectual also, in his whole soul, and body, and in all the parts, powers, and faculties of them. And the greatest sufferings, as was said, that could be sustained in this life, <i>Lam.</i> I. 12. yet without any derogation to the integrity, purity, innocencie, dignity of the person of Christ our Surety and Saviour. These words then are not a complaint out of impatience, ignorance, disobedience, or diffidence. They are the words of sence, not of infidelity. See <i>ver.</i></p>

24. *Luke XXIII. 46.* He strongly calls him *his God*, even in that instant of these suffering; so expressing his firme faith in him. But they are a Protestation of the bitterneſſe of his Paſſion, ſo ſtricken, ſmitten of God, and afflicted, and ſo farre prevailing on him, in whom the ſpirit of fortitude had his reſidence.

*forſaken me*] This ſenſe of dereliſtion and carencie of Divine favour for the time, as it was the Fathers pleaſure to have it ſo, ſo the Sonnes office called him unto it; and he did not contract it by any fault of his, but did voluntarily undertake it for our finnes, and the expiation of them: as he did the death it ſelf. So that in this then there could not be any defect or default of faith, and hope requiſite in him. And likewise that Prayer and Speech, *Matth. XXVI. 39.* bewrayes the ſenſe of the fleſh; but joyned with the obedience of the Spirit in him: A double Will in him, againſt the Monothelites: but joyned both in one holy obedience and ſubjection. All which ſhew the nature of finne, the infinite wrath of God againſt it; the infinite Love of the Father, and the Sonne, towards the children of men; and the verity of Chriſts Humane Nature, both in body and ſoul.

*roaring*] Like that of Lions *Pſal. XXXII. 3.* and *XXXVIII. 8.* *Matth. XXVI. 38.* *Marke XIV. 33.* *Luke XXII. 44.* ſo that he had need of an Angel for his Comforter. Yet he ſo wreſtles and prevails, that no ſigne of halting was left remaining after; no ſigne or voice of deſpair, as ſome are ſhameleſſy wronged to charge upon him. All the agonies of Chriſts ſoul ceaſed with his death.

*but thou heareſt not*] We read that God ever heard him *ver. 24.* *John XI. 42.* *Heb. V. 7.* But here this Prayer was only conditional; a ſignification of a natural deſire; not an absolute, and plenary Prayer.

*inhabit the praises of Iſrael*] Whoſe praiſe thou art, *Deut. X. 21.* And they praiſe thee, in thy Houſe and Sanctuary. Thou art ſtill praiſed by them for thy benefits to them, and acknowledged their holy one.

*Our fathers*] And ſhall I be ſo forſaken, not heard, nor holpen, nor delivered? Thus he aggravates his complaint, rouzeth up his faith, bowes and moves God to mercie.

*Cried*] Crying or clamor, and Prayer, are oft conjoyned, *Pſal. III. 4.* and *XVIII. 7.* *Jer. VII. 16.* *Jonas III. 8.* *Micah III. 4.*

*a worme*] So vile and contemptible in the eyes of men, *Eſay LIII. 2, 3.* as *Job XXV. 6.* *Eſay XLI. 14.* Not only made lower then the Angels, *Pſal. VIII. 5.* *Heb. II. 7.* but diſeſteemed more then *Barra-bas*, or the two theives.

*All they that ſee me*] This *verſe*, and the next, we ſee fulfilled in the Hiſtory of Chriſts Paſſion, *Matth. XXVII. 39, — 44.* *Luke XXIII. 35.* Not that Chriſt herein murmurs againſt God; but declares and deplores his own miſery, whereunto for mans ſake, and his redemption, he willingly ſubjects himſelf.

*laugh me to ſcorne*] *Matth. XXVII. 39.*

8. *He trusted*] *Matt. XXVII. 43.*
9. *But thou art*] This *verse*, and the next, shew his Hope in God. The like see in *David*, *Psal. LXXI. 5, 6, 7.*  
*out of the womb*] By a natural, not miraculous way, as *David* was, *Psal. LXXI. 5.* by the opening of the womb, without any losse or læſion of Blessed *Maries* Virginity; not by a miraculous penetration of dimensions and substances, to keep the womb still closed and shut.  
*breasts*] So *Job XXXI. 18.* *Psal. LXXI. 6.* *2 Tim. III. 15.* *Eſay XLVI. 3.* and *XLIX. 1.* *Luke I. 15, 41.*
10. *I was caſt*] By him ſaved from *Herods* intended murder, *Mat. II.*
11. *Be not farre from me*] Therefore he was not utterly forſaken, *ver. 1.* So *Pſal. X. 1.* and *XXXVIII. 22, 23.* So againe, *Eſay XLVIII. 9.*  
*for trouble is near*] Death it ſelf.  
*none to help*] *Eſay LXIII. 3, 5.* His Diſciples fled; *Peter* forſwears him: none but God could help him.
12. *Many Bulls*] So afterwards *Lions*, *ver. 13.* *Dogs*, *ver. 16, 20.* Such were his enemies to him; the Devil and his instruments; the Priests, and Rulers of the Jewes, in our Saviours dayes.  
*Baſhan*] See the *Annotations* on *Micah VII. 14.*
13. *roaring Lion*] Even they forced *Pilate*, notwithstanding all his pleadings for *Jeſus*, to condemne him, See *Matth. XXVII. 17.* — *26. John XIX. 1, — 13.*
14. *like water*] Such is his ſtate. As *2 Sam. XIV. 14.* His bones, heart, bowels, melted, burnt, as it were, with the heat of Gods wrath.
16. *the Aſſembly*] In their Councils, *Marke XIV. 55.* and *XV. 1.* *John XI. 47.*  
*They pierced*] Our Hebrew Bibles have כָּאֲרִי, as a Lion. Which yet by anomalie in Grammer may ſignifie כָּרִי, they pierced. And ſuch anomalies are found ſometimes in the Hebrew text, as *Ezra X. 16. 44.* *Pſal. X. 15.* And כָּאֲרִי is confeſſed to be found in ſome ancient Copies, or כָּאֲרִי; So that the text here may be ſaid to admit divers readings. Yet the Spirit of God in the New Teſtament doth conſtantly render it, *they pierced.* The ancient Jewes maintaine this reading; And ſome of the moderne. The other reading as a Lion, is but a various reading; and though in the text, yet in good ſenſe it ſeemes not ſo well to ſtand; and therefore this *foderunt*, ſet in the margin, is to be read. And ſome Copies have *foderunt* in the text; yea, and the other reading as was ſaid by anomalie in Grammar, not unuſual in Scripture, will ſignifie *foderunt* alſo. And thus they dealt with our Saviour *Jeſus Chriſt*, *John XX. 25.* *Luke XXIV. 40.* *Zech. XII. 10.* compared with *John XIX. 37.*
17. *ſtare upon me*] As *Pſal. XXXV. 21.* and *LIV. 9.* They ſet their eyes with my miſerable ſpectacle; with all pleaſure, and without any pitying of me.
18. *parted my garments*] *John XIX. 23, 24.* The four ſouldiers that had the charge of the execution, did ſo. But other ſouldiers, with their

their Captaine or Centurion, were there present.

*lots*] Of Lots, see the *Annotations* on *Jonah* I. 7. Lots are for division; or consultation, and Divination.

*my darling*] *Psal.* XXXV. 17. or my onely one, which is without an helper, *ver.* 11.

*Unicorns*] See the *Observations* on *Num.* XXIII. 22.

*I will declare*] Recount, publish, and praise; thy bounty, and goodnesse, all thy Divine attributes, perfections, and actions.

*unto my brethren*] *Heb.* II. 10, 11, 12. brethren in that one and common sanctification.

*ye that fear the Lord*] Christs speech and exhortation to his Church, to praise, and worship God, *Psal.* CXXXV. 1. &c.

*hath not despised*] Christ, in his low and base estate; though men did, *Esay* LIII. 3.

*he heard*] *Heb.* V. 7.

*my praise*] As Christ exhorted others; so himself will not be behinde, but an example to them, to praise his Father.

*vowes*] See the *Annotations* on *Jonah* I. 16.

*The meek*] Spiritual feeding, and blessings are here mainly intended; by allusion likely to the feastings at Peace-offerings; as at that *2 Sam.* VI. 18, 19. See *Esay* LV. 1, 2. *Prov.* IX. 5, 6.

*All the ends*] The large bounds of the Church of Christ, *Psal.* II. 8. *Gen.* XVII. 18. and XLVIII. 10. *Esay* XLIX. 22. *Acts* XIII. 47. and XIV. 14.

*worship*] *1 Sam.* I. 3, 19, 28. *John* IV. 20, — 24.

*For the Kingdome*] His Kingdome of Grace, revealed to the Gentiles, whereby he reigneth in their hearts, *Esay* II. 4.

*All they*] All sorts and conditions of men shall worship before him, *James* I. 9. the rich and great ones, *Psal.* XLV. 12. *Esay* XLIX. 23. and the poor hungry ones ready to die and perish, *Matth.* XI. 5.

*A seed*] Christs Church shall be Catholike, as for places, and persons; so here for time and duration, *Esay* LIII. 10. Those worshippers in the former *verse*, shall have a seed and succession to continue from generation to generation, *Psal.* LXXXVII. 5, 6. *Acts* XV. 16.

*They shall come*] They that are first in Christ, begotten by the immortal seed of his Word.

*shall declare his righteousness*] In performing his promises, in the exhibition of the Messias, and the benefits of redemption and salvation by him, *Psal.* XL. 10. and LXXI. 15.

*that he hath done this*] Like that *Psal.* XXXVII. 5.

*Shepherd*] A frequent similitude: none oftner used in Scripture, yet may *David* the more willingly use it, as having been a Shepherd himself. It is used of God; of Christ; and of Magistrates. and Ministers under them. And the godly are called by the name of sheepe.

The texts are numerous.

*I shall not want*] *1 Cor.* III 21. *Mat.* V. 33.

*in green pastures*] *Ezek.* XXXIV. 14. *Esay* XLIX. 10.

20.

21.

22.

23.

24.

25.

26.

27.

28.

29.

30.

31.

XXIII.

1.

2.

Pfalme	Verse	188	PSALMES.
XXIV.	4.	<i>thou art with me</i> ] <i>Gen.</i> XV. 1. and <i>chap.</i> XXI. 22. <i>1 Chron.</i> XI. 9. <i>2 Kings</i> VI. 16. <i>Judg.</i> VI. 12. <i>Acts</i> XVIII. 9. <i>Fer.</i> XV. 20. <i>Esay</i> XLIII. 2.	
	6.	<i>Thy rod and thy staffe</i> ] <i>Micah</i> VII. 14. <i>Zech.</i> XI. 7. <i>dwell in the house of the Lord</i> ] The place of Gods worship, <i>Judg.</i> XIX. 18. <i>Psal.</i> LXVI. 13. and XXVII. 4. yet God dwells not in Temples made with hands, <i>Esay</i> LXVI. 1. <i>Acts</i> VII. 48.	
	1.	<i>The earth</i> ] <i>1 Cor.</i> X. 26, 28. twice alledged by the Apostle; and to two severall purposes; and both appositely	
	3.	<i>hill of the Lord</i> ] Though all the earth be the Lords, <i>verse</i> 1. yet the hill of Zion, <i>Psal.</i> II. 6. is his holy place. As <i>Exod.</i> XIX. 5. <i>Deut.</i> X. 14. Of this hill, see <i>Esay</i> II. 2, 3. <i>Micah</i> IV. 1. See <i>Psal.</i> XV. 1.	
	4.	<i>holy place</i> ] Place, not capable of holinesse in it self, of any inherent holinesse: But of a relative holinesse, in a relation to Gods presence therein, for the time, either by extraordinary signes and tokens as <i>Exod.</i> III. 5. or by appointing his ordinary means of worship therein; ceremonial under the Old Testament; which now is done away, and not to be recalled; or spiritual, under the New. The former, though of Gods appointment and ordination, had not in themselves, nor could give absolute holinesse to the worship therein performed: And much more now the Places of Gods worship do not make holy the Services therein performed; but by them rather are made holy only relatively, being appointed to such holy uses.	
		<i>He that hath</i> ] <i>Esay</i> XXXIII. 15, 16. <i>clean hands</i> ] <i>Psal.</i> XVIII. 21. <i>Esay</i> LVI. 2. <i>Ezek.</i> XVIII. 8. <i>pure heart</i> ] <i>Matth.</i> XV. 19. <i>Prov.</i> II. 19. <i>Fer.</i> XVII. 9. yet <i>Acts</i> XV. 9. <i>1 Tim.</i> I. 5. <i>Psal.</i> CI. 2.	
		<i>nor sworn deceitfully</i> ] Oaths are taken in a strict and proper sense; or at a great latitude. They are Assertorie, or Promissorie; single, or with a curse or execration annexed; lawful in themselves; an act of Religion, <i>Esay</i> XIX. 18. Lawful in the Old Testament, by Gods precept, promise, and examples of holy men. Lawful in the New Testament by same nature, and use of them, as in the Old, <i>Hebr.</i> VI. 16. by those warrants, <i>Esay</i> XLV. 1. <i>Fer.</i> XII. 16. speaking of the times of the New Testament; by the example of the Angel, <i>Apoc.</i> X. 16. of the Apostle, <i>Rom.</i> I. 9. <i>2 Cor.</i> I. 23. That text, <i>Matth.</i> V. 34. and so that <i>James</i> V. 12. is not to be understood simply and absolutely; but relatively, as Christ thereby opposeth the corrupt practise of the Pharisees, and their false interpretation of Gods Law concerning swearing, as if swearing, so as Gods name were not directly used in it, and no falshood or perjury contained in it, were no sinne with them; but ever and altogether lawful, though it were never so lightly and slightly, vainly, and customarily, unnecessarily, and causelessly done, where <i>yea</i> and <i>nay</i> had been sufficient. Thus Christ opposeth and forbiddeth even all swearing as much as lieth in us; but forbids not lawfull swearing, upon just, urgent and necessary occasions. Of Oaths, see more in the <i>Observations</i> on <i>Hos.</i> IV. 15.	

*He shall*] He is a true member of the invisible and Catholike Church, and he only; whereas hypocrites and wicked persons may be members of the visible and of particular Churches, by reason of their external profession only, *Rom. IX. 6. Matth. VII. 21.* The former are members properly, univocally, essentially, formally, inwardly, in truth, and in the judgement of God; The later only equivocally, externally, materially, not formally and essentially, in shew, in the opinion of men as rotten members, or ill humours in the body, *2 Tim. II. 5. Gal. V. 24.* These are in the visible Church, as chaffe is among the wheat.

*receive*] Not by merit of condignity, for the worth of his works, *Dan. IX. 18. Rom. VIII. 18.* For the works are imperfect in themselves; and again, not our own, and wholly from our selves, and besides due debt otherwise, without this reward; and lastly no wise equivalent, and equipollent to this reward. But receive the blessing and reward by and because of Gods free grace, rich mercie, bountiful promise, whereby he hath freely engaged himself to give such and so superabundant a remuneration. And so he gives it in justice now because engaged and obliged thereunto by the truth of his so free, gracious, and bountiful a promise. God is just to performe his promise, *1 John I. 9. 2 Tim. IV. 7.*

*Blessing*] *Gen. XII. 2. Gal. III. 9. Eph. I. 2. Mat. XXV. 34.*

*righteousnesse*] Of Justification, and of Sanctification; Righteousnesse, with the encrease, fruit, and reward of it, according to Gods righteous promise, and performance.

*This is the generation*] This kinde of men. As *Luke XI. 29. and XVI. 8. Matth. XII. 39.* Not those that brag of being *Abrahams* or *Iacobs* seed, *Matth. III. 9. Iohn VIII. 33.* but these are the true seed and generation, *Gal. III. 7, 29. Rom. IX. 6, 7.* These are the true *Israel* of God, that seek him.

*that seek*] *Deut. IV. 29. Psal. XXVII. 8. 2 Kings XX. 3, 4.* which grace comes of God, *Esay LXV. 1, 2.*

*thy face O Iacob*] O God of *Jacob*. Or, this in *Jacob*; or the generation of *Jacob*, that seek Gods face; as *Jacob* did, *Gen. XXXII. 24, 30.* See *Iohn I. 47. Rom. IX. 6. and II. 28, 29.*

*Lift up*] Having mentioned the hill of the Lord, and his holy place, *ver. 3.* This may seeme to relate to the gates and doors of the Temple, vowed by *David*, and to be built by *Solomon*; and to the coming in of the Ark into it: or rather, proceeding from the Type to the Truth, we may mystically referre this to the Church of Christ, and the true members of it, to lift up the gates and doors of their hearts and everlasting souls, that the Lord whom they seek may come into his Temple, *Mal. III. 2.* that they prepare themselves to receive and entertaine him at his coming in the flesh, at his coming into their hearts, *Apoc. III. 20.* who is indeed the true King of glory, *Apoc. XVII. 14. 2 Cor. II. 8.* the true *Jehovah*, *Exod. III. 15. Psal. LXXXIII. 18. Col. II. 9.* and Christ, compare *Num. XXI. 5.* with *1 Cor. X. 9.* and *Esay VI. 1.* with *Iohn XII. 41.* Even *Iehovah* our righteousnesse,

Ier. XXIII. 6. the mighty God, Esay IX. 6. the increase of whose Kingdome and government shall have no end, Esay IX. 7. Dan. VII. 14. Mat. XXVIII. 18. for whose in-coming the doors of our hearts and affect-ions should lie open.

XXV.

To make the Alphabetical order perfect in this Psalm, some would have the verses in it not to be rightly all distinguished: as namely, the second, and the fifth. And קי to seeme wanting in the beginning of the seventeenth verse. And, the last verse to be only the later part of the foregoing verse.

3.

without cause] Given on my part; not provoked by me.

11.

for it is great] And so needs much mercie, great mercie.

XXVII.

8.

seek ye my face,] Deut. IV. 29. Davids soul did most seek it, to be near where the Ark of God was, and so before the face of the Lord, as the Scripture phraseth it: being out of heart when he was barred from it, ver. 4. Psal. LXV. 4. Psal. LXXXIV. and XLII. 1 Sam. XXVI. 19. Gods command here was Davids request, and the thing he aimed at.

XXVIII.

5.

regard not] Esay V. 12. do not attend, and wisely consider of them; of the mysteries of Gods providence and wayes; in bringing David to the Crown; in managing the matters of this world, as to the godly, and as to the wicked; in husbanding mans salvation by contraries, &c. Rom. XI. 33.

XXIX.

2.

in the beauty of holinesse] In the comely honour of the Sanctuary, Psal. XCVI. 9. the glorious, holy Sanctuary.

3.

The voice of the Lord] Of thunder, see Exod. IX. 23. Job XXXVII. 4, 5. and XL. 9. See the Observations on Psal. XVIII. 13.

6.

Sirion] See the Observations on Deut. III. 9.

XXX.

5.

but a moment] Esay XXVI. 20. and LIV. 7, 8.

9.

in my blood] By any violent death, through Sauls means.

XXXI.

5.

into thy hands] Luke XXIII. 46. 1 Pet. IV. 19.

15.

My times] And troubles, and changes therein,

19.

O how great] Esay LXIV. 4. 1 Cor. II. 9.

21.

in a] As in a fenced Citie.

22.

in my hast] 1 Sam. XXIII. 26. Or in my hasty thoughts, through the extremity of my imminent instant danger. So Psal. LXXVII. 7. &c. 2 Cor. I. 8, 9. yet this might stand mixed with faith; as Psal. XXII. 1. And as Fear and Confidence are not altogether inconsistent, Phil. II. 12. Heb. III. 6, 14.

XXXII.

1.

Blessed] Saint Paul, Rom. IV. 6, 7, 8. alledgeth this to prove justification by Faith, without Works. Faith and Works are inseparable, Ephes. II. 8, 9, 10. James II. 14, 17, 18, 20, — 26. That Faith which is without Works is dead, no true Faith. But Faith onely acteth in the point of our justification before God, applying Christ and the Promises, beleeving according to the Covenant of the Gospel; whereby Christ doth become ours, his righteousness our justification; and all the benefits of his redemption do redound and amount to our salvation.

imputeth

	Pſalme	Verſe
<i>imputeth</i> ] Frequent is the uſe of this word in the point of juſtification.		2.
<i>mule</i> ] See the <i>Annotations</i> on <i>Gen.</i> XXXVI. 24.		9.
<i>neer unto thee</i> ] To hurt thee : or not neer to thee to do thee ſervice, unleſſe forced by the bridle, <i>1 ſam.</i> III 3.		
<i>Harp</i> ] Invented by <i>Iubal</i> , <i>Gen.</i> IV. 21. made by <i>Solomon</i> of <i>Almug</i> trees, <i>1 Kings</i> X. 12. called the pleaſant Harp, <i>Pſal.</i> LXXXI. 2. much uſed for mirth and joy, <i>Gen.</i> XXXI. 27. <i>Iob</i> XXI. 12. <i>Eſay</i> V. 12. <i>Ezek.</i> XXVI. 13. And much uſed in Gods worſhip and ſervice, in the praizing of him, by ordinance in the Temple, <i>1 Chron.</i> XV. 21. and XXV. 1, 3, 6. And upon other religious occaſions ; both publicke, as <i>1 ſam.</i> X. 5. <i>2 ſam.</i> VI. 5. <i>1 Chron.</i> XV. 16. <i>2 Chron.</i> V. 12. <i>Nehem.</i> XII. 2 7. and private, wherein <i>David</i> excelled, <i>1 ſam.</i> XVI. 16, 23. and abounded, <i>Pſal.</i> LVII. 8. and CVIII. 3. And much in holy uſe with others alſo; as here ; and ſo XLIII. 4. and LXXI. 22. and XCVIII. 5. And of ſpiritual harps we read in the Revelation, <i>chap.</i> V. 8. and XIV. 2. and XV. 2.	XXXIII.	2.
<i>Pſalterie</i> ] Or Lute, or Viol. In Hebrew <i>Nebel</i> . Whence the Greeks and Latines ſeeme to have the names of their instruments, <i>Nablium</i> , <i>Naulon</i> .		
<i>a new Song</i> ] So <i>Pſal.</i> XL. 3. and XCVI. 1 and XCVIII. 1. and CXLIV. 9. New ſtill, upon new and freſh occaſions renewed. As Love is ſaid to be both an old and a new Commandment. Yet in Scripture phraſe very much, Things appertaining to the times of the Goſpel, are called New ; as a New Covenant, <i>Heb.</i> VIII. 13. a New Teſtament, <i>1 Cor.</i> XI. 25. a New <i>Ieruſalem</i> , <i>Apoc.</i> III. 12. New Heavens, and a New Earth, <i>Eſay</i> LXV. 17. a New name, a New man, <i>Eph.</i> II. 15. <i>Eſay</i> LXII. 2. a New Commandment, <i>John</i> XIII. 34. a New way, <i>Heb.</i> X. 28. a New heart, <i>Ezek.</i> XXXVI. 26. yea and all things New, <i>2 Cor.</i> V. 17. <i>Apoc.</i> XXI. 5. See that <i>Song</i> , <i>Luke</i> II. 14.		3.
<i>Abimelech</i> ] The common name of the Kings of the Philiftines, ſignifying my-father-King : <i>Achiſh</i> being the proper name for this King of <i>Gath</i> , a Citie of the Philiftines, <i>1 ſam.</i> XXI. 10. The LVI. <i>Pſalme</i> is alſo upon this ſame occaſion. And this one of the Alphabetical <i>Pſalmes</i> : Only <i>Zain</i> is omitted, and <i>Phe</i> twice uſed.	XXXIV.	
<i>They looked unto him</i> ] To God ; and to his dealing with <i>David</i> .		5.
<i>afflictions</i> ] They ſerve to them as cures, or preſervatives from ſpiritual evils, <i>Pſal.</i> CXIX. 67, 71. <i>Heb.</i> XII. 6, &c.		19.
<i>not one of them is broken</i> ] See <i>Exod.</i> XII. 46. <i>Num.</i> IX. 12. <i>John</i> XIX. 36. . The ſenſe here is more general.		20.
<i>Let them</i> ] See the <i>Observations</i> on <i>Pſal.</i> CIX.	XXXV.	4.
<i>False witneſſes</i> ] <i>Mat.</i> XXVI. 59.		11.
<i>my prayer returned</i> ] Though they got no good by it, yet I did.		13.
<i>my darling</i> ] <i>Pſal.</i> XXII. 20, — 23.		17.
<i>within my heart</i> ] I verily beleeeve it of them, by reaſon of their heinous tranſgreſſions, which indeed proclaime it.	XXXVI.	1.
<i>not good</i> ] Extremely bad. <i>uſed</i> . See the <i>Observations</i> on <i>Prov.</i> XX. 23.		4.

XXXVII

6.

*great mountains*] Mountains of God. See the *Observations* on *Jonah* III. 3. and on *1 Sam.* XIV. 15.

The matter of this *Psalme*, or the first maine part of it, is that grand point, of the prosperity of the wicked, and afflictions of the godly, in this life; and of Gods Providence therein. Heathens have much debated this matter. *Job* is much upon it, as *chap.* XXI. 7. &c. and *chap.* XXIV. and *chap.* XXVII. and in other places. Divers other *Psalmes* also insist upon it more or lesse; as *Psal.* XLIX. and LXXIII. and XC. *Jeremie* professedly, *chap.* XII. 1. &c. And *Habakkuk* somewhat, *chap.* I. 13. The case in point of fact is plain and undeniable. The Providence, Wisdome, and Justice of God in it, is a Mystry to man. Yet to the Christian who believes the Resurrection of the body, and eternal life, things not so clearly revealed in the infancie of the Church, the difficulty is now soone dissolved. And the well and wise weighing of the point by an Heathen, or natural man, may much availle him for his further and better information in matters of great consequence and concernment. See the *Annotations* on *Psal.* XLI. 1. The greatest doubt arising hence to the godly, may seeme to be this, How these same occurrences of administrations in Gods Providence may stand with such constant, continual, and abundant promises of Gods blessings in temporal things to the godly in this life, *1 Tim.* IV. 8. and with his like threatnings of plagues and punishments to the wicked in this world. The issue will be, That these Promises and Threatnings, specially under the Law, are spoken to vulgar capacities, in those times; and yet have their exceptions and limitations in the Word: And that the prosperity of the wicked is but a seeming prosperity; and a short, and momentany prosperity in relation to eternity; and many wayes disadvantageous and hurtful to them; and ends with an overthrow suddaine, and terrible, and everlasting: And again, That the affliction of the godly is but momentany, nothing to eternity, and mainly profitable for the work of Grace here, more then abundantly recompensing and over-poizing their afflictions; and for the increase of Glory hereafter. Yet super-adding this, That Gods wisdome and wayes of Providence are not commensurate with mans finite and shallow capacity, *Psal.* XXXVI. 6. *Rom.* XI. 33. *Gen.* XVIII. 25. *Esay* LV. 8, 9.

1.

*Fret not*] Another Alphabetical *Psalme*. Wherein, not every *verse*, but every second *verse*, begins with the letter of the Hebrew Alphabet in order. Only *verse* 7, 20, 29, 34. stand single in their due order, without any other letter or *verse* interposed.

8.

*cease from anger*] Upon unjust causes, in an unjust maner, and measure, *Ephes.* IV. 31. yet in it self lawful, *Ephes.* IV. 26. *Mark* III. 5.

16.

*A little*] *Prov.* XV. 16. and XVI. 8. and X. 22. *Eccl.* IX. 7.

25.

*I have been young*] This was *Dauids* experience in his time. It folloes not to be so in all ages.

XXXVIII

*to bring to remembrance*] That he might remember Gods chastisement upon him for his sinne; or that God might remember him to help and deliver him out of it. left

*left otherwise*] A like argument or expreſſion God uſeth, *Deut.* XXXI. 27.

*to Feduthun*] Or for him, and his poſteritie, *1 Chron.* XXV. 3. So *Pſal.* LXXVII. title.

*Even from good*] Not much unlike that idiotiſme and expreſſion, *Gen.* XXXI. 29. *Num.* XXIII. 25.

*the fire burned*] See *Jer.* XX. 9. *Job* XXXII 18, 19.

*a moath*] The moath is ſuddenly cruſhed, *Job* IV. 19. and doth inſenſibly conſume a garment, *Job* XIII. 28. *Hof.* V. 12.

That this *Pſalme* ſhould wholly be underſtood of Chriſt; excluding *David*; may ſeeme not ſo ſafe and warrantable.

*I waited*] They are *David*'s words throughout this *Pſalme*. Yet he being in ſome things a Type of Chriſt; and was to be the Father of Chriſt according to the fleſh, he uſeth ſome words prophetically of Chriſt, ſpeaking them as in the perſon of Chriſt, which are directly applyed to Chriſt by the Apoſtle, *Heb.* X. 7, 8, 9.

*and heard my cry*] Thus from experience of mercie formerly received, in Gods hearing his Prayers, and delivering him from deepeſt dangers, in the former part of the *Pſalme*; he ſtrengthens his faith in Prayer for obtaining like mercie, and deliverance; in the later part of the *Pſalme*: ſo as there is no ſhew of oppoſition or contradiction, between the beginning, and ending of it.

*an horrible pit*] Not that imaginarie *Limbus Patrum*: nor that ſtate of ſinne before regeneration; whereunto their own preparatorie diſpoſitions, to their converſion, did availe and prevaile, whiles they were in that ſtate of ſinne; to their deliverance out of it, by merit of congruity. But this pit is the depth of miſeries, the evils of puniſhments, the gulph of temporal afflictions, wherein *David* was plunged after his converſion, and the graces of faith, hope, and invocation appearing in him, *ver.* 1.

*a new ſong*] For new benefits and deliverances; and thoſe ſuch and ſo new, as he like were ſcarce heard of before.

*many ſhall*] *Pſal.* XXXII. 6.

*fear, and ſhall truſt*] Theſe two conjoynd in a pious ſoul; fear, and faith; a reverent fear, and truſt in Gods mercie, *Pſal.* CXXX. 4.

*unto our God*] To God, and Chriſt.

*his truſt*] Whoſe ſure mercie to them is ſuch, as we read, *1 Tim.* IV. 10. *Deut.* I. 31. and XXXII. 10, 11, 12. *John* III. 16.

*Many, O Lord my God*] *David* ſpeaking to God and Chriſt; if not in the perſon of Chriſt, as his Type, with admiration of his infinite goodneſſe and mercy towards man, and in ordering the meanes of his ſalvation. So that he riſeth up now to a more general admiration of Gods wonderful works and thoughts towards his; and of the number, quantity, and quality of them.

*Sacrifice*] Chriſts words, *Heb.* X. 5. So that theſe words, and the next are ſpoken unto God, in the perſon of the *Meſſias*, who was to come of the ſeed of *David*, *Heb.* X. 5, 6, 7. See the like before,

XXXIX.

XL.

16.

2.

3.  
11.

1.

2.

3.

4.

5.

6.

XVI 10. *David* having spoken in the former *verse* of Gods wonderfull works and thoughts towards mankinde, doth in this maner in the words of the *Messias* rise up to the very highest of them all in these two *verses*. For *Sacrifices*, see my Table of them in *Leviticus*.

*not desire*] *Fer.* VII. 22. *Hof.* VI. 6. *Prov.* XXI. 3. *1 Sam.* XV. 22. *Psal.* L. 5,—16. *Matth.* XII. 7. *Mark* XII. 33. And Christ was now to put an end to them, *Dan.* IX. 27. as not able in themselves to purge away sinne, *Heb.* X. 4. Therefore God desired them not simply of themselves, without inward piety concurring, as the very life and soul of them; Or, in comparison of the spiritual worship of God; or, in comparison of that al-sufficient Sacrifice of Christ, which he was to offer in the body of his flesh, *Heb.* X. 1, 4. *Rom.* VIII. 3, 4. After which these Legal Typical Sacrifices were to be abolished, as was said. And that Sacrifice of Christ one offered never to be reiterated, *Heb.* IX. and X. *chapters*; contrary to that blasphemous sacrifice of Christ in the Popish Masse.

*mine ears hast thou opened*] Digged open, or peirced; made me obedient to thy voice: or bored, to make me thy servant for ever; in allusion to the Law *Exod.* XXI. 6. For these words here, we read, *Heb.* X. 5. *but a body hast thou prepared me*, or *fitted me*. Wherein the Apostle either followeth the LXX. or cites, not the words, but the sense, *Rom.* VIII. 3. *Phil.* II. 7. it being the same both wayes, in issue. Besides that varieties of readings in both places are alledged out of ancient Copies by the learned. Papists themselves deny not this text to be incorrupt. The Apostle faithfully retaining the sense and scope of the place, without tying himself to the letter of the words in his quotation. The variation is but a change of the figurative phrase into a proper, to expresse the ready obedience of Christ to do the will of his Father in the work of the redemption of mankind, *John* V. 30. VI. 38. and IV. 34. whereunto by framing him a body God had fitted him.

*Sinne-offering*] *Heb.* *Sinne*. Put often in the Law for the Sinne-offering. So *Levit.* IV. 3. 24. *Exod.* XXIX. 14. which sense Christ is called Sinne, *2 Cor.* V. 21.

7.

*Then said I, Lo, I come*] When thou hadst so fitted me, *Mark* X. 32, 33, 34.

*In the volume*] or Scroll rowled up, *Fer.* XXXVI. 2. *Ezek.* II. 9. The Volume of the Law and Scripture, *Luke* XXIV. 27, 44. *John* V. 39.

*of the Book*] *Sepher*, or Book generally signifies any writings, Court-rolls, &c. *Dent.* XXIV. 1. *2 Kings* V. 5, 6. *Fer.* XXXII. 11.

*it is written of me*] So Christ himself saith, *Matth.* XXVI. 24. *John* V. 46. See *Luke* XXIV. 44, 46. *Acts* XIII. 29.

*I delight*] *Luke* XXII. 15. *Heb.* X. 10.

*to do thy will*] *Heb.* X. 10. *John* VI. 38. *Luke* XXII. 42. In all things to be performed by me in my flesh, which are required by thee for the redemption and salvation of man; even to my obedience in suffering the death of the Crosse, *Phil.* II. 8. Thus Christ in regard of his

his humane nature was truly lesse then the Father, *John XIV.* 28. was subject to him; his will to the will of his Father; took upon him the forme of a servant, *Phil.* II. 7. was truly a servant, *Esay XLII.* 1. obeyed the mandates of the Father, *John XII.* 49. and *XIV.* 31. and *XV.* 10. Being our Surety, was made under the Law, *Gal.* IV. 4. under the Law of *Moses*, Moral, and Ceremonial; that the righteousness of the Law might be fulfilled in us, *Rom.* VIII. 4. And these are not figurative and metaphorical, but proper elocutions, in regard of Christs humane nature; not making a Person in it self, distinct from the Person of the Sonne of God, with *Nestorius*; nor yet hereby making the Person of the Sonne of God hypostatically uniting to himself the Humane Nature, inferiour to the Person of the Father, as *Arius* would.

*I have preached*] Though Gods works were such as the fifth *verse* expresseth; and specially that work of mans redemption; yet Christ, as he took a body, by the sacrifice of it, as a Priest, to satisfy the Father; so here as the great Prophet of the Church, he doth preach and publish it, *John XVII.* 6. *Luke XXIV.* 47. even Gods righteousness, faithfulness, truth, loving-kindness, salvation, to the great Congregation of his people, *Rom.* III. 21, 22. *Esay LXI.* 1, 2, 3. and *XLIX.* 6. which office and duty *David* also the Type, in his degree, and all Christs messengers in their place and function, do performe.

*with-hold not thou*] *David* prayes here for what he had preached in the former *verse*, containing in it the fountain, and the epitome of blessings and happiness to man.

*heart faileth me*] *Psal.* XXII. 14. and XXXVIII. 10.

*Be pleased*] Hence to the end of the *Psalme* agrees with *Psal.* LXX. *David* petitions, for his deliverance, in this *verse*; the confusion of his enemies, *verse* 14, 15. to the joy of the godly, and the glory of God, *verse* 16.

*confounded*] *David*s imprecation against his enemies. This is more then a passionate unfolding of their injuries, and leaving the revenge to God: more, then that *2 Sam.* XV. 31. and *Acts* IV. 29. and *Psal.* LXXXIII. 16: more then a meer propheticall prediction of evils to befall them. Here is more: And so *Psal.* XXXV. 4. and LXX. 2, 3. and CIX. 7 &c. & LIX. 13. and *2 Tim.* IV. 14. And in many other places. *David* here, and other holy Prophets do not thunder thus against their enemies, desperate sinners, out of any immoderate carnal passions, of private hatred, or desire of revenge; or out of any rash and inconsiderate zeal; but moved and inflamed rather by the Spirit of God, acting herein the publike cause of God, and of his glory; against those whom they knew by the spirit of discerning, *1 Cor.* XII. 10. to be Gods, and their forlorne foes. Yet possible that in some of these imprecations some mixture of humane infirmities might be: as in *Jeremie* XV. 15, 16, 17. But for us; touching private and personal enemies, our duty is, as we read, *Matth.* V. 44. as we finde in the example of Christ, *Luke* XXIII. 34. and of *Stephen*, *Acts* VII. 60. and *1 Pet.* II. 23. And for publick enemies of God and his Church; we

9.

11.

12.

13.

14.

Pfalme	Verse	196	PSALMES.
		<p>may not absolutely use execrations against their persons; as not knowing but God may convert them afterwards, of <i>Sauls</i> make them <i>Pauls</i>; and lest we incurre that rebuke, with those Disciples, <i>Luke IX. 55.</i> Let us stay till we know that we be of their spirit before we do as these Prophets did. Of imprecations, see more in the <i>Observations</i> on <i>Psal. CIX. 14.</i> and the <i>Annotations</i> on <i>Neh. IV. 5.</i></p>	
	16.	<p><i>Let all those</i>] <i>David's</i> prayer for those that seek God, and love his salvation.</p>	
	17.	<p><i>But I</i>] He concludes with commending his own case to God, his help, and deliverer.</p>	
XLI.	1.	<p><i>Blessed</i>] This <i>Pfalme</i> by some is applied to Christ; but very hardly.</p>	
		<p><i>deliver him</i>] That is, the poor or sick weakling: <i>David</i> so comforts the poor afflicted. So we must judge charitably, that God in his ordinary course of providence will in due time, raise and restore them whom for a while he hath cast down. Some by <i>him</i> understand him that considereth the poor.</p>	
	3.	<p><i>his bed in his sicknesse</i>] Make it to his ease.</p>	
	8.	<p><i>an evil disease</i>] As <i>Acts XXVIII. 4.</i></p>	
	9.	<p><i>eate of my bread</i>] This our Saviour applieth to <i>Judas</i>, <i>John XIII. 18.</i> See <i>Psal. LV. 12, 13, 14.</i></p>	
	13.	<p><i>Amen</i>] A concurrence of wishes, and confidence. An end of the first Book of <i>Psalmes</i>.</p>	
XLII.		<p><i>Korah</i>] This, and ten other <i>Psalmes</i>, without <i>David's</i> name in the Title are inscribed for <i>Korah's</i> posterity, to be sung in the Temple, with voice, and instrument. <i>Heman</i> the singer, the grandchilde of <i>Samuel</i> the Prophet, being one of his posterity, <i>1 Chron. VI. 33,—43.</i> See the <i>Observations</i> on <i>Num. XVI. 32.</i></p>	
		<p>This <i>Pfalme</i> seemes written by <i>David</i>; and when he was banished by <i>Absolom</i>, or <i>Saul</i> rather, from the Sanctuary, and sacred Assemblies, and Solemnities, <i>verse 1, 2, 4, 6, 9.</i></p>	
	1.	<p><i>As the Hart</i>] Or <i>Hinde</i>. The <i>LXX.</i> hath it, the <i>Hinde</i>, reading the Hebrew here in the foeminine gender; for which the Hebrews render divers reasons. And though the Hebrews have a word of the masculine gender for the Hart, and of the foeminine gender for the Hind; yet by either of them many times the other sex is understood. And so it is also in other names of beasts with the Hebrews. As in <i>Zech. IX. 9.</i> the word for Asse is of the masculine gender, yet the female sex is thereby understood, <i>Matth. XXI. 2.</i> So the name of the fish which swallowed <i>Jonas</i> is named both in the masculine, and in the foeminine termination. See <i>Jer. II. 24.</i></p>	
	4.	<p><i>Kept holy day</i>] Three solemne feasts in the year. At their solemne Assemblies, and Sacrifices they kept feasts, with dancing and joy; <i>Exod. XXIII. 14.</i> and <i>XXXII. 5, 6, 19.</i> <i>Dent. XVI. 14, 15.</i> <i>Judg. XXI. 19, 21.</i> <i>Esay XXX. 29.</i></p>	
	5.	<p><i>for the help of his countenance</i>] Or, <i>his presence is salvations .i. e.</i> most ample, firme, absolute, and perfect salvation. For so the Plural number</p>	

number is used to advance and amplifie the matter subject whereunto it is applied, as in this word, *Psal. XVIII. 2. & XXVIII. 8. and XLIV. 4. and LXXIV. 12.* So in others; as may be seene in the *Observations on Psal. LI 17.*

*from the land of Jordan*] From the places of his banishment, in the borders of the land.

*Deep*] Afflictions upon afflictions, breaking in as billowes, wallowing as waves, upon me: and the noise of one calling as it were for another.

Seemes written by *David*, and upon the same occasion with the former. XLIII.

*hill, and to thy Tabernacles*] The Ark was then at the hill of *Kiriathjearim*; and the Tabernacle at *Nob*, or *Gibeon*.

This *Psalme* is of Instruction, concerning afflictions, and the right use of them. And seemes written, in the time of oppressions under the Philistines immediately before *Dauids* reign; or of the Babylonish captivity; and not to be extended to the dayes of *Antiochus Epiphanes*. XLIV.

*and cast them out*] Or rather didst propagate, send forth, make spread, as the word signifieth, *Psal. LXXX. 12. Ezck. XVII. 6.*

*them*] That is, our fathers.

*command*] *Psal. XLII. 8. Deut. XXVIII. 8. Psal. CXXXIII. 3.*

*But*] Having remembred Gods former mercies, he now bemoans their present miseries for want of Gods help. So *Psal. LXXXIX.*

*Yet*] They professe their integrity.

*neither*] In Hebrew it is, *and*. But this particle is divers times taken to signifie *neither*. And so *Psal. L. 8. and Prov. XXXI. 3. Esay XLI. 28. and chap. XXVIII. 27, 28.* See the *Cinrus p. 182, 183.*

*for thy sake are*] Applied by Saint Paul, to the present state and condition of himself; the Apostles, and Christians, in their times, *Rom. VIII. 36.*

*Awake,*] They beg his help, and mercie.

*a song of loves*] A marriage song or *Epithalamion* of the well-beloved (Virgins) *verse 9, 10, 14.* sung by them. To this Hymne we may apply those words, *Ephes. V. 32.* It setteth forth Christ in his glory; and his Spouse, the Church, in her beauty. See *Heb. I. 8. John III. 29. Apoc. XXI. 9, 10.* Typified here in *Solomon*, and *Pharaohs* daughter; wherein yet some things are proper only to the Antitype.

*My heart*] *Matth. XII. 34.*

*touching the King*] My Poëms of the King. He the matter subject of this Song.

*Thou art fairer*] *Cant. V. 10, — 16. John I. 16. Heb. VII. 26.*

*lips*] *Cant. V. 13. Luke IV. 22. Esay L. 4. John I. 18. and III.*

37.

*gird thy sword*] The spiritual sword is the Word of God, *Ephes. VI. 17.* Therefore Christs sword properly cometh out of his mouth, *Apoc. I. 16.* And with the breath of his lips shall he slay the wicked, *Esay. XI. 4.*

Psalme	Verse.	198	PSALMES.
	4.	<p><i>ride prosperously</i>] As in a triumphant Chariot, <i>Esay</i> LIII. 10.  <i>because of truth, &amp;c.</i>] Sitting and riding as it were, upon these  three royal vertues and graces; &amp; they, as it were, drawing the Chariot.  <i>truth</i>] <i>Ephes.</i> I. 13. <i>Prov.</i> XX. 28.  <i>Meeknesse</i>] <i>Matth.</i> XXI. 5. and <i>chap.</i> XI. 29. and <i>chap.</i> XII. 19,  20. <i>Esay</i> XLII. 2. <i>Zech.</i> IX. 9.  <i>righteousnesse</i>] <i>Verse</i> 7. <i>Dan.</i> IX. 24.  <i>teach thee</i>] Experimentally, by its own actings, <i>Psal.</i> XCVIII. 1.  <i>Esay</i> LXIII. 5.</p>	
	5.	<p><i>Thine arrows</i>] <i>Heb.</i> IV. 12. 2 <i>Cor.</i> II. 14, 15. and X. 4, 5. This  <i>verse</i> not so properly suits to <i>Solomon</i>, or befits him. Therefore a <i>great-  er then Solomon is here</i>, <i>Matth.</i> XII. 42. <i>Esay</i> XLIX. 2. Of these ar-  rows is that true, 2 <i>Sam.</i> I. 22. and 2 <i>King.</i> XIII. 17.</p>	
	6.	<p><i>Thy Throne</i>] <i>Heb.</i> I. 8. 2 <i>Sam.</i> VII. 16. <i>Psal.</i> X. 16. <i>Esay</i> IX. 7.  <i>Luke</i> I. 33. <i>Dan.</i> III. 44, 45. and VII. 14 <i>Psal.</i> CXLV. 13. <i>John</i>  XVIII. 36. Neither doth this sixth <i>verse</i> properly pertain to <i>Solomon</i>,  either for the perpetuity of his Throne; or righteousness of his Scep-  ter: But to Christ, who is here called God.  <i>the Scepter</i>] <i>Esay</i> XI. 3, 4. <i>Psal.</i> XCVI. 10.</p>	
	7.	<p><i>Thou lovest righteousness</i>] <i>Esay</i> XI. 3, 4, 5. and <i>chap.</i> IX. 7. and  LXI. 8.  <i>Therefore</i>] To that <i>end</i> and purpose anointed; not anointed for  that cause and <i>merit</i>, because he loved righteousness. As <i>Esay</i> LXI.  1. And so is therefore to be understood in the second <i>verse</i> aforego-  ing. So <i>Gen.</i> XVIII. 5. and XIX. 8.  <i>God thy God</i>] The first of these may be read either in the Nomina-  tive, or Vocative case. The later is God anointing; who is truly the  God of the Messias; as <i>Psal.</i> XXII. 1.  <i>hath anointed</i>] God <i>anointed</i> him to his Offices of Prophet, Priest,  and King: as such Officers were of old anointed, <i>Exod.</i> XXIX. 7.  1 <i>Sam.</i> IX. 16. 1 <i>King.</i> XIX. 17. But this <i>anointing</i> here is to be un-  derstood of spiritual, inward, invisable anointing, <i>Acts</i> X. 37, 38. And  so <i>Psal.</i> CV. 15. The Patriarchs are stiled <i>anointed</i>, who never were so  outwardly with material oile. And this <i>spiritual Anointing</i> here is  the superabundant infusion of the gifts and graces of the holy Ghost,  not into the <i>Divine</i> nature of Christ properly, which is incapable of  grace infused, or of having any thing added to it; but into his <i>Hu-  mane</i> nature, plentifully furnishing him with all abilities and graces  for his execution of his said Offices, <i>Luke</i> IV. 17, — 21. <i>Esay</i> LXI. 1.  <i>Dan.</i> IX. 24. Yet as he is <i>ἱεροδιδάσκαλος</i>, <i>Emmanuel</i>, the Mediatour, re-  serving ever the property of either nature intire to it self, He may be  said to be <i>anointed in both natures</i>, taking anointed in that sense as it  denotes the <i>designation</i> and inauguration of him to his said Offices.  And this <i>Anointing</i> may be appliable specially to the time of his In-  carnation, of his Baptisme, and of his Rising from the dead.  <i>above thy fellows</i>] Both Kings, Priests, and Prophets, <i>Psal.</i> LXXXIX.  27. above all his fellows, in nature, <i>Heb.</i> II. 14. in Christian Preroga-  tives,</p>	

tives, 1 *John* II. 20, 27. *Apoc.* I. 6. 1 *Pet.* II. 5, 9. And this both extensively, and intensively; *Esay* XI. 2. *John* I. 16. and III. 24.

*garments*] Are odoriferous, as these *aromatique* spices and smells; or by suffumigation of them.

*out of the Ivory palaces*] 2 *Kings* XXII. 39. *Amos* III. 15. 1 *Kings* X. 20. Meaning, that either the King cometh out of them, as the bridegroom; like that *Psal.* XIX. 5. Or that the garments were taken out of such palaces or coffers.

*Whereby they have made thee glad*] By those odoriferous smells and perfumes: *Prov.* XXVII. 9. Or those that meet thee, or the bridegroom's friends *John* III. 29. by their joyful acclamations and congratulations. Or, as some, *more then theirs that make thee glad*, i. e. thy garments more odoriferous then theirs, thy fellows and friends. All this was true in *Solomon* literally. Much more in *Christ* spiritually and mystically. Whereof his Spouse makes use, *Cant.* I. 3. *Esay* LXI. 10.

*Kings daughters*] The daughters of minor-Kings, or great Princes: or such as for their deportment, port, and habiliments, might be so esteemed. As *Judg.* VIII. 18.

*thy honourable women*] Those beloved Virgins, intimated in the Title; honoured also by their invitation to this marriage, and honouring it, as the brides maids.

*thy right hand*] The prime place next the King: as the *left* hand is the second place; the King being in the middle. So *Bathsheba*, 1 *King.* II. 19. So *Christ* in respect of his Humanity, *Matth.* XXVI. 65.

*did stand*] Or sit; had her seat, or station. So both standing and sitting on Gods right hand, in one and the same sense; are ascribed to our Saviour, *Mark* XVI. 19. *Acts* VII. 56. For us, See *Ephes.* II. 6.

*the Queene*] This royal and honourable English word is very nigh the dishonest name of a Queane. And so the Hebrew word here used *לשׁוּבָה* for a Queene, a wife, is very nigh to the unseemly word *לשׁוּבָה*; for which the *Massorets*, as more mannerly forsooth, still in the margin put another word *שׁוּבָה*. *Deut.* XXVIII. 30. *Esay* XIII. 16. *Zech.* XIV. 2. *Jer.* III. 2.

*in gold*] In cloath of gold; of threads of gold, of fine glistering gold, with rings, chains, and bracelets of gold, the most pure and splendid gold, *Job* XXXI. 24. *Cant.* V. 11. *Dan.* X. V. Of the several names of gold in the Hebrew, see the *Annotations* on *Job* XXVIII. 15, — 19.

*of Ophir*] See the *Observations* on 1 *King.* X. 11.

*Hearken*] *Matth.* XVII. 5. *Rom.* X. 17.

*O daughter*] *John* I. 13. *Apoc.* XXI. 9, 10.

*forget also*] *Luke* IX. 23. and XIV. 26. *Matth.* X. 37. As *Abraham* did, *Gen.* XII. 1. and *Ruth*, chap. I. 16, 17.

*So shall*] Upon these termes, more and more.

*greatly desire*] This true in *Solomon*. But *Christ* loves his Spouse first,

8.

9.

10.

11.

Psalme	Verse	200	PSALMES.
		first, <i>1 John IV. 10.</i> Loves her in her blood, <i>Ezek. XVI. 6.</i> <i>thy Lord</i> ] <i>1 Pet. III. 6. Judg. XIX. 26.</i> And that no common or vulgar person. In the highest degree is Christ so to his Spouse the Church, even her Lord and God. <i>Worship thou him</i> ] <i>Pharaohs</i> daughter was with civil worship to do it to <i>Solomon</i> , with civil reverent incurvation and adoration. The Church to Christ, with religious worship.	
12.		<i>of Tyre</i> ] Of this Citie, see the <i>Annotations</i> on <i>Amos I. 9.</i> This rich Merchant-Citie, the prime Mart for traffick, should bring to <i>Solomons</i> Spouse gifts and nuptial presents. And much more, <i>Tyre</i> and all Hea-then Nations should bring themselves, and their Gifts, with all offices of submission and subjection, to the Spouse of Christ, <i>Esay XLIX. 23.</i> and <i>LXVI. 12. Psal. LXXXVII. 4.</i> <i>the rich</i> ] <i>Esay LX. 3, 10, 11, 16.</i>	
13.		<i>glorious within</i> ] <i>1 Pet. II. 4, 5.</i> Not <i>Helen</i> without, and <i>Hecuba</i> within. This true in <i>Solomons</i> Spouse partly. But in Christs Spouse true altogether, by her bridegroomes donation and operation, <i>Ephes. V. 27.</i>	
14.		<i>brought</i> ] With pompe, joy, and jubilation. <i>of needle-work</i> ] As formerly costly for matter; so here curious for Art and work. As the like, <i>Exod. XXVIII. 6, 8, 15, 37.</i>	
15.		<i>with gladnesse</i> ] As is fit in marriage solemnities. <i>they be brought</i> ] The Spouse first; the Virgins and brides maids, following and waiting on her; <i>Cant. IV. 8. Apoc. XIX. 7, 8, 9. 2 Cor. XI. 2.</i>	
16.		<i>palace</i> ] As the wise Virgins, <i>Matt. XXV. 10.</i> <i>thy children</i> ] We read not that <i>Pharaoh's</i> daughter had any child by <i>Solomon</i> . But this is abundantly verified in the Church, the Spouse of Christ; <i>Esay XLIX. 18, — 21. and LIV. 1, 2, 3. Heb. II. 13.</i>	
17.		<i>I will</i> ] Saith the Psalmist; by himself; and by informing others so to do. <i>thy Name</i> ] The name of the Bridegroom. <i>therefore</i> ] By my example; as well as for all the reasons foregoing in this Psalm.	
		<i>praise thee</i> ] Christ the Bridegroom, for ever and ever: whereas <i>Solomon</i> by his foul fall worthily merited and inherited shame and dispraise.	
XLVI.	1.	<i>present help</i> ] Deliverer, or Assistant.	
	2.	<i>will not we fear</i> ] Though a natural fear; as <i>Prov. XIV. 16.</i> and <i>XXII. 3. Matth. VIII. 26.</i> yet not a godlesse, and faithlesse fear. Here faith triumphs over such a fear. <i>though the earth</i> ] Hyperbolical expressions, usuall intimating the fearful alterations of States, and Politicks; or the most dreadful dangers.	
	4.	<i>a river</i> ] Alluding to that of <i>Kidron, Gihon, and Shiloah</i> : intending chiefly that, <i>Ezek. XLVII. 1. Joel III. 18. Apoc. XXII. 1.</i> Or, the meaning of this seemes best expounded in the next verse; and in the two verses following.	

*He maketh*] *Esay XLV. 7. Amos III. 6. Psal. LXXVI. 3.*

*Exalted*] *Esay XXXIII. 9, 10. and XXX. 15.*

*O clap*] A signe of joyful acclamation used at the coronation of Kings, *2 Kings XI. 12.* and upon other joyous occasions *Ezek. XXV. 6.* See *Psal. XCVIII. 8. Esay LV. 12. Psal. LXVI. 1.* The Psalmist exhorteth all people to sing Praises unto God, *ver. 1. 7.* A thing usual in the *Psalmes*.

*For the Lord*] Reasons, from Gods nature and properties; applicable also to Christ; terrible to the wicked, his enemies: and a great King above all earthly Kings, *Mal. I. 14. Matt. XXVIII. 18.*

*He shall subdue*] The Jewes enemies. And he had done so; the Canaanites, and others. And he will do so; the Churches enemies; Christ will call the Nations, and bring them into subjection under him, and his Church, *Ezek. XX. 37.*

*He shall choose*] He did choose *Canaan* for his people *Israel*, *Psal. LXXVIII. 55.* And will choose and prepare that heavenly *Canaan*, that inheritance incorruptible, *1 Pet. I. 4.* for all that beleeve and hope in him.

*for us*] The Jewes seeming here to include the Gentiles, as called by Christ into the same communion of the Covenant, for grace, and glory, *John X. 16. Eph. II. 14.*

*the excellencie of Jacob*] High and glorious excellencie, whereby *Jacobs* posterity excelled, *Ezek. XXIV. 21. Amos VI. 8. and VIII. 7. Nahum. II. 2. viz. the Temple, Priesthood, &c.* all those most excellent and precious promises and blessings made in Christ unto *Jacob*, and his posterity.

*God is gone up*] When the Ark was carried from *Kiriathjearim* to the house of *Obed Edom*: thence to the Citie of *David*: thence by *Solomon* into the Oracle: *1 Chron. XIII. 8. and XV. 28. and 2 Chron. V. 13.* Spiritually and mystically, when Christ ascended with triumph into heaven. See *Eph. IV. 8. Col. II. 15.*

*the King of all the earth*] The universal Kingdome of God, and of Christ. So again, *verse 8.* Differing from earthly Kings.

*with understanding.*] *1 Cor. XIV. 15.* The word *Maschil* is here used for *Psalme*, which is the Title of sundry *Psalmes*; signifying an instructing *Psalme*. Thereby to instruct your selves, and others, of the Kingdome of God, and Christ; and of your duty.

*the throne of his holinesse*] *Psal. IX. 4. Apoc. IV. 2.*

*The Princes*] The voluntary, bounteous Princes, and people, subject themselves to this King.

*of the God of Abraham*] His spiritual seed, *Luke III. 8. John VIII. 33. &c. Rom. IV. 16, 17.*

*Sheilds*] He is the great Shield, *Gen. XV. 1. Psal. V. 12. and XVIII. 35.* the great conqueror, and protector of all. And Magistrates Sheilds under him; *Hos. IV. 18. Psal. LXXXIX. 18.*

*greatly exalted*] *Psal. XCVII. 9.*

*A Song and Psalme*] Wherein both voice and instrument were used; XLVIII.

XLVII

9.  
10.  
1.

2.

3.

4.

5.

7.

8.

9.

Psalme	Verse	222	P S A L M E S.
XLIX.		used; the voice began, and the instrument after; And where the Inscription is a <i>Psalme</i> and <i>Song</i> , there likely the instrument began, and the voice followed. Of the former sort are, as this <i>Psalme</i> ; so <i>Psal.</i> LXVI. LXXXIII. CVIII. Of the later, are <i>Psal.</i> LXVII. LXVIII. LXXV. LXXXVII. and XCII.	
	2.	<i>whole earth</i> ]	Or Land of <i>Judea</i> . As <i>Exod.</i> X. 15. and most likely <i>Matth.</i> XXVII. 45.
		<i>the sides of the North</i> ]	The Temple on Mount <i>Moriah</i> , and the City of <i>Jerusalem</i> , joyned North to Mount <i>Sion</i> . <i>Moriah</i> is the North part of <i>Sion</i> . So <i>Esay</i> XIV. 13.
	4.	<i>the Kings were assembled</i> ]	The Philistian Princes, 2 <i>Sam.</i> V. or those in the dayes of <i>Jehoshaphat</i> , 2 <i>Chron.</i> XX. or of <i>Ezekiah</i> , 2 <i>Kings</i> XVIII. Upon some of which occasions this <i>Psalme</i> seemes to be composed and inspired, <i>Psal.</i> XLVI. 6.
	5.	<i>marvailed, and were troubled</i> ]	At <i>Sions</i> beauty, and at her strength, and their own overthrow.
	6.	<i>Thou breakest</i> ]	As in a Shipwrack; so thou didst break them. As 2 <i>Sam.</i> V. 20.
		<i>Tarshish</i> ]	See the <i>Observations</i> on 1 <i>Kings</i> X. 22.
		<i>East wind</i> ]	See <i>Ezek.</i> XVII. 10. and XIX. 12. <i>Hos.</i> XII. 1. and <i>Ch.</i> XIII. 15. <i>Jonah</i> IV. 8.
	8.	<i>As we have heard</i> ]	<i>Psal.</i> XLIV. 1.
		<i>scene</i> ]	By experience.
	11.	<i>because of thy judgements</i> ]	In confounding thine enemies, and defending thy people
	12.	<i>tell the towers</i> ]	Mark if any of them be demolished, or hurt by the enemy.
	13.	<i>that ye may tell it</i> ]	How God had preserved and kept them.
	4.	<i>a parable</i> ]	A sententious, grave, witty, dark saying, <i>Prov.</i> I. 6. not befitting simple ones, <i>Prov.</i> XXVI. 7. used by <i>Balaam</i> , <i>Num.</i> XXIII. and XXIV. by <i>Ezekiel</i> at Gods command, <i>chap.</i> XVII. 2. and XX. 49 and much by our Saviour himself in his preaching, <i>Matth.</i> XIII. 35. sometimes in plainer maner, <i>Mark</i> IV. 33. sometimes in intended obscurity, <i>Luke</i> VIII. 10. requiring sharpnesse of wit to understand and expound them. Here the Psalmists extraordinary Preface ushering it in; and this enigmatical maner of delivering it, argues the matter to be of great weight and difficulty. As indeed it is that which so much troubleth and puzzleth the wisest and the best men of the world; the afflictions and miseries of the godly, and the prosperities of the wicked. See <i>Psal.</i> XXXVII. 1. and LXXIII. 2, — 12. and XCIV. 34. <i>Job</i> XXI. 7, 13. <i>Ier.</i> XII. 1. <i>Hab.</i> I. 4, 5. And the wicked thereby take encouragement to evil, and nourish impious conceits in their hearts touching God, and his providence; <i>Iob</i> XXI. 14, 15. <i>Psal.</i> X. 3, 6, 11, 13. and XIV. 1. and XCIV. 7, 8. <i>Mal.</i> II. 17. and III. 15. See more of this in the <i>Observations</i> on <i>Psal.</i> XXXVII. 1.
	5.	<i>should I fear?</i> ]	The godly should not fear, dismay, or be discouraged at the evils and miseries of this life.

*boast*]

*boast*] The wicked, and wealthy, cannot save the life of others, or their own life from death. And that ends all their jollity and prosperity.

6.

*wise men die*] Eccl. II. 16. and III. 19.

10.

*Their inward thought*] They hunted after honour, and a famous memorial.

11.

*Nevertheless*] They shall have no more good by their honours, then the others had by their riches; they abide not in life thereby one night the longer, Psal. XXXVII. 36. 1 John II. 17.

12.

*abideth not*] Heb. *Abideth not for a night*. Which text many Jews, and other Writers, both old and new, do urge for their opinion, that Adam fell the same day wherein he was created; which point the great Linguist and Chronologer Master Hugh Broughton doth presse and prosecute, even with some heat, and overmuch passion, at large. But the learned Gataker doth clear this text from any such meaning, and gives reasons most probable, That Adam did not fall the same day wherein he was created, in his *Cinnus*, p. 189. — 198.

*yet their posterity*] Not warned thereby; but commend their fathers foolish courses, and continue in them, Psal. X. 3.

13.

*like sheep*] Rotten sheep that die of themselves.

14.

*feed on them*] And devour them.

*and the upright*] The righteous in Christ; men of sincere integrity.

*in the morning*] Of the resurrection; when Christ the Sunne of righteousness shall arise at his second coming.

*But God*] This answers that question, *verse 5*.

15.

*will redeeme, &c.*] Raise up my body, and receive me into everlasting life; which is here opposed to all the worldly prosperity of faithlesse wicked men. See Gen. V. 24. Psal. LXXIII. 24. John XIV. 3. Acts VII. 15. 1 Thes. IV. 14. A clear testimony of the resurrection of the body, the immortality of the soul, and the life everlasting.

*Be not thou afraid*] Stumble not, nor be offended at the prosperity of the wicked.

16.

*never see light*] Job XXXIII. 28, 30. Psal. LVI. 13. nor the light of heaven, Matth. VIII. 12.

19.

*man*] Verse 12.

20.

*beasts*] The Sheep, *verse 14*.

*Asaph*] Either the Author, 2 Chron. XXIX. 30. Or chief Singer; to whom, and his sons, and posterity it was committed, 1 Chron. XVI. 5, 7. and XXV. 2. to tune it, and sing it, and play it upon musical instruments. And thus, Psal. LXXIII. to LXXXIII. are entituled all to, or for Asaph.

L.

*The mighty God*] God himself is brought in as a Judge upon the Bench, arraigning, convincing, sentencing, and judging his people.

1.

*the perfection of beauty*] Psal. XLVIII. 2. Lam. II. 15.

2.

*a fire*] As at Mount Sinai, when he gave his Law, Heb. XII. 18,

3.

19.

Psalme	Verse	224	P S A L M E S.
LI.	4.	call to the heavens] As Deut. IV. 26. and XXX. 19. and XXXI. 28 and XXXII. 1. Esay I. 2. Micah VI. 1, 2.	
	8.	not reprove thee for thy Sacrifices] Jer. VII. 22. They used to weary God with outward Offerings; Esay I. 11, 14. and LXVI. 3. Micah VI. 6, 7. Hof. VI. 6. Amos IV. 4, 5. The meaning here is according to that 1 Sam. XV. 22.	
	14.	Offer] The inward, and real, and substantial part of the Covenant is the thing which God requireth; obedience and service in spirit and truth. The rejecting the former; and the exacting this later, is the maine matter of this majesticall Psalme, verse 23. Hof. XIV. 3. Heb. XII. 15.	
	16.	pay thy vows] Of vowes, see the Annotations on Jonah I. 16.	
	16.	But unto the wicked] Here God sentenceth those grosse hypocrites that place all Religion in outward Rites and Ceremonies: neglecting the maine duties of Piety and Righteousnesse. Against whom is the maine bent and drift of this Psalme.	
	20.	And speakest against] Psal. LXIX. 13. The godly do otherwise, Psal. XXVI. 4, 5.	
		Nathan] To reprove him for his sinne, so long unrepented, 2 Sam. XI. and XII. chapters. Written, upon that argument, though not at that time.	
		gone in] Gen. VI. 4.	
		Bathsheba] The daughter of Eliam, 2 Sam. XI. 3. called also Bathshua, daughter of Ammiel, 1 Chron. III. 5.	
	1.	Have mercie] A rare example of repentance: and useful against despair: as his fearful fall should make us watchful over our selves; not presume of our own strength; but ever to eye, trust to, and depend upon God and his preventing, assisting Grace. Mercie here, and the multitude of Gods tender mercies, is his Citie of Refuge, and shute-anchor. No defense for himself, no other plea can he make.	
	2.	wash me] And so verse 7. alluding to the Legal washings, Levit. XI. 25, 32. Exod. XIX. 10. Num. XIX. 19. Thus he prayes, and thus he deals throughout this Psalme; even after Nathans absolution. And thus true Penitents will do.	
	3.	For I acknowledge] Prov. XXVIII. 13. 1 John I 9. So Esay LIX. 12. Jer. III. 13.	
	4.	Cited, Rom. III. 4. with no variation in sense.	
		thee only] Not because he a King, and so exempt from the power of others: But because this was his greatest grief, to offend God, 1 Sam. II. 24, 25. and such a God, so good to him, 2 Sam. VII. 18, 19. and that God should so suffer in this his sinne; 2 Sam. XII. 14. who yet only could pardon his sinne, Matth. IX. 3. as against whom, and whose commandment properly, all sinne is committed.	
		in thy sight] God then sees the finnes of his Saints, yea more, he is offended with them, reproveth them, makes his Saints smart for them; as in the Scripture plentifully appears. That place Num. XXIII. 21. is blindly brought against this truth, as if they would make God a blinde	

blinde idol, and not an omniscient God. Or, as if that text had not relation to the Saints under the Old Testament, before that grace, which they say, is given in the New.

*that thou mightest be justified*] Acquitted, glorified, by this my confession, *Josh. VII. 19.*

*when thou speakest*] In thy reproof by *Nathan.*

*and be clear*] Clearly overcome, be unreprouable, and win the victory in judgement.

*when thou judgest*] In sentencing my sinne, and my punishment for it: Or, when thou art judged, in the opinion of men, and in their censures, for thy dealing with me. Saint *Paul* citing these words, *Rom. III. 4.* applies them from the hypothesis, in *Dauids* singular case, to the thesis, to Gods general faith and truth in all his promises and proceedings. And thus the injustice of man doth commend the justice of God.

*in iniquity*] This we call Original sinne. The Apostle calleth it inhabiting sinne, *Rom. VII. 17.* whereby all men are carnal, sold under sinne, *John III. 6. Rom. VII. 14.* The fountain of actual sinnes, *John IX. 34. Ephes. II. 1.* So as whole man is in evil, and whole evil is in man.

*the hidden part*] The hid man of the heart, *1 Pet. III. 4.*

*thou shalt make me*] Thus rising up by faith to this hope: Or, *hast made me* thus opposing that integrity which God requires to his present state of corruption by his foul fall contracted.

*to know wisdom*] *1 John II. 4.* by his sinne now eclipsed.

*with hyssop*] *Exod. XII. 22. Levit. XIV. 4, 6, 49. Num. XIX. 6, 18. Heb. IX. 19.*

*Create*] *Ephes. II. 10. and IV. 24. Jer. XXXII. 39. Ezek. XI. 19. and XXXVI. 26.*

*take not*] Yet Gods holy Spirit was in him; even in this case and state of extremity.

*free spirit*] Freely and bountifully bestowed, freeing me from the bondage of sinne, making me free to righteousness, *2 Chor. III. 17. Rom. VI. 18. 22.*

*blood-guiltinesse*] Bloods of *Uriah*, and others slaine with him.

*Open thou my lips*] Give me new occasion by the pardoning of my sinne: yea, give me the grace both to will, and to do; the habit and ability, and the grace to bring the habit into act, to act it effectually.

*not Sacrifice*] See the *Observations* on *Psal. XL. 6.* Indeed we finde not expressed any sacrifice for murder, or adultery, or any capital crime.

*the Sacrifices*] The plural number is here used for the greater emphasis, and amplification. And so *Iudg. VII. 10. 2 Chron. XXIV. 25. and chap. XXVIII. 3. Prov. I. 20. Mal. I. 6. Lam. III. 22. 2 Sam. XXII. 1.*

*unto Sion*] The whole Church was in danger of Gods judgement by his sinne: as *2 Sam. XXIV. 15.*

5.

6.

7.

10.

11.

12.

14.

15.

16.

17.

18.

LII.

19.

and whole-burnt-offering] See *Levit. VI. 23.* *the Edomite*] Of *Edom*; or *Idumea*: or *Adonite*, from *Adam*, a Citie in *Reuben*; or *Admah*, a Citie in *Judah*; or *Adam*, a towne in *Naphtali*; or *Adummim*, in the borders of *Judah* and *Benjamin*. The History of this is in *1 Sam. XXI. and XXII. chapters*. Here we have *Dauids* increpation of *Doeg*; and imprecation against him; and his own glorious trusting in God.

LIII.

This is much like the fourteenth *Psalme*. And so as I have said, the *LX.* and the *CVIII.* *Psalme* are much alike.

5.

where no fear was] *Dent. XXVIII. 65.* *Levit. XXVI. 36.* *Iob XV. 21.* *Prov. XXVII. 1.*

LIV.

*Ziphites*] Citizens of *Ziph* in the tribe of *Judah*, *Josh. XV. 24.* having a Wood and Wildernesse of that name by it. *said to Saul*] This they did twice, *1 Sam. XXIII. 19.* and againe, *chap. XXVI. 1.*

5.

strangers] Though of the same tribe, yet at least they carried themselves so to him: as *Job* complains, *chap. XIX. 13, 14, 15.* and so estranged from God, *Psal. LVIII. 3.* No strangers more strange then they that cast off the bands of civility, and nature, wherein they were bound.

LV.

2.

cut them off in thy wrath.] *Psal. CXLIII. 12.* Of *Imprecations*, see the *Observations* on *Psal. CIX. 14.*

3.

and wake a noise] In the earnestnesse of his Prayer, a doleful noise.

4.

cast iniquity upon me] From themselves upon me, by unjust imputation and defamation.

6.

my heart] *Psal. XXXI. 9, — 12.*

7.

O that I had] A passionate wish, as *Psal. XIV. 7.*

9.

flee away] As a bird, *Psal. XI. 1.* swiftly and speedily.

12.

wildernesse] As *Apoc. XII. 6, 14.*

13.

divide their tongues] Their language, and counsels, as *Gen. XI. 7.*

15.

2 *Sam. XVII. 1, 5, 14.*

17.

not an enemy] *Psal. XLI. 9.* *John XIII. 18.*

18.

mine equal] My Peere, and chief Counsellor. This most likely aimes at *Achitophel*: and the whole *Psalme*, to his distresse in his flight from *Absolom*, and his conspiracie.

19.

quick into hell] As *Num. XVI. 32, 33.*

21.

Evening,] *Dan. VI. 10.* *Acts III. 1.* and *chap. X. 9.*

22.

battel] 2 *Sam. XVIII.* *Psal. XXVII. 2, 3.*

23.

because they have no changes] In their temporal estate and prosperity, *Job X. 17.* (*David* therefore bleseth God for afflictions, *Psalme CXIX. 67, 71.*) which yet should have made them change from evil to good; but it wrought no change in them, but the contrary; they were in evil unchangable, *Jer. XIII. 23.*

24.

drawn swords] *Psal. LVII. 4.* and *LIX. 7.* and *Prov. XII. 18.* and *XXX. 14.*

25.

cast thy burden] 1 *Pet. V. 7.* the duty, and triumph of Faith.

26.

half their dayes] *Job XV. 32, 33.* and *XXI. 21.* *Psal. XXXVII. 35,*

	Pfalme	Verse
36. <i>Jeremie</i> XVII. 11. <i>Eccles.</i> VIII. 12, 13. <i>Fonath Elem Rechokim</i> ] Many take not these words for a musical instrument; but thus translate them, concerning the dumb Dove in a farre place; understanding them of <i>David</i> himself, and his case and condition now in <i>Gath</i> . See <i>Psal.</i> XXXIV. and the Title. Of <i>Gath</i> , see the Annotations on <i>Amos</i> VI. 2. <i>Michtam</i> is a jewel, or golden <i>Psalme</i> . <i>I am afraid, I will trust in thee</i> ] Faith and Fear stand together. And so Fear and Love. <i>In God I will praise his Word</i> ] So again verse 10. 1 <i>Sam.</i> XXX. 6. in his word and promise. The Popish Text and Translation, and their wrested, and forced senses upon it, both here, and very frequently throughout this Book of the <i>Psalmes</i> , is not worth the while to take notice of them. <i>shall they escape by iniquity?</i> ] It is not fit so to do. Let their painful iniquity breed their pain; as <i>Psal.</i> VII. 15. and IX. 15. and X. 2. <i>Prov.</i> V. 22. <i>my wandrings</i> ] From <i>Sauls</i> presence to <i>Gath</i> . And he had many wandrings after this; to the Cave of <i>Adullam</i> ; to <i>Mixpeh</i> in <i>Moab</i> ; to the Forrest of <i>Hareth</i> in <i>Judah</i> ; to <i>Keilah</i> ; to the Wildernesse of <i>Ziph</i> ; of <i>Maon</i> ; to <i>Engedi</i> : hunted as a Partridge in the Mountaines. <i>wilt not thou</i> ] Verse 9. 2 <i>Cor.</i> I. 10. Surely thou wilt, <i>Psal.</i> CXVI. 8. 9. <i>Al-taschith</i> ] That is, <i>Destroy not</i> : which seemes to be the subject-matter of this <i>Psalme</i> . The same is in the Titles of <i>Psal.</i> LVIII. LIX. LXXV. Possibly the word here may relate to that, 1 <i>Sam.</i> XXVI. 9. though that fell out after his being in the Cave. <i>Cave</i> ] 1 <i>Sam.</i> XXIV. 3. And in the Cave he made a Prayer, which is the CXLII. <i>Psalme</i> . <i>performeth all things for me</i> ] <i>Psal.</i> CXXXVIII. 8. <i>Phil.</i> I. 6. Some understand this <i>Psalme</i> in this sense, to admonish Judges and Magistrates of their duties and offices: minding them of their high power received from God: who they are against whom they must exercise it, even wicked men, such as are here described. And so shall men count them worthy the title of gods, and acknowledge God in them, and their doings: Yet I would not in this <i>Psalme</i> , exclude all, or any relation had to <i>Saul</i> , and his wicked Courtiers. <i>Doye</i> ] He appeals to their consciences. <i>speak righteousness</i> ] Or <i>dumb justice</i> : boasting so to do, when indeed justice was dumb, and opened not her mouth. <i>O congregation</i> ] O assembly, company of <i>Sauls</i> Courtiers and Counsellors; complying with the King against <i>David</i> . <i>you weigh</i> ] Not justice; but wrong for right, to serve your violence as you are able. <i>from the womb</i> ] <i>Esay</i> XLVIII. 8. <i>John</i> IX. 34. <i>Ephes.</i> IV. 18. inbred, inveterate, incorrigible, <i>Fer.</i> XIII. 23.	LVI.	3. 4. 7. 8. 13.
	LVII.	
	LVIII.	2. 1. 2. 3.

Psalme	Verse.	228	PSALMES.
	5.	<p><i>Charmers</i>] The Addars craft against them is recorded by divers Authors. Some sinners like the Addars, <i>Acts</i> VII. 57. Charmers seem to practise thus upon Addars, <i>Eccles.</i> X. 11. <i>Fer.</i> VIII. 17. And Charmers are forbidden by Gods Law, <i>Deut.</i> XVIII. 11. Yet this may seeme a proverbial speech used by <i>David</i>, without any purpose to maintaine either the truth of the thing in matter of fact, no more then <i>Sirenum voces</i>, or <i>Cyanea cantio</i> do prove such things to be; or else the lawfulness of it in relation to God and his Law. And Proverbs and Similitudes may be taken from things in themselves unlawful; as from a thief, <i>Apoc.</i> XVI. 15. the unjust Steward, <i>Luke</i> XVI. 18.</p>	
	6.	<p><i>O God</i>] The plural word <i>Elohim</i> here used is most times meant of one true God in the singular number. See <i>Gen.</i> XX. 13. and XXXV. 7. And so may be understood that in <i>Exod.</i> XXXII. 1. and <i>verse</i> 4. comparing therewith <i>Neh.</i> IX. 18.</p>	
	9.	<p><i>Before your pots can feelee the thornes</i>] The general meaning is plain, of the suddenesse of the destruction of those wicked men, in the former <i>verses</i>. Yet this proves a thorny text, to expound aright the similitude of thornes here used, and the rest of the words contained in this <i>verse</i>. Pots, thornes, living, are words here of various significations; whence three maine renditions and interpretations do arise, thus: <i>Before your pots can feelee the fire of thornes</i>, which is short, <i>Eccles.</i> VII. 6. so shall God take them away, as raw (flesh) by the heat of his indignation. Or thus, as quick, or as yet living, and flourishing, in his wrath. Or thus, Ere men shall perceive your young springs of thornes grow to a perfect pricking bramble, God will as with a whirlwinde destroy every one of them, even as alive or quick, even in wrath as in burning anger. Thus speaking to the wicked, of their sudden destruction. Or thus, As raw flesh is snatched out of the pot, or flesh snatched out of the pot, being yet raw, before the heat of that light bramble-fire be come to it; so God, &amp;c. Thus variously we may extend our mindes and meanings; without any peremptory determination of any one particular.</p>	
	10.	<p><i>wash his feet</i>] As <i>Psal.</i> LXVIII. 23. See <i>Esay</i> LXIII. 3. <i>Mal.</i> IV. 3. <i>Apoc.</i> XIV. 20.</p>	
LIX.	6.	<p><i>at evening</i>] <i>Sauls</i> messengers watching the house to kill <i>David</i>. And so <i>verse</i> 14.</p>	
	9.	<p><i>of his strength</i>] <i>Sauls</i>. Or, suddenly changing the person, as is sometimes in the Hebrew, as <i>Deut.</i> V. 10. <i>Dan.</i> IX. 4. <i>Mich.</i> I. 2. meaning <i>Dauids</i> strength. And so it is <i>verse</i> 17.</p>	
	10.	<p><i>my mercie</i>] So by the vowels, and in the margin of the Masorets. But in the Hebrew text, <i>his mercie</i>.</p>	
	11.	<p><i>Slay them not</i>] At once; but by little and little. Yet <i>verse</i> 13. he saith <i>Consume them—that they may not be</i>. And in the next words, <i>and let them know</i>. All which may so well agree together, as needs no words of reconciliation.</p>	
LX.		<p><i>Shushan-Eduth</i>] <i>Shushan</i> signifieth an instrument of six strings, from</p>	

from ששֵׁשׁ six; or a Lillie called שושן, because it consists of six leaves: *Eduth* signifieth Testimony; either implying this *Psalme* to be a testimony of *Dauids* faith and thankfulness; or to be sung by the Priests before the Ark of the testimonie; or rather, being joyned to the former word by a *Maccaph*, as in some kinde a part of it, it makes up the name of the musical instrument.

*to teach*] The Doctrine in this *Psalme* contained; that all might learn it. As *Deut.* XX. I. 19. 2 *Sam.* I. 18. 2 *Chron.* XXXV. 25.

*when he strove*] See the Histories, 2 *Sam.* VIII. 13. 1 *Chron.* XVIII. 12. And see the *Observations* on 2 *Sam.* VIII. 5, 13.

*Edom*] The Edomites joyning with the Syrians.

*in the valley of salt*] At the South end of the dead Sea. Or, that called the valley of *Siddim*, *Gen.* XIV. 8. Or the valley of *Saveh*, *verse* 17.

*twelve thousand*] And after in the pursuit of the victory, six thousand, or these six thousand, by *Abishai*, before the main battel. From both doth arise the number of eighteen thousand. Which victory being achieved by *Dauids* two Generals, *Joab* and *Abishai*, both under him, is ascribed to each of these three, in the places afore cited. And as *David*, and his Generals, obtained a victory here, 2 *Sam.* VIII. 13. So afterwards did *Amatziah* slay of *Edom* in the valley of Salt 10000. And other 10000. were cast down the top of the rock, or *Selah*, or *Petra*; which *Amatziah* took by warre, and they all were broken in pieces, 2 *King.* XIV. 7. 2 *Chron.* XXV. 11, 12.

*Thou hast given*] Now a banner of conquest and victory.

*That*] From hence to the end accords with *Psal.* CVIII. 6, — 13.

*I will reioyce*] *David* by reason of Gods truth, word, and promises, will triumph over his enemies, within the Land of *Judea*, and those bordering about it.

*I will divide*] This implieth a possession first.

*Shechem*] It was a Citie in Mount *Ephraim* near *Samaria*; given to the Kohathites-Levites, and a Citie of Refuge. *Abram* came thither. *Jacob* had his daughter *Dinah* ravished there. *Joshua* thither gathers all *Israel*, and renues Gods Covenant with them a little before his death. The *Shechemites* conspire against the house of *Gideon* to make *Abimelech* King, and he destroyes them, Thither *Rehoboam* came to be made King; but *Feroboam* gains the Kingdome of *Israel*, builds, or repairs *Shechem*, and dwels in it. Of this see the *Annotations* on *Hof.* VI. 9.

*Succoth*] Not that in *Egypt*, *Exod.* XII. 37. But that where *Jacob* built booths, *Gen.* XXXIII. 5. Afterward a Citie in the Tribe of *Gad*, upon the river *Jabbok*, East of *Jordan*; justly destroyed by *Gideon*, *Judg.* VIII. But repaired after.

*Gilead is mine*] Thus *David* triumphs in having, or in assurance to have upon Gods word and promise, these utmost bounds, and Tribes of *Judea* beyond *Jordan*, though they stood longest out for *Ishbosheth*, *Sauls* sonne.

Psalme	Verse.	PSALMES.
	8.	<p><i>Moab is my washpot</i>] I can and will use it to base offices, as to wash my feet, use it as a conquered Nation, in servile and abject condition. See 2 Sam. 2. VIII. Psal. CVIII. 9.</p> <p><i>Over Edom</i>] Trample it under foot, or use it to base offices. See Matt. III. 11. as to pull off my shooe, to wipe my shooe; or as <i>Sapores</i> the Persian used <i>Valerian</i> the Romand Emperour; or <i>Temerlan</i> the Scythian used <i>Bajazeth</i> the Turk; or Pope <i>Alexander</i> the third used <i>Frederik</i> the Emperour; and Pope <i>Celestine</i> the third did to <i>Henry</i> the Emperour: bring it to a base and ignominious subjection.</p> <p><i>triumph thou</i>] An ironical apostrophe, or bitter mock to <i>Philistia</i>, or the Philistines, in the West border of <i>Palestine</i>. And divers such ironies are in Scripture; See the <i>Observations</i> on <i>Amos</i> IV. 4.</p> <p>9. <i>who will</i>] The answer is in the two next verses.</p> <p>12. <i>Through God</i>] <i>Dauids</i> wish, and confidence. See 1 Chron. XIX. 13.</p>
LXI.	2.	<p><i>From the end of the earth</i>] Of <i>Judea</i>; being now likely driven thither, by <i>Saul</i>, or <i>Abshalom</i> rather, 2 Sam. XVII. 24.</p>
LXII.	6.	<p><i>prolong</i>] In this likely <i>David</i> hath a principal eye to <i>Christ</i>.</p>
LXIII.	11.	<p><i>once, twice</i>] See the like <i>Job</i> XL. 5.</p>
	12.	<p><i>mercie, for thou renderest</i>] Even reward it self is of mercie.</p>
		<p><i>in the wilderness of Judah.</i>] 1 Sam. XXII. 5. and XXIII. 14, 15. Thus <i>Dauids</i> Psalmes are not set down in this Book according to the Order of time, and occasions, wherein, and whereupon they were made and inspired.</p>
LXV.	2.	<p><i>seene thee in the Sanctuary</i>] <i>Dauids</i> desires to the Sanctuary, and to Gods Ordinances therein, Psal. XXVII. 4. and LXV. 4.</p>
	6.	<p><i>meditate</i>] <i>Dauids</i> night-meditations.</p>
	8.	<p><i>my soul followeth hard after thee</i>] 1 Cor. VI. 17. Phil. III. 13, 14.</p>
	11.	<p><i>that sweareth by him</i>] Swearing here taken for the whole worship of God, Deut. VI. 13. Esay XLV. 23. and LXV. 16. Of Swearing; see the <i>Observations</i> on <i>Hos.</i> IV. 15.</p>
LXVI.	2.	<p><i>O thou that hearest prayer, to thee</i>] An heavenly encouragement to Prayer.</p>
	4.	<p><i>choosest, and causest</i>] Gods free grace; not mans free will.</p>
	9.	<p><i>Thou visitest the earth</i>] This Psalm may seeme composed after some year of famine.</p>
		<p><i>with the river of God</i>] The raine; Deut. XI. 10, 11.</p>
LXVI.	3.	<p><i>submit</i>] Though feignedly and falsely, Psal. XVIII. 44. 1 Sam. XXII. 45. As the faithful shall obey God willingly and sincerely.</p>
	15.	<p><i>with the incense of rams</i>] Meaning their fat which was burned on the Altar: or incense with it; as in Peace-Offerings, Levit. II. 1, 2, 16. and VI. 15.</p>
	18.	<p><i>If I regard</i>] <i>John</i> IX. 31. <i>James</i> IV. 3. <i>Job</i> XXVII. 8, 9. <i>Prov.</i> I. 28, 29. <i>Esay</i> I. 15. <i>Micah</i> III. 4. <i>Ezek.</i> VIII. 18. <i>Prov.</i> XV. 29. He that turneth away his care from hearing the Law, his prayer is abomination, <i>Prov.</i> XXVIII. 9.</p>
LXVIII.		<p><i>David</i> penned by inspiration this Psalm; It seemes, after his victories</p>

stories over the Philistines, and other neighbouring enemies; and upon the occasion of that publick joyful solemnity in bringing the Arke into the Citie of *David*, 2 Sam. VI. 1 Chron. XIII. XIV. XV. chapters. It consists most of Praises, and Prophecies.

*Let God*] These words *Moses* used, Num. X. 35 at the removing of the Arke and Tabernacle from Mount *Sinai*. And may be taken as a Prayer, or a Prediction; or an assertion of what is done when God thus ariseth.

*arise*] To help his : to scatter his enemies. See Psal. III. 7. and X. 12. and LIX. 5.

*extol him that rideth upon the heavens.*] Verse 33. Psal. XVIII. 10. Deut. XXXIII. 26. Esay 19. 1. some translate thus, *make an highway for him*; prepare it, as Esay XL. 3, 4. Matth. III. 2. Luke I. 76. as Matth. XXI. 8. And thus was done. Or thus, *him that rideth in the Deserts*; that is, as he did in the Wildernesse of *Arabia* before his Arke and people, verse 7. This variety of interpretation is of small concernment.

*Fah*] Some would have it the contract of יהוה as אל is of אלהים, if not of אלה, to signifie the *strong God*. *Fah* is used again, ver. 18. God is called also by the Heathens *Iaou*, and *Jove* or *Jupiter*, that is *Iah-father*; deemed by *Varro* to be the God of the Jewes. This is the proper name of God, Esay XLII. 8. Exod. VI. 3. 2 Chron. VI. 33. Acts XVII. 23, 25, 28. Psal. LXXXIII. 18. See more in the *Observations* on Esay XXVI. 4.

*habitation*] Of heaven; and of his Sanctuary, 1 Kings VIII. 30, 38, 39.

*solitarie in families*] Senselesse here is the Popish text; throughout the verse: and foolish is *Bellarmines* interpretation, and application. See Exod. I. 21. Psal. CXIII. 9. Ruth IV. 11.

*a dry land*] Without fountains of waters, or showers of raine. A special judgement in those hot countries.

*when thou wentest forth*] Iudg. V. 4, 5. Gods praise in bringing his people out of *Egypt*; in giving them the possession of *Canaan*; in destroying the Kings their enemies, verse 7. — 13.

*The earth shook*] Ezod. XIX. 18. Iudg. V. 4. Psal. CXIV. and CIV. 32. Heb. XII. 18.

*Sinai*] An hill of a great height. Of *Sinai* see more in the *Observations* on Exod. II. 11. and on XIX. 3.

*a plentiful raine*] God did blesse his inheritance of the Land of *Canaan* which he gave to them, with raine, and all temporal blessings; which was an argument for their praising of him: And specially, as the inheritance of *Canaan*, and all temporal promises, and earthly blessings to them were shadowes and types, intimations, and pledges of spiritual blessings, and eternal life in heaven; Heb. XI. 13, — 16 and 26. Iohn V. 39.

*gave the word*] The occasion; it was his doing; he ministred the matter and speech unto them, in the glad tidings of victories. As Psal. CXVIII. 23.

- of those that published it*] The word here is of the feminine gender; and so may be understood of maids and women, entertaining, and publishing these good newes of victories with Songs and melody. As *Exod.* XV. 20. *Judg.* V. 11. and XI. 34. *1 Sam.* XVIII. 6. Or of men, as the feminine is used for a masculine, in *Kohelleth*, *Eccl.* I. 1. Such publishers, as *2 Sam.* XVIII. 19.
12. *did flee*] *Dent.* XXVIII. 7. As *Exod.* XIV. 25, 27. *Josh.* X. 11, 16. *Judg.* V. 19, 22. and VIII. 12. *2 Sam.* V. 25. And in this *verse* again, the Popish text scarce bears any sense; and their interpretations are suitable.
13. *though ye have lien among the pots*] A promise and consolation for the future: ministring more arguments of praising God. Though in the times of *Heli* and *Saul* ye have lien in black darknesse of afflictions, as a Skullion lies in a Campe or Leaguer among pots.
- as the wings of a Dove*] Shining and bright.
14. *When the Almighty*] Παντοκράτωρ, the al sufficient.
- scattered*] Dispersed, discomfited, vanquished the Kings by his powerful presence, that they did flee apace, *verse* 12. Or, when he shall so do: so continuing and amplifying the former Promise.
- Kings*] His, and their enemies, in *Canaan*.
- in it*] In thy inheritance, wherein thy Congregation did dwell.
- it was white*] An embleme of prosperity and joy, shall be black no more, as *verse* 13. but joyous and prosperous: or, white with the dead bones of the scattered slaughtered enemies.
- Salmon*] *Judg.* IX. 48. A Mountain nigh *Shechem*, and *Samaria*, in the tribe of *Ephraim*, not farre from *Jordan*: likely snow was much upon it.
15. *as the hill of Bashan*] Of *Bashan*, see the *Annotations* on *Micah* VII. 14. The hill of *Sion* doth equal, yea excell it; by reason of all its spiritual prerogatives and priviledges; as *verse* 16. Or thus, the Hill of *Bashan* is an hill of God, *i. e.* a most excellent hill, for so the Hebrews expresse the most excellent things. See the *Observations* on *Jonah* III. 3. and on *1 Sam.* XIV. 15. It is an high hill. All this is true: yet falls short of the hill of *Sion*; as it is in the next *verse*.
16. *Why leap ye*] Insult proudly, vaunt it above the hill of *Sion*.
- dwell*] *Psal.* LXXXVII. 1, 2. and CXXXII. 13, 14. This doth infinitely advance this humble hill of *Sion* above you.
- for ever*] And not flit with his Ark and Tabernacle from place to place, as formerly.
17. *The Chariots*] Gods glory in *Sion* by the multitudes of his ministring Angels, *Heb.* XII. 22. as it was in *Sinai*, when he gave the fiery Law, *Dent.* XXXIII. 2. *Gal.* III. 19. *Acts* VII. 53. Or rather these words may have a direct relation to the glorious maner of Christs *Ascension*, with the attendance of infinite Angels. Angels appeared and ministred at his Incarnation, *Luke* II. 9, 13. *Heb.* I. 6. And why not so, or more, at his *Ascension* into the highest heavens? See *Acts* I. 10. well might the Angels then sing that song, *Apoc.* V. 11, 12. We read

read of a Charet of fire, and horses of fire at the rapture of *Elias*. And of a mountain full of horses and Charets of fire round about *Elisens* in his defense. And why not these Angels here to attend our Saviours triumphant Ascension, set down in the next verse.

*Thou hast ascended*] Literaly and typically true, after a sort, in Gods dealing with *David*. But without any type, it is Mystically most true, and most verified in *Christ*, and his Ascension into Heaven. And so *David* here turns his speech to *Christ* himself. Whereunto the Apostle doth apply it, *Ephes. IV. 8. Ascended* in his humane nature properly. In *Eph. IV. 8, 9, 10*. He is said to *descend*; which being understood of his Divine nature, is spoken improperly. But *Christ* being God and Man in one person, That one Person without dissolving it, by reason of the Union of both natures in it, admits properly and truly of such speeches as containe the Proprieties of either Nature; the natures themselves, & their properties, neverthelesse remaining ever really distinguished. The person then of *Christ*, without the conversion of the one Nature into the other, in proper speech did ascend in his Humanity, by the power of his Deity; locally from mount *Olivet*, into that third heaven of *Paul*, which our Saviour calls his Fathers house, *Iohn XIV. 2*. above these visible heavens, *Eph. IV. 10*. Our Saviours humane Nature then is contained in Heaven, *Acts III. 21*. is not in the Popish hoasts; and much lesse every where, according to the Ubiquitarian fancie. Though a time was, when *Christ* in his body was in the grave; in his soul in Paradiſe, in his Divine nature or Deity every where; yet without dissolving the Unity of his Person.

*captivity captive*] Lead and taken them captives; or a multitude of captives; subdued thine enemies unto thee, made them thy captives, *Judg. V. 12*. Not leading the Fathers out of *Limbus Patrum*; but capturing the World, and the Flesh, Sinne, and Satan, Death, and Damnation, which otherwise held Gods people in captivity and slavery, *Col. II. 15*.

*received gifts for men*] Taken gifts for them, i. e. receiving, gave; as the phrase is, *Exod. XXV. 2*. And in divers other places taking is used for giving, *1 Kings III. 24*. and *XVII. 10*. *Judg. XIV. 2*. And giving is sometimes used for taking, as *Gen. XLII. 30*. What the chief of the Gifts were, are specified, *Ephes. IV. 11, 12*.

*rebellious also*] Even the most averſe and rebellious of them, that God might dwell in them; as *Saul* made a *Paul*, *Tit. III. 3, 4, 5*.

*dwell in them*] *Fab* in them; not they dwell in the Church.

*Blessed*] *David* bleſſeth God, as it may ſeeme, for the fruits and benefits of *Christs* Ascension, which do follow.

*loadeth us*] With thoſe gifts and bleſſings which *Christ* received for us, verse 18.

*and unto God the Lord*] Here יהוה hath the points of *Elohim*, not of *Adonai*. And ſo ſtill when יהוה and *Adonai* are joyned together, leſt otherwiſe *Adonai* ſhould be twiſe read. But where *Adonai* is not conjoyned, יהוה hath the pricks of *Adonai* more often then

18.

19.

20.

Psalme	Verse	234	PSALMES.
		<p>of <i>Elohim</i>. Or, <i>Jehovi</i> here may be used as a more patheticall kinde of expreffion; as in <i>Gen.</i> XV. 2, 8. <i>Deut.</i> III. 24.</p> <p><i>iffues from death</i>] As <i>1 Cor.</i> X. 13.</p>	
21.		<p><i>But God</i>] This feemes to be the fruit and powerful effect of Christs <i>Ascension</i>, upon his enemies.</p>	
22.		<p><i>The Lord said</i>] <i>Num.</i> XXI. 34. and <i>Exod.</i> XIV. 13, 14. <i>i. e.</i> as I did from <i>Og</i>, King of <i>Bashan</i>; and from <i>Pharaoh</i> at the red sea. Thus he recalls to their memories these two great victories: and to strengthen their faith for like victories over their enemies in <i>Dauids</i> dayes, or in times of future extremities.</p>	
23.		<p><i>thy foot may be dipped</i>] So great should the slaughter of them be. When God takes publike vengeance, and executes his judgements upon his enemies, the godly who execute the same, may therein rejoyce, and say as <i>Jehu</i> did, <i>2 Kings</i> IX. 10, 36.</p>	
24.		<p><i>thy goings</i>] In the procedure of the <i>verse</i>, the Prophet goeth from the second person, to the third person. So <i>Gen.</i> XLIX. 9. And it is very frequent with the Hebrews to passe from one person to another. Thy goings then and thy doings, thy wayes and administrations, <i>i. e.</i> when God marched out of <i>Egypt</i>, through the <i>Wildernesse</i> before his people: or when <i>David</i> brought the Ark into <i>Jerusalem</i>.</p>	
25.		<p><i>The singers</i>] All sorts, in their rancks, praised God.</p> <p><i>damzels</i>] As <i>Exod.</i> XV. 20, 21. <i>Judg.</i> V. 1. and <i>Chap.</i> XI. 34. <i>1 Sam.</i> XVIII. 9, 7.</p>	
26.		<p><i>Blesse ye God</i>] The beginning of their song, or part of their praise.</p> <p><i>from the fountain of Israel</i>] Ye that flow from that fountain, are of that progeny, <i>Esay</i> XLVIII. 2. <i>Deut.</i> XXXIII. 28. <i>Deut.</i> V. 15, 18.</p>	
27.		<p><i>There is</i>] Both those near, and those a farre off, meet and joyne in this praising of God. See <i>Psal.</i> LX. 9.</p> <p><i>little Benjamin</i>] The youngest sonne of <i>Iacob</i>; and least Tribe, since their fatal blow, <i>Judg.</i> XX. and contesting most for <i>Sauls</i> house against <i>David</i>. Yet he here one, if not first among them. And all the rest likewise joyne.</p> <p><i>ruler</i>] Of the enemies; or rather, of the Benjamites; but no way of the other Tribes.</p>	
28.		<p><i>Thy God</i>] He petitions for strength and growth of blessings; as God had formerly begun to work for them.</p> <p><i>hath commanded</i>] So <i>Deut.</i> XXVIII. 8. <i>Psal.</i> CXXXIII. 2. XLII. 8. and XLIV. 4. and LXXI. 3. See <i>Psal.</i> XXXIII. 9. <i>Matth.</i> VIII. 8, 9.</p>	
29.		<p><i>thy strength</i>] The strength of the King, and of the people.</p> <p><i>Because of thy Temple</i>] Because of thy Promises made to thy Church, and thy presence at thy Temple, Ark, and Tabernacle; therefore thou wilt grant and do according to the foresaid Petition.</p> <p><i>Shall Kings</i>] <i>David</i>, and his successors shall therefore with all grateful and thankful acknowledgement worship thee.</p>	
30.		<p><i>Rebuke</i>] He petitions against the adversaries of the Church, proud, cruel,</p>	

cruel, and malicious. Rebuke them in word, and deed. The meaning is contained in the last words of the *verse*.

*the company of spear-men*] Of enemies armed with Lances and Spears; or Reeds fitted and used for Spears; or arrowes, as the manner of those times was.

*bul with the calves*] The robustick and strong enemies; with the rest of the rude and Epicurish multitude, *Psal. XXII. 12. Amos IV. 1.*

*submit himself with pieces of silver*] Though hypocritically. Or rather, that glories and vaunts himself in his brave attire embroydered with pieces of silver, and out-braves and tramples upon others; or is so rich, as he seemes to tread silver under foot, yet indeed trusts in it, and boasts himself of it. And such usually, though unprovoked, delight to break forth into warre and wrong-doing: such enemies of thy people rebuke and break.

*Princes*] Prophefying of the calling of the Gentiles to Christ, he exhorteth them to praise God, *Ephes. III. 5, 6. Esay XLIX. 6. and LXVI. 19.*

31.

*stretch out her hands*] In prayer, in offerings, in way of subjection.

*a mighty voice*] *Psal. XXIX.* His thunder, *Heb. IV. 11.*

33.

*Ascribe*] Adds arguments for Gods praise.

34.

*terrible*] To be had in reverence in the assembly of his Saints; and dreadful to his enemies.

35.

*faile while I waite*] The constancie and earnestnesse of *Dauids* hope and expectation. LXIX.

3.

*For the Zeale of thine house*] Literaly true in *David*, *Psal. XXVII. 8.* Principally true in Christ the Sonne of *David*; and to him applied by his disciples, *John II. 15, 16, 17.* And so are the later words of this *verse*, by the Apostle, *Rom. XV. 3.*

9.

*They gave me also gall*] Verified in our Saviour: and in relation had to this text, *John XIX. 28, 29.*

21.

*Let their table*] This used by *David* against his enemies: applied by the Apostle against the Jewes in his time, *Rom. XI. 9.*

22.

*Let their habitation*] That which *David* speaketh here of his enemies; and, as Type of Christ, of Christs enemies, Saint *Peter* applieth to *Judas* the traitor, *Acts I. 20.*

25.

*blotted out*] *Phil. IV. 3. Apoc. III. 5. Luke X. 20. Heb. XII. 23.* Of Imprecations, see the *Observations* on *Psal. CIX. 14, 15.*

28.

*Sion*] The Type of the Church.

36.

*inherit it*] Under the temporal promises of the Land of *Canaan*, are comprehended the promises of life everlasting to the faithful; and their posterity, *Psal. CII. 28.* to the true Israel of God, the true members of the Church, *Esay XLIV. 26.*

35.

*for to bring to remembrance*] For to record. See the Title of *Psal. XXXVIII.* Both *Psalmes* are, not to remember any notable deliverance or benefit already received: But rather a time and case of affliction and distresse. For the matter of both shew, that they were inspired in such a time; and do make earnest petition for deliverance.

LXX.

Pfalme	Verse	236	PSALMES.
LXXI.	1.	to deliver me] This <i>Pfalme</i> is in a maner the same with <i>Pfal.</i> XL. 13,—17.	
	2.	Cause me to escape] Likely from <i>Abfalom</i> . For this <i>Pfalme</i> may seem to be penned by <i>David</i> , though his name be not in the Title, and in his old age.	
	5.	God.] This word is <i>Jehovih</i> , that is, with the vowels of <i>Elohim</i> . So again <i>verse</i> 16. and <i>Pfal.</i> LXVIII. 20. And so it is usually written when, as I have said, <i>Adonai</i> goeth before it, or next followeth it. At other times having the vowels of <i>Adonai</i> , it is pronounced Lord. See 2 <i>Sam.</i> VII. 18, 19, 20.	
	7.	a wonder] <i>Esay</i> VIII. 18. <i>Heb.</i> II. 13. <i>Zech.</i> III. 8. and 1 <i>Corinth.</i> IV. 9.	
LXXII	16.	even of thine only] not mine owne: which is none to thine.	
	20.	quicken me again, and shalt bring me up] <i>Me</i> , <i>me</i> , in the Hebrew margin; but <i>us</i> , <i>us</i> , in the text.	
		For Solomon] Made by <i>David</i> for him; <i>verse ult.</i> by <i>David</i> in his old age. The like inscription is <i>Pfal.</i> CXXVII.	
		This <i>Pfalme</i> is composed, as in the name of the Church. And contains a Prayer, a Praise, and a Prophecie, of the just, peaceable, righteous, merciful, plentiful, flourishing estate, and large extent and bounds of the Kingdome of <i>Solomon</i> ; set out indeed with some hyperbolical expressions; scarcely appliable to him, or to any mortal man. So as <i>Solomon</i> may be the immediate object of the words, he literally intended in them. But yet he so, as a Type of <i>Christ</i> , and of his Kingdome; who is in truth the maine subject of this <i>Pfalme</i> . For all in a mystical sense is appliable to <i>Christ</i> more truly, then to <i>Solomon</i> ; appliable to him in a spiritual sense, exactly without any hyperbole. For <i>Solomon</i> , see that 2 <i>Sam.</i> VII. 14. &c. For <i>Christ</i> , see that <i>Heb.</i> I. 5. And that passage, <i>Pfal.</i> LXXXIX. 19,—37. is not unlike the subject matter of this <i>Pfalme</i> . This premised, may serve to clear the hardest places of this <i>Pfalme</i> .	
LXXIII.	20.	The prayers] <i>Psalmes</i> , <i>Hymnes</i> , <i>Songs</i> . are ended] As the like is said of <i>David's</i> words, 2 <i>Sam.</i> XXIII. 1. The one may be as an Appendix of the other. This his last Prayer, though not placed in the last place. Or the last of those that <i>David</i> set in order before his death: or the last in this second part or book of the <i>Psalmes</i> , as they are all divided into five parts. Or his last, touching <i>Solomon</i> ; and his prophesying of <i>Christ</i> and his Kingdome. So various may our thoughts and interpretations be; and so uncertaine and unsafe to pitch and fixe upon any single one.	
	1.	Truly] The Psalmist premiseth this, as his undoubted ground against all conflicting doubts; as a pacificatory protestation before this his contesting plea, Touching the prosperity of the wicked, and his own afflictions. See <i>Ier.</i> XII. 1. and <i>Hab.</i> I. 12, 13.	
	6.	covereth them as a garment] They wear it, and shew it openly as their garment. See the like phrase of cursing, <i>Pfal.</i> CIX. 18, 19. But the meek, and godly cover and array themselves otherwise, <i>Ephes.</i> IV.	

IV. 24. Col. III. 10, 12, 14. Phil. IV. 5. Gal. III. 27. Rom. XIII. 14. Ephes. III. 17. cum Gal. IV. 19.

*Their eyes stand out*] Stand out in the Hebrew is in the singular number. Whereupon the plural number is here to be understood *distributively*, for either or each of their eyes. The like is *Gen. XLIX. 22. Exod. XVII. 12. and XXXI. 14. Josh. II. 14. Job XII. 7. Prov. III. 18. and XIV. 1. and XXVII. 9. Joel I. 20.*

*Therefore his people returne hither*] Gods own people turne to these thoughts and tentations following; when they see withal their owne mournful miseries.

*verily I*] Thus subject to these dangerous tentations.

*As a dreame when one awaketh*] *Job XX. 8.* Like to that, *John XVI. 21.* and to that *Acts XII. 9.* and to that *Psal. CXXVI. 1.*

*when thou awakest*] To judgement, *Psal. LXXVIII. 65. and VII. 6. and XXXV. 20.*

*thou shalt despise their image*] their pageant of worldly pomp, and pride, make it to be despised. Yea, in their owne eyes, if God awake their consciences.

*Maschil*] An instructing *Psalme*.

*of Asaph*] See on *Psal. L* in the Title. This *Psalme* most likely was committed to some of *Asaphs* posterity, long after *Dauids* time, to tune, sing, and play it.

The time of desolation which this *Psalme* mentions, and bemoanes, seemes not to be that in the dayes of *Antiochus Epiphanes*; who profaned and polluted much the Temple of *Jerusalem*; but did not cast it downe, and burne it to the ground. And he himself was long after the Canon of the Old Testament was concluded. But that rather in the dayes of *Nebuchadnezzar*, and *Nebuzaradan*, *2 Kings XXV. 8.*

*the rod*] Or tribe; which thou hast measured out for thine owne inheritance as with a line or rod, *Jer. X. 16. Deut. XXXII. 9.*

*thy congregations*] Meaning the Temple, where the holy Congregations assembled. And *verse 7.* it is in the Hebrew, *thy Sanctuaries* in the Plural number, meaning the Temple. The Plural number being used *discretively*, to note out, and designe one of many. And so is that *Gen. XXII. 6. Judg. VII. 10. and XII. 7. 2 Kings V. 13. 2 Chron. XXIV. 25. John VI. 45. Acts XIII. 40. Zech. IX. 9. Mat. IV. 3* compared with *Luke IV. 3.* And so we may understand that, *Matth. XXVII. 44.* compared with *Luke XXIII. 40.* And that *2 Chr. chap. XXVIII. 3.* compared with *2 Kings XXVII. 3.* And that *Matth. XXVI. 8.* compared with *John XII. 4.*

*no more any Prophet*] *Ezekiel*, and *Jeremie*, were now dead. Others haply not so well known or regarded, *Lam II. 9.*

*Dragons*] The Princes of *Pharaoh*.

*Leviathan*] *Pharaoh*.

*gavest him to be meat*] Him, and his, drowned, and cast upon the shoar, to be meat to the wilde beasts, and fowles of prey, called a people;

7.

10.

13.

20.

LXXIV.

2.

4.

9.

13.

14

Pfalme	Verse.	238	PSALMES.
LXXV		ple; as <i>Prov.</i> XXX. 25, 26. Or, their spoile, as meat to the Israelites. Or gavest meat, that is <i>Manna</i> , to him, that is, thy people in the Wildernesse.	
	2.	<i>When I shall receive</i> ] This Psalme seemes to be penned by <i>David</i> , for <i>Asaph</i> to use; and likely at the time, and upon the occasion of the State of affairs at, and upon the murder of <i>Abner</i> by <i>Joab</i> , 2 <i>Sam.</i> III. which being then much shaken and shattered, he promiseth to uphold, and rectifie. And rebuking the foolish, proud, and presumptuous opposers of his Promotion, he renueth his resolution to proceed in judgment towards the wicked, and the righteous, uprightly.	
	3.	<i>the pillars of it</i> ] He did so, by erecting, and sustaining, and maintaining good Magistrates, and chiefly Religion and righteousness, the maine pillars of a Kingdome. See <i>Gal.</i> II. 9.	
LXXVI.	8.	<i>cup</i> ] See <i>Esay</i> LI. 17. <i>Ezek.</i> XXIII. 32. <i>Ier.</i> XXV. 15. <i>Apo.</i> XIV. 10.	
	2.	<i>In Salem</i> ] Of <i>Salem</i> , see the <i>Observations</i> on <i>Iosh.</i> X. 1.	
	3.	<i>There brake he</i> ] This likely was done in the Assyrian Cam Gods Angel, in the dayes of <i>Hezekiah</i> , 2 <i>Chron.</i> XXXII. 21. p by	
	4.	<i>then the mountains of prey</i> ] A proverbial expression of greatest glory. See <i>Esay</i> IX. 3. and LIII. 12. Or, <i>from</i> the mountains of prey, where the Assyrian armies were preying upon thy people, and now slain by thy glorious power, and given by thee as a prey to thy people,	
	5.	<i>their sleep</i> ] of death.	
LXXVII	10.	<i>shall praise thee</i> ] Turne to thy praise.	
		<i>the remainder</i> ] Keep within compasse the further attempts of our enraged enemies.	
		<i>to Ieduthun</i> ] <i>Psal.</i> XXXIX. and LXII. 1 <i>Chron.</i> XXV. 2, 3.	
	2.	<i>my soar ran</i> ] Or, my hand was stretched out, that is, in Prayer.	
	3.	<i>and was troubled</i> ] Or, made a troubled noise.	
LXXVIII.	13.	<i>Thy way, O God, is in the Sanctuary</i> ] Or, in <i>sanctity</i> ; most holy. And thy maner of administration and proceeding is to be learned in thy Word, which is taught in the <i>Sanctuary</i> , <i>Psal.</i> LXXIII. 17.	
	16.	<i>The waters saw thee</i> ] <i>Psal.</i> CXIV. 3, 5. the waters of the red-Sea.	
	17.	<i>The clouds</i> ] <i>Exod.</i> XIV. 24. <i>Psal.</i> LXVIII. 7, 8, 9, 33. and XVIII. 13, 14.	
	19.	<i>Thy way is in the Sea</i> ] The red-Sea, <i>Exod.</i> XIV. 21.	
		<i>footsteps are not known</i> ] Before or after; the waters returned, and hid that way, <i>Exod.</i> XIV. 27. Or more generally, Gods wayes are unsearchable, <i>Iob</i> XXVI. 14. <i>Psal.</i> CVII. 23, 24. <i>Rom.</i> XI. 33, 34.	
LXXVIII.	2.	<i>in a parable</i> ] <i>Matth.</i> XIII. 35. cited there by the Evangelist, in an allusion only to the word <i>parable</i> ; and therefore with some alteration of the words of the Psalmist. And that <i>forme</i> of allegation is usual with the Evangelists, as well in <i>allusive</i> and <i>indirect</i> , as in more direct and <i>proper</i> applications. Of Parables, see more in the <i>Observations</i> on <i>Psalme</i> XLIX. 4.	
	9.	<i>The children of Ephraim</i> ] Some make this relate to that, 1 <i>Chron.</i> VII.	

VII. 21, 22. while their father lived in *Egypt*. Others to the Ephramites flight before *Jephthah*, *Judg.* XII. 46. Others understanding all the Iſraelites under that name, referre this to their flight before the Philiftines, *1 Sam.* IV. 10. Or before *Abijah*, *2 Chron.* XIII. 17. And others understanding by *Ephraim*, the ten Tribes, whereof *Ephraim* was the head, make it to relate to the final extirpation of that Kingdome, *2 Kings* XVII. 7. &c. whereof *Hosea* prophesied, *chap.* X. 11, 14. So various expositions may theſe general words admit.

By ſending evil angels] As *Iob* I. 12, 16. as executioners of his fierce anger. Or angels, i.e. meſſengers of evils; which may be underſtood, either of good Angels; or of *Moses* and *Aaron*.

49.

hinder parts] *1 Sam.* V. 1, 6, 9, 12. and VI. 4.

66.

he refused] *Shiloh*, in the tribe of *Ephraim*, the ſonne of *Joſeph*:

67.

The Ark never came thither again.

69.

his Sanctuary] Temple, by *Solomon*. By this, and ſome other paſſages, this *Pſalme* may ſeeme not to be compoſed by *David*; but by ſome later inſpired Prophet.

the Heathen] This *Pſalme* ſeemes compoſed, not in the times of *Antiochus Epiphanes*; but in the times of the Babylonish captivity rather. Bemoaning thoſe miſeries which were brought upon them by thoſe barbarous Babylonians.

LXXIX.

1.

Poure] *Ier.* X. 25.

6.

our neighbours ſeven-fold] That did not pitie us in our calamity; but inſulted over us. *Gen.* IV. 15, 24. *Eſay* LXV. 6, 7.

12.

*Shoſhannim Eduth*] See the *Observations* on *Pſal.* LX. 1. and XLV. 1. ſome make *Eduth* here, which ſignifieth a testimony, to import the Churches testimony and profeſſion of her faith in the promiſe of God for her deliverance out of the Babylonish captivity, at the end of ſeventy years, *Ier.* XXIX. 10. And ſo this *Pſalme* to be made in the time of that captivity.

LXXX

*Aſaph*] See the *Observations* on *Pſal.* L.

upon the man of thy right hand] Thy beloved one; as *Benjamin* was, *Gen.* XXXV. 18. And here may be meant, *David*, in his poſterity, *Pſal.* CXXXII. 10, 11. and LXXXIX. 19, 20, 21, 35. Or, *Zerubbabel* particularly. But both as ſhadowes and types, of Chriſt the ſubſtance, principally intended, *Col.* I. 13. *Pſal.* XLV. 3. *Luke* XXIV. 19. *Heb.* II. 18.

17.

in the new moone] This *Pſalme* ſeemes ſung at the Jewiſh Feaſts.

LXXXI.

3.

When he went] Or had gone.

I heard a language] Was a ſtranger.

in the ſecret place of thunder] In that pillar of a cloud, *Exod.* XIV. 24. haply troubling the Egyptians with thunder, lightning, and tempeſt, *Pſal.* LXXVII. 17, 18.

7.

gave them up] See the *Observations* on *Eſay* VI. 9.

12.

congregation of the mighty] Aſſembly, Aſſiſe, and Seſſion, of God, of Magiſtrates, whoſe office is the Ordinance of God, *Rom.* XIII. 1, 2. and they ſo called gods, *Exod.* XXII. 8, 9, 28. *John* X. 34, 35. And the

LXXXII

1.

Psalme	Verse.	240	PSALMES.
LXXXIII		the cause before them, the cause of God, <i>Deut.</i> I. 17. 2 <i>Chron.</i> XIX. 6. all the foundations ] Lawes, Orders, estates, are all in confusion, turned up-side down.	
	5.		
	6.	Alledged by our Saviour, <i>Iohn</i> X. 34.	
	7.	like men ] As Adam did. As <i>Hos.</i> VI. 7. <i>Iob</i> XXXI. 33. But rather the sense is more general; ye shall die as other men do, that last line of death shall put an end to your height and haughtinesse, <i>Psal.</i> CXLVI. 3. 4. Ye die as the meanest men do; for so the word is most what taken, specially when it is put in opposition, as here, <i>Psal.</i> XLIX. 2. and LXII. 9. <i>Esay</i> II. 9. and V. 15. Death makes no distinction between man and man; as is excellently expressed by Heathen Poets: die all shall, equally and alike, one with another.	
		like one of the Princes ] As one of the other Princes of the world, as other mortal men; as one, or any one, even the meanest, who among the rest of men make but a number, as it were.	
		A Song or Psalm ] See the Observations on <i>Psal.</i> XLVIII. title.	
		This Song seems composed and inspired, as a forme of Prayer, when the Church and people of the Jewes were in great danger by many enemies conspiring against them, to destroy them: And this likely either in the dayes of David, 2 <i>Sam.</i> VIII. or rather long after Davids time, in the dayes of <i>Jehoshaphat</i> ; or of <i>Ezekiah</i> .	
	3.	thy hidden ones ] Hidden as his peculiar treasure, <i>Exod.</i> XIX. 5. secret, preserved under the shadow of his wings, <i>Psal.</i> XVII. 8. & XXVII. 5. and XXXI. 20. Whose life also is hid with Christ in God, <i>Col.</i> III. 3.	
	6.	Hagarens ] And Hagarites, 1 <i>Chro.</i> V. 10, 19, 20. So called from Hagar, the mother of <i>Ishmael</i> , <i>Gen.</i> 16.	
	7.	Gebal ] The Giblites, near <i>Sidon</i> , whence <i>Solomon</i> had stone-cutters, 1 <i>Kings</i> V. 18. <i>Ezek.</i> XXVII. 9. See <i>Josh.</i> XIII. 5.	
LXXXIV	10.	Endor ] In <i>Manasseh</i> ; East from <i>Dor</i> , which lay on the mid-land sea. <i>Saul</i> goeth to a Witch at Endor; which indeed was not farre from the mountains of <i>Gilboa</i> , where <i>Saul</i> was slaine. <i>Taanach</i> , and <i>Megiddo</i> not far from it.	
	18.	whose name alone is <i>Jehovah</i> ] Which hath his being of himself, <i>Exod.</i> III. 14. <i>Deut.</i> VI. 4. An eternal Being, <i>Esay</i> XLIV. 6. <i>Apoc.</i> I. 4, 8. and IV. 8. and XI. 17. and XVI. 5. And giveth being to all things, <i>Acts</i> XVII. 25. to his word, and promises, and threatnings, <i>Exod.</i> VI. 3. <i>Ezek.</i> VII. 27. See the Observations on <i>Esay</i> XXVI. 4. Of <i>Jehovi</i> , see the Observations on <i>Psal.</i> LXXI. 5. Of <i>Jah</i> , see the Observations on <i>Psal.</i> LXVIII. 4.	
		Gittith ] So <i>Psal.</i> VIII. and LXXXI. And <i>Obed-Edom</i> , a Levite, and Porter, or Singer in the Tabernacle, is called a Gittite, 2 <i>Sam.</i> VI. 10. haply from <i>Gath-rimmon</i> , a Citie of the Levites, <i>Iosh.</i> XXI. 25. And there is <i>Gath</i> a Citie of the Philistines. The word then may signifie an Instrument of musick, not such as our Gitterne; such as was used in <i>Gath</i> ; or rather used by the posterity of <i>Obed-Edom</i> the Gittite: Or it may import that those three Psalmes were sung upon occasion of Davids removing the Ark from <i>Kiriathjearim</i> to the house of <i>Obed-</i>	

*Obed-Edom* the Gittite; and from thence to *Jerusalem*, *1 Chron. XIII.* and *XV. chapters*. More certaintie is not found out.

*Korah*] See the *Observations* on *Psal. XLII.* Title.

*thine Altars*] The places near them might haply become the nests of birds, *Josb. XXIV. 26.* Or this may relate to the Psalmists longing and crying after them, by an abrupt and patheticall exclamation and naming of them, *Oh thine Altars, thine Altars*: not yet excluding the force of that argument from the birds nestling, either near, or elsewhere. Some hence conceive, That this *Psalme* was penned by *David* in the time of his Exile and banishment from Gods house and service by the means of *Saul*, *verse 9.* not so likely of *Abshalom*.

*the wayes of them*] Of the travellers that go up to Gods house, and of such as have liberty so to do: or the high-wayes and caufies themselves that leade to thy house.

*of Baca*] Or Mulberry trees, which use to grow in dry places. A valley of this name was nigh *Jerusalem*, *2 Sam. V. 22, 23. Joshua XV. 8.*

*make it a Well*] By digging Wells therein for water: no drought, or difficulties shall hinder them from coming to Gods house, but they will break through them. Or, make him a Well; that is, God in stead of a Well to them, *Fer. II. 13. and XVII. 13. Psal. XXXVI. 9.*

*the rain also filleth the pools*] Which they digged; God so provides for them. Or, the bountifull rain of Gods blessings, of grace and comfort, shall cover and comfort them.

*from strength to strength*] increasing so, as *Rom. I. 17. 2 Cor. III. 18.* Or, from company to company; from troop to troop; as by troops they came up to Gods house thrice a year.

*of thine anointed*] *David* the type; *Messiah*, the truth.

*a door-keeper*] Fixt. and a servant, in the meanest office there; then to be free, and frolick, and flourishing in the highest degree, in the bravest tents of wickednesse.

*grace and glory*] Many referre *grace* to this life, and *glory* to that which is to come. But *grace* rather may seeme here to signifie favour, estimation, honour, as *Prov. III. 34. James IV. 6. 1 Pet. V. 5. Exod. III. 21. Num. chap. XII. 36. and XXXIII. 12. Gen. VI. 8. and XXXIX. 4. and L. 4. Esther II. 15. 17. and V. 2. Prov. XXII. 1. and chap I. 9. and IV. 9. Luke II. 52. and I. 28. compared with verse 30.*

*Thou hast been*] Formerly.

*brought back*] Out of *Babylon*. Some understand this of the bringing back of *David* to *Ierusalem* after the rebellion of *Abshalom*. But not so likely.

*covered all their sinne*] See the *Observations* on *Psal. LI. 4.*

*Turne us*] Do now so again.

*I will hear*] Complaine no more; but hearken to God, speaking, his promises to his people, and their duty.

*are met*] Will meet.

*have kissed*] Will kisse, though for the present things are other-

3.

5.

6.

7.

9.

10.

11.

LXXXV

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LXXXVI.

wife, *verse 4, 5.* This, and what followes had it most compleat fulfilling in and by the coming of Christ.

*A Prayer*] So is the Title of *Psal. XVII.* And this seemes to be as a *set forme of prayer* for the godly in distresse; without any particular circumstances used in it of persons, places, or times; appliable to all; and may not unfitly be applied to Christ.

2. *I am holy*] So rather then as in the margin, *one whom thou favour-est.* The Hebrew word is *קדש*, which imports an active, rather then a passive signification. And so *Psal. IV. 3.* and *XXXII. 6.* and *L. 5.* and *LXXXIX. 2.* This word is actively taken, and that rightly in our translations; though many learned men, not so well advised therein, render it passively, to denote, not the author and agent, and his quality, but the object spoken of.

8. *Among the gods*] *Verse 10.* *Psal. LXXXIX. 6.* *Deut. XXXII. 39.* *Esay XXXVII. 16.* and *XLIV. 6.* *1 Cor. VIII. 4, 5, 6.* *Exod. XV. 11.* From the first Hebrew letters of which four words in *Exodus* came the name of the *Maccabees*, as is thought.

11. *unite my heart to fear thy Name*] Loose it from all other things, and cares, and fears; and knit it fast to thy fear only, without back-sliding ever.

16. *give thy strength*] *John XV. 5.* *Phil. II. 13.* and *IV. 13.*

17. *a token*] as in the end of the verse.

LXXXVII.

1. *His foundation*] Gods, and his Churches.

*Mountains*] *Moriah*, and *Zion.* Not now in a fitting Tabernacle.

3. *Glorious things*] See *Esay LIV.* and *LX.* and *LXII.* and *LXV. Apoc. XXI.* and *XXII.* And see the *Observations* on *Josh. 10. 1.*

4. *Rahab*] So *LXXXIX. 10.* *Esay LI. 9.* See the *Observations* on *Gen. XII. 10.* *Egypt* is meant hereby: And the calling of *Egypt* to the fellowship of the Church. Of whose calling, see *Esay XIX. 19, 21, 25.*

*to them that know me*] Or among them; as of my knowne familiars.

*Philistia*] *Palestine*, the Philistines, *Psal. LX. 8.*

*this*] And the rest afore named, were born in the Citie of God; by regeneration spiritual made the sonnes of God, and of the Church, *verse 5, 6.* *1 Pet. I. 23.* *James I. 18.* *Esay XLIV. 5.*

7. *Singers*] The spiritual joy both great, and general, and of the Psalmist in particular, which shall be in those dayes, in the Church, and of, and for the Church; in an allusion haply to the Jewish service.

*Springs*] Of my joy, and of Gods spiritual gifts and graces also; *John VII. 38.* *Esay XII. 3.* *Ephes. III. 10.*

*A Song*] See the *Observations* on *Psal. XLVIII.* title.

*Mahalath*] A kinde of winde-instrument, *Psal. LIII.*

*Leannoth*] May either make up the name of the Instrument; or may seeme to signifie to sing by turnes or courses, as *Exod. XV. 21.* *Ezra III. 11.*

*Heman*] The next Psalm is of *Ethan.* These were sacred Singers and Musicians, descended of *Levi*, *1 Chron. XV. 17, 19.* and *XVI. 41,*

42. and VI. 44. Of *Heman*, see 1 *Chron.* XXV. 1. 4, — 7. He was of the posterity of rebellious *Korah*, and grandchilde of *Samuel* the Prophet, 1 *Chron.* VI. 33. and himself King *David's* Seer, 1 *Chron.* XXV. 5. There were two brethren, *Heman*, and *Ethan*, of the posterity of *Judah*, 1 *Chron.* II. 6. men renowned for their wisdom, 1 *King.* IV. 31.

This *Psalme* is one of the most doleful of all the Bible: And may serve as a set forme of a sad complaint to any man in his greatest distresse. Some make application of it to Christ in his Sufferings.

*free among the dead*] *Psal.* XXXI. 12. *Job* III. 18, 19.

*I am shut up*] As a close prisoner in the Dungeon of sorrowes, and distresses.

*wilt thou*] *Psal.* VI. 5. and XXX. 9. & CXV. 17. *Esay* XXXVIII. 18.

*prevent thee*] *Psal.* V. 3. *Hab.* II. 1.

*into darknesse*] That they hide themselves from me, none will appear to my releif; by reason of the darknesse wherein I am, buried as it were in the black Dungeon of calamities.

*a Covenant*] In faithfulness, *verse* 1, 2. How then comes it to be made void? *verse* 38, — 45.

*David*] The figure, and father of Christ; who is also called *David*, *Ezek.* XXXIV. 23. *Jer.* XXX. 9. *Hos.* III. 5. Of him this *Psalme* is chiefly to be understood; though not in all the particular passages.

*Rahab*] See the *Observations* on *Psal.* LXXXVII. 4.

*Tabor*] Westward, see the *Observations* on *Judg.* IV. 6.

*Hermon*] Eastward, see the *Observations* on *Deut.* IV. 48.

*joyful sound*] Of the Trumpet, and other sacred musical instruments, calling them to, and used in the sacred services, and solemnities.

*to thy holy one*] To *Samuel*, who anointed *David*.

*laid help upon one that is mighty*] Or, help against the mighty: both wayes meaning *David*: who yet here may be taken as a Type of Christ.

*I will set*] *Psal.* LXXII. 8.

*my Father*] This, and *verse* 27, 28, 29. universally and plenarily belong to Christ: And only imperfectly, as in a weak type, are applicable to *David*, or *Solomon*, 2 *Sam.* VII. 14. *Heb.* I. 5. *Luke.* I. 32, 33.

*my first-borne*] The first-borne had the *priviledges* of double portion, chief Rule, and Priesthood: This true in Christ; *Col.* I. 15, 18. *Matth.* I. 25. *Rom.* VIII. 29. *Heb.* I. 6. *Apoc.* I. 5.

*His seede*] *Verse* 36. Christians, his spiritual seed; *Esay* LIII. 10. *Heb.* II. 13. whence Christ is called the *everlasting Father*, *Esay* IX. 6.

*his throne*] *Verse* 37. *Heb.* I. 8. *Dan.* II. 44. and VII. 14. *Luke* I. 33. The accomplishment of these Promises cannot be found in *Solomon*.

*If his children*] So 2 *Sam.* VII. 14, 15. True of *Solomon*, and of his children; and cannot be understood of Christ's person; who was not the natural sonne of *Solomon*; but of his brother *Nathan*; And who

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LXXXIX.

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Psalme	Verse	244	PSALMES.
		<p>who was without sinne, 1 <i>Pet.</i> II. 22 : But as he bare our finnes, and was made a Sacrifice for sinne for us, 2 <i>Cor.</i> V. 21. <i>Esay</i> LIII. 6. Yet this may have a right understanding of Christs spiritual children, who are subject to the lapses and infirmities of sinne, 1 <i>John</i> I. 8. <i>Rom.</i> VII. 15.</p>	
	35.	<p><i>sworne</i>] Of Oaths, see the <i>Observations</i> on <i>Hos.</i> IV. 15.</p>	
	37.	<p><i>as the Moone</i>] Which although it sometime waxeth, and sometime waineth, and sometime seemes to be gone, (a fit resemblance of the state of Christs Church) yet is continually renewed, and so stable.</p>	
		<p><i>Witnesse</i>] See <i>Jer.</i> XXXIII. 20, 21. And Christ is so called, <i>Apoc.</i> I. 5. <i>Esay</i> LV. 4.</p>	
	38.	<p><i>But thou</i>] The Psalmist complaineth of the miseries of the Church, whereby all the former Promises seeme to be frustrated.</p>	
	45.	<p><i>youth hast thou shortned</i>] Wherein by thy promises he should have flourished, and grown up as a youth.</p>	
	47.	<p><i>how short</i>] How vaine, momentanie, and uncertaine; yet am I thy creature.</p>	
	51.	<p><i>the footsteps of thine Anointed.</i>] This may be referred to Christ, and his Offices, and Works in us, and for us: or to Christians, which follow his footsteps.</p>	
	52.	<p><i>Blessed</i>] The voice of faith, and joy; as finding an issue out of the temptation, and rejoycing in the midst of tribulation. This is the end of the third Book of Psalmes. See the <i>Observations</i> on <i>Psal.</i> XLI. ult. and on LXXII. ult.</p>	
	XC.	<p><i>of Moses</i>] This seemes inspired and penned by <i>Moses</i> for the use of the people, when upon the returne of the Spies, they had murmured against God, and he had sentenced to death all above twenty years old, <i>Num.</i> XIV. 22, 23, 29, 34.</p>	
	3.	<p><i>Returne</i>] The body to the earth; the soul to God that gave it.</p>	
	4.	<p><i>watch</i>] The night divided into four Watches; the evening, midnight, cock-crowing, dawning.</p>	
	10.	<p><i>threescore years and ten</i>] So for the most part, And so in <i>David</i>. And none of the Kings of <i>Judah</i>, or <i>Israel</i>, after him attained to those years. Or <i>seventy</i> here, in regard of that judgement denounced, <i>Num.</i> XIV. 29.</p>	
	11.	<p><i>even according to thy fear, so is thy wrath</i>] Thy wrath is as thy feare teacheth it to be: which teacheth us to feare thee for thy wrath. But <i>who knoweth the power</i> of it?</p>	
	12.	<p><i>to number</i>] They might number the utmost extent of them, upon that judgement, <i>Num.</i> XIV. But not how much sooner they might die.</p>	
	17.	<p><i>establish</i>] <i>Esay</i> XXVI. 12.</p>	
XCI.	3.	<p><i>he shall deliver thee</i>] Having practised in the second verse, what he taught in the first; Here he teacheth others to do the like, applies his example to them.</p>	
	5.	<p><i>not be afraid</i>] <i>Esay</i> XLIII. 2. emphaticall expressions, and rhetorical amplifications, allowed in all humane Authors. Not yet implying that we are actually delive. ed in all such dangers; but that at least they shall</p>	

shall work for our good, if we be not delivered out of them, *Rom. VIII. 28.*

*his Angels charge over thee*] Alledged by the Devil to Christ, *Mat. IV. 6.*

*in all thy wayes*] Of holinesse and righteousness. These words the Devil omits; as making against his temptation, which was against the minde of the text.

*tread upon the lion*] *Esay XI. 6.* — *9. Hof. II. 18.* without harme or damage. Not as the Pope applied it to his treading upon the neck of the Emperour.

*on high*] Safely above all perils and dangers.

*with long life*] If God shall see it good and fit for him. Otherwise a good man may be cut off by Plague, or warre.

*for the Sabbath day*] For the Rest on this day, see the *Observations* on *Exod. XII. 16.* For Hallowing it; That was, by an holy convocation; by offering of Sacrifices; singing *Psalmes*; reading, and expounding, and hearing Scriptures; Praying; Disputing, and Conferring; by meditating on Gods word, and works; and doing works of mercy, *Exod. XX. 10. Esay LVIII. 13. Jer. XVII. 21, 22. Levit. XXIII. 3. Num. XXVIII. 9, 10. Acts XIII. 15. and XV. 21. and XVI. 13. and XVII. 2. and XVIII. 4. Matth. XII. 2, — 7, 8, 11, 12.*

*as the Palme tree*] The LXX. read, *ὡς φοινῖξ*, which signifies indeed a tree. As the Hebrew word here doth; And the meaning of the whole *verse* imports. Yet hence many learned men, taking it up one from another, have raised that fable of a wondrous bird called a *Phoenix*, which yet never was seene, or known in the world.

*holinesse becometh thy house*] In the services, and servants of it; and all professors of so holy a God.

*The Lord knoweth*] Cited, *1 Cor. III. 20.*

*But judgement shall returne unto righteousness*] Though they might seeme awhile parted; yet they shall returne and meet; and the wicked shall be punished, and the godly rewarded.

*O come*] *Dauids Psalme*; though without his Title; as appears, *Heb. III. 7. and IV. 7.*

*to day*] This extends to the whole time wherein Christ speaketh by his Gospel, *Heb. III. 7, 13, 15. and IV. 7, 8. So 2 Cor. VI. 2.*

*Provocation*] *Meribah*, in the Hebrew.

*temptation*] *Massah*, in the Hebrew. See *Exod. XVII. 1, — 7. Num. XX. 1, 3, 13. Deut. VI. 16.*

*tempted me*] Tempted Christ, *1 Cor. X. 9.*

*my work*] Works, *Heb. III. 9.* of miraculous mercies; and judgments.

*I sware*] At *Kadesh-barneah*, *Num. XIV. 21, &c. Heb. III. 17, 19.*

*my rest.*] *Canaan*; a Type of a better Rest, *Heb. IV. 3, 8, 9, 11.*

*O sing*] This *Psalme*, and *Psalme CV. 1, — 15.* with small alterations, make up that *Psalme* composed by *David*, upon the bringing

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XCII.

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XCIII.

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XCIV.

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XCV.

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XCVI.

1.

of the Ark from *Obed-Edoms* house, into the Citie of *David*, *1 Chron.* XVI.8,—36.

*a new song*] See the *Observations* on *Psal.* XXXIII.3.

*beauty of holinesse*] In the glorious holy Sanctuary.

*sea roare*] In token of joy.

*the trees*] Humane affections ascribed to insensible creatures; thereby to set out mans duty.

*for he cometh*] Or, when he cometh. Which may relate to Christs coming into the world, *Matth.* XII. 20. *Acts* X. 42. and *ch.* XVII. 31. *Psal.* XCVIII. 9. and CX.6. *Esay* II. 4. and XI. 3,4. and XVI.5. *2 Tim.* IV.1. *Apoc.* XIX. 11.

*The Lord reighneth*] Here seemes the Kingdome, both of God, and of Christ to be majestically described.

*a new song*] See the *Observations* on *Psal.* XXXIII. 3.

*made known*] *Esay* LII. 10.

*Let the sea roare*] *Psal.* XCVI. 11.

*let the people tremble*] And so, the earth be moved; that is, with a reverend fear at his Presence and appearance. Or, though they be stirred up with anger; *Apoc.* XI. 17, 18. *Acts* XVII. 13.

*The Kings strength*] God mixeth his power with justice, *Job* XXXVI.5.

*Moses and Aaron among his Priests*] *Moses* did many things of the Priestly office. And the word *Cohen* here used, doth signifie also a Prince, and principal officer, as *2 Sam.* VIII. 18. and in many other places.

*though thou tookest*] Even when thou tookest vengeance of their inventions, yet even then a forgiving God, a God answering their prayers.

*and not we*] Or, *and his we are*; as the Hebrew in the margin readeth it, *Deut.* VII. 6, 7. and *chap.* IX. 4. &c. *Psal.* XCV.5.

*A Psalme of David*] This seemes inspired and written by *David*, when he was new made King. Or, as some, He promiseth what to do when he shall be made King; and how he will governe his own house in the meane time.

*not know*] *Matth.* VII. 23.

*of the afflicted*] Or, for the afflicted. A *set forme* of Prayer for him, for any in a poor afflicted estate. And so divers other set formes of prayer are found in Scripture, in a *set forme* of words. As *Num.* VI. 24, 25, 26. *Matth.* VI. 9,—13. And again at another time, and upon another occasion, *Luke* XI. 1,—4. *Psal.* XX. and XXI. This Prayer may seeme inspired and composed by *Daniel*, or some other Prophet towards the end of the Babylonish Captivity, *verse* 13, 16. *Zech.* I. 12, 13.

*the appointed time*] *Jer.* XXIX. 10. *Dan.* IX. 2, 24. &c.

*in her stones*] *Neh.* II. 13. &c. and IV. 2. *Zech.* I. 12.

*Of old*] This *verse*, and the two next are cited, *Heb.* I. 10, 11, 12. and applied to prove the Deity of Christ.

*This*

This *Psalme*, and the four following, containe the Praises of God; and the arguments of his Praise, both Ordinary, and Extraordinary, in relation to his Church, and to all his Creatures.

*thy youth is renewed like the Eagles* ] Thou keepest thy self fresh and vigorous, as in thy youth; thou returning to the dayes of thy youth, *Job XXXIII. 25.* And like the Eagles youth, or strength and vigour, which abides so long, even to and in old age, and length of very many years; and seemes to renew her youth by the casting of her feathers yearly, not her bill; the upper beak whereof groweth at last in an extreme old age, so to over-grow and bend over the lower beak, as causeth the Eagle to die of famine, not of feeblenesse; *Arist. lib. 9. cap. 32. de historia animalium.* See *Esay XL. 31.*

*hoasts ye Ministers* ] Both Angels, and men, and all his creatures, *Ephes. 3. 10. Col. I. 16. 1 Kings XXII. 19. Gen. XXXII. 2. Psal. CIV. 4. Dan. VII. 10. Apoc II. 1. Esay LXI. 6. Neh. IX. 6.*

This *Psalme* is exquisite for loftinesse, and other ornaments.

*with light, as with a garment* ] *Gen. I. 3. 1 Tim. VI. 16.* He wholly so shines, as the eyes of any, no not of the Angels, are able to behold the luster and splendor thereof. As neither we, that of the Sunne.

*the beams of his chambers in the waters* ] Maketh and distinguisheth the regions of the aire, as into lofts or upper chambers, in and by the watery clouds, *ver. 13.*

*his Angels spirits* ] Alledged and interpreted of Angels, *Heb. I. 7.* useth them being spiritual substances, as speedy, active messengers, ministers, and executors of his will, *Heb. I. 14.*

*his ministers a flaming fire* ] The Angels such, *2 Kings II. 11. and chap. VI. 17.* Or, the flashes of lightnings; and other meteors are his ministers to do his will.

*waters stood above the mountains* ] At the Creation, *Gen. I. 2.* And at the Flood, *Gen. VII. 20.*

*to cover the earth* ] *Job XXXVIII. 8, 10, 11. Jer. V. 22. Gen. IX. 11, 13, 15.*

*oile* ] *Psal. XXIII. 5. and XCII. 10. Eccles. IX. 8. Matth. VI. 17.*

*her house* ] In them is her house, *Psal. LXXXIV. 4. Job XXIX. 18. Matth. VIII. 20. Luke IX. 58. Dan. IV. 12.*

*Conies* ] *Prov. XXX. 24, 26.*

*in wisdom hast thou made them all* ] By wisdom here to understand Christ punctually, is more then the Text yeelds: Or, that Text either *Prov. III. 19.* though that be a sacred truth, *Heb. I. 2.*

*Sea* ] Not that *Psal. CXIV. 3.* but *that*; which particle doth distinguish the great Midland Sea, from the other lesser.

*go the ships* ] See *verse 10. Gen. II. 14. Esay XXXIII. 21.*

*Leviathan* ] The Whale, *Job XLI.*

*renewest* ] By causing new creatures to come in the place of the old, *Eccles. I. 4.*

*Praise ye the Lord* ] In the Hebrew, *Halelu-jah*, Praise ye *Jah*. This *Halelu-jah* is kept in the Greek; and in other languages; set sometimes

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CIV.

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Psalme	Verse	248	PSALMES.
		in the beginnings, sometimes in the end of <i>Psalmes</i> . <i>Apoc.</i> XIX. 1, 3, 4, 6.	
CV.	1.	<i>O give thanks</i> ] See the <i>Observations</i> on <i>Psal.</i> XCVI. 1. whereby most likely it is, that this is <i>Dauids Psalme</i> .	
	4.	<i>his strength, seeke his face</i> ] The Ark, where God declared his power, and presence, <i>Psal.</i> LXIII. 2. and LXXVIII. 61. See the <i>Observations</i> on <i>Psal.</i> XXVII. 8.	
	7.	<i>his judgements</i> ] <i>Esay</i> XXVI. 9. Specially those upon the Egyptians, are famously known and spoken of.	
	9.	<i>oath unto Isaac</i> ] To <i>Abraham</i> , in the Presence of <i>Isaac</i> , <i>Gen.</i> XXII. 17. and XXVI. 3.	
	15.	<i>mine anointed</i> ] This is spoken of the Patriarchs: not of Kings.	
		<i>my Prophets</i> ] So <i>Abraham</i> is called, <i>Gen.</i> XX. 7.	
	18.	<i>with fetters</i> ] <i>Gen.</i> XXXIX. 20.	
	19.	<i>his word came</i> ] Gods word in dreams touching his advancement, <i>Gen.</i> XXXVII. 7, 9. came to be fulfilled. Or, <i>Josephs</i> word in the interpretation of the dreams of <i>Pharaohs</i> Officers, and of <i>Pharaoh</i> himselfe.	
	25.	<i>He turned</i> ] See the <i>Observations</i> on <i>Esay</i> VI. 10.	
	28.	<i>they rebelled not</i> ] The Signes and Wonders did not: Or, <i>Moses</i> , and <i>Aaron</i> did not rebel, &c.	
	32.	<i>haile for raine</i> ] Raine rare in <i>Egypt</i> , <i>Zech.</i> XIV. 18. much more haile.	
	36.	<i>first-borne</i> ] Thus all the ten plagues of <i>Egypt</i> are reckoned up, save the fifth of Murrain of Beasts; and the sixth of Boyles upon Man and Beast.	
	39.	<i>a cloud for a covering</i> ] A large cloud to cover all that hoast from the parching heat of the Sun.	
	40.	<i>Quailes</i> ] Twice; <i>Exod.</i> XVI. 13. <i>Num.</i> XI. 31.	
CVI.	41.	<i>dry places</i> ] In the deserts of <i>Sin</i> , and <i>Zin</i> : from the rocks of <i>Rephidim</i> , <i>Exod.</i> XVII. and <i>Kadesh</i> , <i>Num.</i> XX.	
	45.	<i>That they might</i> ] Obedience the end of all Gods mercies, <i>Exod.</i> XIX. 4, 5, 6.	
	15.	<i>leanness</i> ] By their <i>raison</i> , or lust, they purchased to themselves <i>razon</i> , leanness; yea, a plague and death, <i>Psal.</i> LXXVIII. 30, 31. <i>Esay</i> X. 16.	
	17.	<i>Dathan</i> ] <i>Korah</i> is omitted here.	
	20.	<i>Oxe</i> ] Elsewhere the terme of <i>Calf</i> is used.	
	22.	<i>Ham</i> ] <i>Gen.</i> X. 6.	
	24.	<i>pleasant land</i> ] <i>Deut.</i> XI. 11, 22. <i>Ezek.</i> XX. 6. See the <i>Observations</i> on <i>Zech.</i> VII. 14.	
	28.	<i>Baal-Peor</i> ] See the <i>Observations</i> on <i>Judges</i> VIII. 33. <i>Baal</i> signifieth Lord, Master, Husband, or Patron. <i>Peor</i> is the name of a mountaine: And <i>Beth-Pehor</i> the name of <i>Baals</i> Temple there. <i>Num.</i> XXIII. 28. <i>Deut.</i> III. 29. For the idolatry committed to this idol, the Scripture sometimes for the word <i>Baal</i> , useth <i>Bosheth</i> , which signifieth shame, <i>Hos.</i> IX. 10. See <i>Jer.</i> III. 24. and XI. 13. and the <i>Annotations</i> of	

of learned Maſter Gataker upon thoſe places.

*of the dead*] Offered to thoſe dead idols, Num. XXV. 2. Jer. X. 5.

*And that was counted unto him for righteousneſſe*] i. e. this fact of Phineas was approved of God as juſt and righteous, and for ſuch ever to be eſteemed. The ſame phraſe uſed Gen. XV. 6. hath another ſenſe of juſtifying Abrahams perſon before God by faith, though a man without faults in himſelf otherwiſe. And ſo is rightly applied by Saint Paul, Rom. IV. 3, 5, 8, 9, 22, 23, 24. to the juſtification of a ſinner before God by Faith meerly.

*for righteousneſſe*] A right and juſt action; not the fruit of a raſh zeale; though done without ordinary authority.

*unadviſedly*] Num. XX.

*Devils*] Levit. XVII. 7 See the *Observations* on Judges VIII. 33.

*his Covenant*] This, and his Name ſake, verſe 8 are the ground of Gods free mercies.

*among the heathen*] among whom divers Iſraelites were ſcattered, in the times of the Judges, and Saul, by reaſon of their often troubles at home, till the Kingdome came to David, whoſe words theſe are, 1 Chron. XVI. 35, 36.

This Pſalme hath much elegancy and ſublimity in it.

*South*] In the Hebrew, *Sea*; meaning the Red Sea, which was South from Canaan. But much more uſually in Scripture by Sea is underſtood the Weſt, becauſe the great Mediterrane Sea lay Weſt from Canaan.

*mount up*] An hyperbole. Of them ſee the *Observations* on Joſh. XI. 4.

*them*] Marriners, and paſſengers.

*rivers*] Watery fruitful places.

*dry*] Barren, thirſty.

*will obſerve*] Not that ſuch deliverances are vouchſafed alwayes to all in ſuch dangers: Gods wayes of his governing Providence are a great deep unſearchable: But thoſe deliverances when they come, they come from him.

*A Song, a Pſalme*] See the *Observations* on the Title of Pſalme XLVIII. CVIII.

This Pſalme is compoſed of Pſal. LVII. 7, — 11. and Pſal. LX. 5, — 12. See the *Observations* on both thoſe Pſalmes.

*glorie*] See the *Observations* on Pſal. XVI. 9.

*wash-pot*] So Pſal. LX. any waſhing pot, to waſh the filth of my feet in. Without any alluſion to the Mariſhes of Moab, or their Land to be waſhed in blood; or themſelves wiped cleane away, as a pot is wiped. But rather to be uſed to ſervile, ſordid, baſe offices.

*of David*] By the matter of the Pſalme, it ſeemes to be penned and inſpired towards the end of Sauls reigne, when all things were grown to a forlorne and wicked ſtate. See 1 Sam. XXVI. 19.

*unto Prayer*] The uſe and comfort of Prayer.

*Set*] Many Imprecations follow. And the like ſee in Pſal. XXXV.

31.

33.

37.

45.

47.

CVII.

3.

26.

30.

33.

43.

CVIII.

1.

9.

CIX.

4.

6.

4. — 8. and LIX. 5, 13. and LXIX. 22,—28. and LXXIX. 10. and CXIX. 84. and CXL. 10. *Job XXXI. Nehem. IV. 4. 5. and VI. 6, 14. Esay II. 9. Jer. XI. 20. and XV. 15. and chap. XVII. 18. and XVIII. 21, 22, 23. and XX. 12. 2 Tim. IV. 14.* And these with exquisite formes of speeches. And uttered by *David*, and the rest, against transcendent sinners, rather as Prophets, but of zeale to God and his glory therein, then in relation to their private passions of revenge, or respect to themselves as parties. And yet these, or the like Prayers and Imprecations may possibly be mixt with Humane infirmities; as those in *Jeremy*. See the *Annotations* on *Nchem. IV. 5.* Or in some they may be understood with silent limitations and reservations.

7. *right hand*] He plead and prevail against him.  
*condemned*] Go out guilty, or wicked.  
*become sinne*] Let no suit, or defence of his avail for him, but rather hurt him.
8. *his office*] Applied to *Judas*, *Acts I. 16, 20, 26.*
10. *their desolate places*] Their houses and families that are desolate and destroyed.
14. *fathers*] Thus God punisheth to the third and fourth generation, the wickednesse of the parents on their wicked children, *Exod. XX. 5.*
18. *As he cloathd himself with cursing*] See the *Observations* on *Psal. LXXIII. 6.*
19. *Let it be unto him*] That curse wherein he delighted in cursing others; which pleased him as water, and oile, Let that same be unto him. Or, let a curse thus cover, and cleave unto him; and come into his bowels and bones. See the *Observations* on *Psal. LXXIII. 6.*
25. *shaked their heads*] *Psal. XXII. 7.*

CX.

This *Psalme* is all Prophetical; all of Christ; foretelling his Person, Natures, and Offices, specially his Kingdome, and Priesthood. And of his Victory over his enemies, and of his Triumph afterwards. And hereupon it is cited, and made use of, *Matth. XXII. 44. Mark XII. 36. Luke XX. 42. Acts II. 34. Heb. I. 13. and V. 6. and VII. 17.*

1. *The Lord*] The Messias himself applies, and appropriates this *verse* to himself, *Matth. XXII. 44. Marke XII. 36. Luke XX. 42.* Saint *Peter* from this *verse* proves Christs Ascension into heaven, *Acts II. 34.* Saint *Paul* relates to it in the point of Christs reigne over all enemies, *1 Cor. XV. 25.* Denying that the words of this *verse* were used, or could be used to any of the Angels, *Heb. I. 13.* And therefore they cannot be applicable to *David* himself, or to any meere man.

*The Lord*] *Heb. Jehovah.* See the *Annotations* of learned Master *Gataker* on *Esay I. 2. and XXVI. 4.* See also my *Observations* on *Psalme LXXXIII. 18. and on LXXI. 5. and on LXVIII. 4.* This Name of Eistence never admits any affix in the *Hebrew* tongue. And it may lawfully be pronounced; though the ancient Jewes refrained from doing so, to gaine thereby the more reverence to it. And this Name is common to the three Persons; yet according to the sense and cir-

verse

circumstances of divers texts and places, specially when relation is had to another Person of the Trinity, it is taken *Personaly*. And so here for God the Father. As likewise, *Psal.* II. 7.

*said*] In his eternal Decree, predestinating his Sonne to be the Messias, to execute in time the Office of Mediatorship.

*unto my Lord*] *Dauids* Lord, as well as his Sonne.

*sit thou*] This, and other phrases here, are not proper, but figurative: to be understood, not corporeally, but spiritually. Christ is said in Scripture promiscuously, both to *stand*, and to *sit* at the right hand of God, *Heb.* I. 3. *Acts* VII. 55, 56. *1 Pet.* III. 22.

*at my right hand*] The right hand signifies *power and strength*, *Psal.* CXVIII. 16. *Exod.* XV. 6. *Psal.* CXLIV. 8. *Power to help*, *verse* 5. *Psal.* XVI. 8. and CXLII. 4. *Eccles.* X. 2. *To be or sit there*, imports *dignity and honour*, *1 Kings* II. 19. *Matth.* XX. 21. And such is the meaning here. And this *dignity* here expressed by this phrase is ascribed to Christ, not in relation to his *Deity*, for so he and the Father are one. Herein he is, and alwayes was of equal dignity with the Father: But in regard of his *Humanity* whereby the Father was greater then he: And wherein formerly he had emptied and humbled himself, and suffered, even to death; and so was made a little lower then the Angels. But now hereby he is crowned with glory and honour. Yet this dignity here is not ascribed to his *Humanity* singly in it self considered, but *in supposito*, as it hypostatically subsists in the Person of the Sonne of God. And this Dignity is not an elevation and exaltation of the *Humanity* of our Saviour into the Majesty and essential properties and prerogatives of the Divine nature; and so to have a parity of Dignity with it, an equality in all points; really communicated to the *Humanity* in it self, as the Ubiquitaries contend and plead for, and which they referre, not to the Person only; but to the very Humane nature also in the Person of the Sonne of God. But this Dignity of Christs *Humanity* is that which is next in degree under God and the Father, above that of the Angels, and all creatures, *Heb.* I. 3, 4. *Ephes.* I. 20, 21, 22, 23. given to him in time, after his Ascension, as a consequent and reward of his exinanition and passion, *Phil.* II. ult. *Heb.* II. 9. *Luke* XXIV. 26. This Dignity Saint Paul declares, *1 Cor.* XV. 25. and Saint Peter, *Acts* V. 31. and X. 42. *John* V. 27. In summe then, as Christ emptied himself, and subjected himself to the Father, not in regard of his Divine nature, but in regard of his Person God-man, and that only out of his Voluntary dispensation; So out of the same his voluntary dispensation it is, that he exercises this office of Mediation in both natures, And here after his Ascension; not before, in the Personal Union of both Natures; he receives this Dignity of sitting on the Fathers right hand; his Person reigning so in both natures. It is not then the *Humanity* in it self singly taken that sits on the right hand of God; but the *Humanity* of that Person that sits at the right hand of God: as in the Incarnation it came to passe, not that the *Humanity* became God, but that the *Humanity*

CIII.

manity became then the Humanity of God. And Christ now sitting at the right hand of God doth reigne every where, even as Man also; though his Humanity be not every where: as a King doth in his Kingdom, though his body be not every where; as the Head in the Body, though the Head be not every where, as the Sun in the firmament enlightens, heats, cherisheth, quickeneth things below, though the Sun remaine in its own place above.

*until*] *1 Cor. XV. 14, 25, 28.* Not yet that the Son shal then leave off all Rule and Reigne, and be subject to the Father simply: But that then he shall leave off his Office of Mediation, having then overcome his enemies, and fully gathered his Church; he shall not thenceforth use those meanes and actings which formerly he did; the whole work being then finished; then shall he leave off the administration of that delegation which he had formerly freely undertaken, there being then no more need of it. But thenceforth shall he reigne together with the Father, to all eternity; *Dan. VII. 14. Luke I. 23.* In a sense not unlike is this particle *untill* used, *Psal. CXXIII. 2. Matth. ult. ult. Gen. XXVIII. 15.* what is affirmed of the time past, is not denied for the time to come.

*I make*] I God the Father. Not excluding God the Sonne. For the same action is attributed to him, *1 Cor. XV. 25. Iohn XVI. 33, Opera Trinitatis ad extra sunt indivisa.*

*thine enemies*] The Devill, *Iohn XIV. 30. 1 Cor. XV. 24.* The World; *Iohn XVI. 33. and XV. 18.* Antichrist; and all wicked men; *Luke XIX. 27.* Not, but that these are the enemies of God, and the Father also; *Iohn V. 23.* And so both are joyned together, *Psal. II. 2.* yet more immediately and directly enemies to Christ the Sonne, who came into the world to destroy the works of the Devil, *1 Iohn II. 8.* enemies to his Kingdome, and his inheritance, *Matth. XXI. 38.*

*thy foot-stoole.*] All utterly subdued, and put under thy feete, *1 Cor. XV. 14. As Iudg. I. 7. Psal. XLVII. 3. and Psal. XVIII. 39, 40. 1 Kings V. 3. Iosh. X. 24. 25.* Thus did *Sapor* the Persian King; *Tamerlane* the Scythian; and Pope *Alexander* the fourth to the Emperour *Frederick* the first. This Conquest was made by Christs Resurrection and Ascension, *Col. II. 15. Ephes. IV. 8. Iohn XII. 3. and chap. XVI. 11. 33.* They touch not Christs person now, as they did when he was upon earth. They have not power over his mystical body; and true members, to domineer over them, subdue them, or deadly destroy them: yet they have power to bite and bruise their heel; and so to persecute Christ in his members, *Acts IX. 4. and ch. XXII. 7. Zech. II. 8.* And so the victory is not yet fully compleat, *Rom. XVI. 20.* And this makes for Christs greater glory, and his childrens good. But at the last day, in the end of the world, all the enemies shall be altogether utterly subdued, and destroyed, and punished everlastingly, *1 Cor. XV. 25, — 28. Matth. XXV. 41, &c.*

*The Lord shall send*] The Prophet *David* here turnes his speech to his

his Lord and Sonne; and speaks here of *Iehovah*, what he shall do to, and for him.

*the rod of thy strength*] Thy royal Scepter, or Shepherds staffe; thy Kingdome, and the Dominion thereof, *Ier. XLVIII. 17. Ezek. XIX. 4, 11.* thy royal power; which shall be strong; to overpower all the strength of the world opposing it, *Rom. I. 16.* And this is his Word and Gospel; not any temporal armes or power.

*out of Zion*] There began the promulgation, and thence sprang the Propagation of the Gospel, and of Christs Kingdome; which wondrously subdued all the world, *Pf. II. 6, 8. Esay II. 2, 3. Mich. IV. 2.*

*rule thou in the midst of thine enemies*] Here is the successe of Christs Kingdome, even among his enemies. He, and his Church Militant in this world shall still have enemies, *Matth. X. 6.* Yet he shall rule and reigne in the midst of them, in despite of them; and that with all confidence and boldnesse.

*Thy people*] As by right of Creation; so chiefly here, by right of Redemption. Here is the successe of Christs Kingdome, among his subjects.

*shall be willing*] Their first property; to be prompt, ready, devout, chearfully obedient, *1 Pet. II. 9.* freely led thereto by Gods free Spirit, *Psal. LI. 12. Rom. VIII. 14. Psal. LIV. 6. 2 Cor. IX. 7.* As *Iudg. V. 9. Nehem. XI. 2. Acts II. 41.* Made such by Christ, of unwilling, to be so willing; *Iohn VI. 44. Psal. CXIX. 10, 11. 108.* and in many other places of that *Psalme, Esay XLIX. 18. and LV. 5. and LX. 4.*

*in the day of thy power*] When by the powerful preaching of thy Gospel, thou shalt rule in the midst of thine enemies; and powerfully convert thy people to so willing an obedience unto thee. The word here translated *Power*, signifies also an armie; and may relate to Christs mustering of his people, as armies, in the dayes of their solemn assemblies for his worship and service.

*in the beauties of holinesse*] Or in the comely honours of the Sanctuary; meaning either the comely or honourable places of holinesse, the Sanctuary, or Church; or rather, in the beautiful ornaments of holinesse, that is, holy graces and vertues, which with admirable varietie adorne the faithful, and their inner man.

*from the womb*] The second propertie or condition of the subjects of Christs Kingdome, to be very numerous: as willing; so numerous: as the dew from the womb of the morning, *2 Sam. XVII. 12.* by a sudden, unusual and wonderful increase and multiplication, *Esay LIV. 1. Micah V. 7. Esay LXVI. 9.* so numerous shall his youth be; his new-borne people; *Iohn I. 13. and III. 3. Gal. IV. 19. Heb. II. 14. 1 Pet. II. 2.* See *Esay LIII. 10.* So that these words are not to be understood of the temporal Nativity of Christ from the Virgin, or his eternal generation from the Father as some do; but of his active spiritual generation of his children, the subjects of his Kingdome.

*The Lord hath sworne*] The Vocation of Christ to his Office of

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Priest-

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Priesthood. *Jehovah* is the Author of it.

*hath sworne*] *Jehovah* swears, to confirme matters of greatest moment: when, and where his wisdom please. And upon this point here of Christs eternal Priesthood mans salvation dependeth. He swears by himself; though that is not here expressed; because he hath no greater to swear by; *Heb. VI. 13, 16. Gen. XXII. 16.* And so by his *life*, *Esay XLIX. 18.* by his *soul*, *Jer. LI. 24.* by his *right-hand, and the arme of his strength*, *Esay LXII. 8.* The result of all which is the same with *himself*. And implying thereby thus much, Let me not be accounted what I am, namely God, the living God, the omnipotent God, if that which I speak be not true, or my promises or threatnings do faile of performance. Of Oaths, See the *Observations* on *Jer. LI. 14.* and my *Annotations* on *Hos. IV. 15.*

*and will not repent*] Will not change or retract what he hath sworn, *Num. XXIII. 19. James I. 17.* Repenting is sometimes ascribed to God; as *Gen. VI. 6, 7. Psal. CVI. 45. 1 Sam. XV. 11. 35.* Not that there is any change of *minde or will* in God; as there is in mans repenting: But the change is in the *work*; God eternally and unchangeably decreeing both, as to do the thing, so again to change it upon mans repentance, or disobedience; *Jer. XXVI. 3, 13, 19.* Of this see more in the *Observations* on *Jer. XV. 6.* In all this, God condescends to mans weaknesse, *Heb. VI. 17, 18.* Shewes the greatnesse, and excellency of the thing here avowed; that the Lord Christ was lawfully Called and Ordained to be an eternal Priest for us, and our salvation; for our greater confirmation, and consolation herein.

*Thou art*] The Lord Christ well knew this, and could not doubt of the will of the Father herein. What then needed this Oath to be made unto him? Answ. It was made to him, for the use of his Church; that his Church might know and be assured of it. As that *John XI. 42.*

*art*] God saying, is as much as doing.

*a Priest*] So *Gen. XIV. 18. Heb. VII. 1.* *Melchizedec* in type; Christ in truth, the Antitype. The Priests office was to Teach, Pray, and Sacrifice. The High Priest among the Jewes once a year entred into the most Holy place. Yet he in all things was not an absolute and sufficient Type of our High Priest Christ the Lord. For he is an eternal High Priest; and both King and Priest; and his Sacrifice of another nature; and himself of another Tribe.

*for ever*] Not so the Priests after the order of *Aaron*, *Heb. VII. 23 34* and *chap. IX. 12.*

*after the order*] Or similitude, *Heb. V. 6.* and *chap. VII. 15.*

*of Melchizedec*] Much question, who this *Melchizedec* was. He was not the Sonne of God himself, our Lord and Christ. Very many take him to be *Sem* the Sonne of *Noah*, who saw both worlds, before, and after the Flood; and lived to the one hundred and fiftieth year of the age of *Abraham*. Yet because *Sems* genealogie is exactly set down in Scripture; and that the Levitical Priests themselves came from him

after

after sundry descents: and the Land of *Canaan* seems not to be *Sems* habitation, which took its name from his younger brother *Cham*, or from *Chams* sonne *Canaan*: Neither would *Abraham* so long have forborne his due respects and visitation of *Sem* in *Canaan*, if *Sem* had lived there: Therefore divers learned men take this *Melchizedec* to be rather some eminent man in *Canaan*, raised up by God in those corrupt times, both good and godly, both King and Priest, living in *Salem*, after called *Jerusalem*; whose King in *Joshuahs* time was called *Adoni-Zedek*, that is, Lord of righteousness, *Josh. X. 1*. As this man here is called *Melchizedec*, that is, King of righteousness. By which place, or near to it, *Abraham* in his returne from this warre and victory, was to passe.

Of this *Melchizedec*, and his Priesthood, and the difference of it from *Aarons* Priesthood, the Apostle to the Hebrews, *chap. VII* treateth at large, and observeth divers things; his Name and Title; his greatnesse in that he blessed *Abraham*, and received Tythes of *Abraham*; his being mentioned in Scripture without any Pedegree, without father, without mother, without descent, having neither beginning of dayes, nor end of life. All these he had; as our Saviour himself had them; but none of them recorded or registred in the Scripture; that he might so become a Type of the eternity of Christs Person, and Priesthood; *verse 3*. The Apostle further observeth his Offices, that he was both King and Priest; and that our Saviour was made such, with an oath of God the Father; and a Priest of a better Priesthood, Covenant, and Commandment; and that he was made, not after the Law of a carnal commandment, having carnal successors in his Priesthood, but after the power of an endlesse life, consecrated for evermore, having an eternal Priesthood, and unchangeable, continuing ever, and living ever to make intercession, and by his one offering up himself once for all, saving them to the uttermost that come to God by him. In all which there are manifold resemblances between *Christ* and *Melchizedec*; and manifold differences between theirs and the Aaronical Priesthood. As for those fond and forced dreams of the Papist, That *Melchizedec* offered up to God the sacrifice of bread and wine; And therein was a Type and Figure of their sacrifice of the Masse; And that thereupon Christ our Lord is said to be a Priest after the order of *Melchizedec*; These may well befall to them, who for want of the love of the truth, are given up to beleieve lies; but are too weak, poor, and silly, for us to trouble our selves withal.

*The Lord at thy right hand*] The prophesie of Christ the Lord his administration of his Kingly Office, in this, and the next *verse*.

The Lord, God, the Father, who will make thine enemies thy footstoole, He at thy right hand, ready to assist thee, O Christ; as *Psal. XVI. 8*. and *CIX. 31*. Shall strike through Kings, *Psal. II. 2, 4, 5*. even the highest Powers and Potentates that oppose Christ and his Kingdome, *2 Cor. X. 5*. In the day of his wrath, the time appointed in

Gods wisdom, the time of his just will so to punish them with plagues temporal, eternal, in this life, in that to come, *1 Thes. I. 9, 10.* Not that Christ the Lord shall be exempted from this powerful conquest; and overthrow of his enemies; the Sonne being in all things coequal, consubstantial with the Father; And so the Act coming from the Father, by the Sonne; But in this speech relation is had to Christ, as Θεοῦ υἱοῦ, God and Man, as the King Mediatour, and receiving his Office from the Father.

6. *He shall judge*] The Lord at thy right hand shall execute judgments and punishments.

*among the heathen*] *Psal. II. 1. Acts IV. 27.* all his enemies whatsoever.

*he shall fill the places with the dead bodies*] All places with the carcases of the slain. See *Jer. XVI. 4.* A figurative and poetical expression of an huge slaughter; such as was that of the Jewes at the final destruction of *Jerusalem*, after the death of our Saviour.

*he shall wound the head in many countries*] Wound, or strike through. Head for heads collectively, *Psal. LXVIII. 21.* in many or great countries. See that *Apoc. XX. 9, 10.*

7. *He*] Christ the Lord. Thus the Prophet passeth from the Father, to the Sonne. The Father acteth by the Sonne; the Sonne from the Father.

*shall drink of the brook in the way*] In pursuing the victory over his enemies; he shall do, as *Gideons* souldiers did, *Judg. VII. 7.* admit of no delays; which occasioned that interdict, adjuration, and curse of *Saul*, *1 Sam. XIV. 24.* Or rather, these words seeme to have relation to Christs state of Humiliation; and the rather because of that opposition thereunto in the words following. And so here we have Christs exinanition, and exaltation; his passion, and resurrection; whereby he was brought to sit at the right hand of the Father, *verse 1.*

*drink*] In passing through this valley of tears, in this world, he shall drink deeply of the cup of sorrowes: the waters, floods, and torrents of afflictions and miseries should overtake and encompasse him, if not overwhelme and drowne him, *Psal. LXXXVIII. 7, 17.* See *Jer. XXV. 15, 16.* and *chap. XLIX. 12.* *Matth. XX. 22.* *Joh. XVIII. 11.* *Matth. XXVI. 39.*

*in the way*] Of this life; the way of doing his fathers will for the work of mans redemption, *Phil. II. 7, 8.* He hid for the time the luster and beams of his Divine Majesty; that it might not hinder the sufferings and death of his Humanity, *1 Cor. II. 8.* *Matth. XVII. 9.*

*therefore*] Thus Christ came from his humiliation to his exaltation, from his Priesthood, to his Kingdome. *Therefore* here notes not a Merit preceding in Christ, meriting for himself this exaltation; or his glorie either in body, or soul, his life eternal; All necessarily followed upon that hypostatical Union, which he could not merit to himself. All Christ did, was to merit for us. The particle here notes the consequence or sequel, and order, the means and manner how he came to this exaltation.

*shall*

*shal be lift up the head*] Be exalted; sit at Gods right hand. See for the phrase, *Psal.* III. 3. and XXVII. 6. *Jer.* LII. 31. *Lam.* II. 10. *sublimi feriet sydera vertice.*

*Praise*] This is one of the Alphabetical *Psalmes*. And so is the next *Psalme*. Thereby to help memory, and to mark out the excellency of these *Psalmes*. See the *Observations* on the beginning of the Book of *Psalmes*.

*wonderful works*] In Egypt.

*meat*] Manna and Quails.

*Covenant*] Though they by their sinnes often and grievously provoked him.

*heathen*] Canaanites.

*Praise*] See the former *Psalme*.

*wealth*] See the *Observations* on *Psal.* XXXVII. 1.

*light in darknesse*] *Esay* LVIII. 10. *Job* XI. 17. *Psal.* XXXVII. 6.

*of evil tydings*] *Prov.* I. 33. Otherwise is it with the wicked, *Jer.* XLIX. 23.

*gnash with his teeth*] See that *Luke* XIII. 28.

*who humbleth himself to behold*] *Psal.* CXXXVIII. 6. and CXXXIX. 1, &c. *Job* XXXIV. 21, 22. *Prov.* V. 21. *Jer.* XVI. 17. contrary to that, *Psal.* LXXIII. 11. and LXIV. 6. and XCIV. 7, - 10. *Job* XXII. 12, 13.

*He raiseth*] 1 *Sam.* II. 8.

*mountains skipped*] *Sinai*, *Horeb*, quaked and shaked, *Exod.* XIX. 18. *Hab.* III. 6, 10. *Psal* LXVIII. 8.

*Their idols are*] Not like unto our God, *verse* 3.

*are like unto them*] As much without sense and reason, as blocks and stones.

*their help*] Theirs that trust in him: or one person, put for another, which is not unusual.

*hath he given*] To their use, in this world. Or, the earth also is the Lords, which he hath given to the children of men.

*The dead praise not*] *Psal.* VI. 5. and XXX. 9. and LXXXVIII. 10, 11, 12. *Esay* XXXVIII. 18.

*I love*] This may seeme to be *Dauids* *Psalme*, upon his new coming to the Kingdome.

*Therefore*] The experience of Gods hearing our prayers, doth hearten us to pray the more.

*Pains of hell*] The sorrowes and straits of death, and the grave, *Psal.* XVIII. 5, 6.

*Gratious*] The issue and effect of Prayer.

*thy rest*] Thy quiet comfortable estate in God without trouble of conscience, and that because of Gods goodnesse, and good dealing towards thee.

*I beleevd*] 2 *Cor.* IV. 13. upon consideration of the Premises, his Faith thus triumphed; notwithstanding his afflictions.

*I was greatly afflicted*] The Hebrew word here hath an Active forme,

*Psalme* *Verse*

CXI. 1.

CXII. 4.  
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CXIII. 10.  
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CXIV. 7.  
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CXV. 4.  
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CXVI. 9.  
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forme, but in a Passive signification. As sometimes an Hebrew word in a Passive forme, is of an Active signification. See *Esay* XXI. 10. and *chap.* XXV. 9. and *LIII.* 7. and *Ezek* XIV. 4, 7.

11. *haste, all men are liers*] Even the Prophets, as *Samuel* that promised to me the Kingdome. Yea, all men, in comparison of God; unable to help in time of need, *Rom.* III. 4.

13. *cup of salvations*] Used in the Israelites Peace-offerings of Thanksgivings, and in the Meat-offerings joyned to them, and to their whole-burnt offerings: and used in their holy Feasts, *1 Chron.* XVI. 1, 2, 3 whence that seemes to be, *Luke* XXII. 17.

14. *vowes*] Made in mine adversity. Of vowes, see the *Annotations* on *Jonah* I. 16.

15. *Pretious*] *Psal.* LXXII. 14. which God shewes in preserving my life from death, in the midst of all mine enemies.

CXVII.

1. *Praise*] The Apostle alledgeth this to prove Gods mercy to the Gentiles, that they should therefore glorifie him.

CXVIII.

1. *O give thanks*] This may seeme to be *Dauids* Psalme; and likely inspired and composed upon his returne from his last victory over the Ammonites, *2 Sam.* XII. 29.

6. *on my side*] *Heb.* XIII. 6. *Psal.* LVI. 4. 11.

10. *All nations*] *David* had to deale with all the neighbouring nations round about him.

13. *Thou*] Speaking to the enemy.

19. *Open to me*] The gates of the Sanctuarie, or house of God; the gates of the Court thereof; which the Levitical Porters were to do, for men to come and serve the Lord.

*of righteousness*] For the righteous and cleane only were to enter in thereat, *2 Chron.* XXIII. 19. See *Esay* XXVI. 2. *Apoc.* XXI. 27.

22. *The stone*] *David* Typically; His Sonne, the Messias, Really; *Mat.* XXI. 42. *Ephes.* II. 20.

*builders refused*] The Rulers refused *David* in the reignes of *Saul*, and *Ishbosheth*. The Priests and Elders refused Christ, *Mark* XII. 2, 10. *Luke* XIX. 14. *1 Pet.* II. 7.

*the head stone*] *Acts* IV. 11. *Luke* XX. 17. Of this stone see more, *Esay* XXVIII. 16. *Dan* II. 34, 35, 45. *Zeck.* III. 9. *Rom.* IX. 33.

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CXIX.

1. *Blessed*] Of this Psalme see the *Observations* on the beginning of the Book of Psalmes. *David* probably is the penman of it. The stile

is plaine, fitted for all capacities. And the Alphabetical order was used for help of memory. It is full of the ardent pious affections of a religious soul. Petitions for saving knowledge, and gracious assistance from God, and Promises of all holy sincere obedience thereupon, are in every Octionarie; with wondrous art and variety of sense; yet running much upon the same words, without any tautologie.

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*any iniquity*] either in me, *subjectivè*; or of others against me, *objectivè*. And so the later way may be understood that *Gal. II. 7, 9.* *Ephes. VI. 12.* *Heb. XII. 4.* *Psal. XLIX. 5.* and *XL. 12.* and *LXV. 3.* and *XXXIX. 8.*

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67.

109.

133.

CXX.

1.

2.

3.

4.

5.

CXXI.

1.

6.

forme, but in a Passive signification. As sometimes an Hebrew word in a Passive forme, is of an Active signification. See *Esay* XXI. 10. and *chap.* XXV. 9. and *LIII.* 7. and *Ezek* XIV. 4, 7.

11. *haste, all men are liers*] Even the Prophets, as *Samuel* that promised to me the Kingdome. Yea, all men, in comparison of God; unable to help in time of need, *Rom.* III. 4.

13. *cup of salvations*] Used in the Israelites Peace-offerings of Thankgivings, and in the Meat-offerings joyned to them, and to their whole-burnt offerings: and used in their holy Feasts, *1 Chron.* XVI. 1, 2, 3 whence that seemes to be, *Luke* XXII. 17.

14. *vowes*] Made in mine adversity. Of vowes, see the *Annotations* on *Jonah* I. 16.

15. *Pretious*] *Psal.* LXXII. 14. which God shewes in preserving my life from death, in the midst of all mine enemies.

CXVII.

1. *Praise*] The Apostle alledgeth this to prove Gods mercy to the Gentiles, that they should therefore glorifie him.

CXVIII.

1. *O give thanks*] This may seeme to be *Dauids* Psalme; and likely inspired and composed upon his returne from his last victory over the Ammonites, *2 Sam.* XII. 29.

6. *on my side*] *Heb.* XIII. 6. *Psal.* LVI. 4. 11.

10. *All nations*] *David* had to deale with all the neighbouring nations round about him.

13. *Thou*] Speaking to the enemy.

19. *Open to me*] The gates of the Sanctuarie, or house of God; the gates of the Court thereof; which the Levitical Porters were to do, for men to come and serve the Lord.

*of righteousness*] For the righteous and cleane only were to enter in thereat, *2 Chron.* XXIII. 19. See *Esay* XXVI. 2. *Apoc.* XXI. 27.

22. *The stone*] *David* Typically; His Sonne, the Messias, Really; *Mat.* XXI. 42. *Ephes.* II. 20.

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[*I*]

CXXII

1.

*I]* David having brought the Ark of the testimony to *Ierusalem*, and setled the Thrones of judgement there, pens this *Psalme* of joy and gladnesse therefore: Praising the Citie; and praying for the prosperitie of it.

4.

*testimonie]* The Ark. See the *Observations* on *Ex. 25. 16.*

5.

*thrones of judgement]* Both Ecclesiastical, and Civil: as God had commanded, *Deut. XVII. 8, &c.*

CXXVI.

1.

*the captivity of Zion]* Out of *Babylon*: which returne figured our Redemption by Chrift.

*that dreame]* So incredible it was, and the joy of it, that we half doubted whether it were true, or but a dreame. As *Peter* did, *Acts XII. 9, 11.* See *Esay XXIX. 7, 8.* And the like speech we read of in *Abdolominus* when he was taken from manuring the earth, to possesse a Kingdome: and in *Isaacus Angelus*, when he was suddenly lifted up to the Empire: and in that famous *Iohn Chrysostome*, when he was first chosen into the Presbyterie.

4.

*Turn again]* Prayes that the deliverance begun, may be carried on, and brought to perfection. For it had many stops and hinderances; as appears in the books of *Ezra*, and *Nehemiah*.

5.

*They that sow in tears]* That went mournfully into captivity, shall return joyfully.

CXXVII

*for Solomon]* Seemes to be inspired and penned for *Solomon*, by *David*, a litle before his death, *Psal. LXXII.* title

1.

*Except the Lord]* This is true generally: yet may relate to the future building of the Temple by *Solomon*, and the safe keeping of the Citie *Ierusalem*: or rather to the building of *Solomons* house and posterity.

2.

*so]* By building, keeping, blessing their labours without sorrow.

*he giveth]* Or surely will give, or rightly doth give.

*his beloved]* Whom he loves, and who in assurance of his love commits himself to him and his care. The Hebrew word *Iedid* seemes to allude to *Solomons* name *Iedidiah*, *2 Sam. XII. 25.* his *darling*.

*sleep]* Or quiet rest, without carking care and sorrow. The Hebrew word is written with a quiet dumb letter, otherwise then usual, to denote the more quietnesse. And this rest, not your care and toil, but Gods blessing, will bring unto you, *Prov. X. 22.*

CXXVIII.

1.

*Blessed]* The Blessings that ordinarily follow them that *Fear* the Lord. Take in with this the main matter of that in *Psal. LXXIII.*

2.

*eate the labour]* As on the other side it is true of the wicked, *Prov. I. 31.*

CXXIX.

4.

*the cords]* Wherewith they drew their Plough; to make long furrows upon the back of the Church.

7.

*his bosome]* Or armes; as *Esay XLIX. 22.*

8.

*The blessing]* As *Ruth II. 4.*

CXXX

1.

*Out of the depths]* *Psal. LXIX. 1, 2.*

4.

*forgiveness with thee; that thou mayst be feared]* *Hof III. 5.* Gods fidelity, and the truth of his promises for the forgiveness of our sins, his

his mercie, and our plenteous redemption, is the true cause of our fearing of him, and hoping in him, *verse* 7. If without this, God did strictly mark our iniquities, our hope in him, and reverential fear and worship of him, would utterly fail and perish.

*shall redeem*] *Psal.* XXV. 22. and CIII. 3, 4.

*not haughty*] In aspiring to the Kingdome; and that by *Sauls* ruine and destruction.

*as a weaned childe*] That is, free from such ambitious thoughts. I rested quiet in thy will and promise.

*Let Israel*] By my example.

*A Song*] This seemes to be *Dauids*, at his bringing of the Ark to *Ferusalem*. Some say, *Solomons*; acting what his father purposed and ordered, 2 *Sam.* VII. 8. with 2 *Chron.* VI. 41.

*his afflictions*] In coming to the crown; and his afflicting cares, to bring home the Ark, and build God an House; as in the *verses* following.

*surely*] If I enter. A form of an oath, or curse, Let me perish if I enter.

*my house*] Newly built, and mentioned, 1 *Chron.* XV. 1.

*sleep*] In that house. Or, at least he would never do so quietly, till the Ark were in its resting place.

*we heard of it*] We *Bethleemites* heard of the Ark.

*at Ephratha*] That it was, or had been at *Shiloh* in the tribe of *Ephraim*: or much rather, we at *Bethlehem Ephratha*, in our own countrey, heard of it, *Micah* V. 2. *Gen.* XXXV. 16, 19. 1 *Sam.* I. 1. See the *Annotations* on *Micah* V. 2.

*we found it in the fields of the wood*] Or *Faar*; in *Kiriath-jearim*, a Citie seated in the woods, as the name importeth. And of *Kiriath-jearim*, See the *Observations* on 1 *Sam.* VII. 1.

*Arise*] 2 *Chron.* VI. 41. *Num.* X. 35. *Psal.* LXVIII. 1.

*thy rest*] Ver. 13, 14. still flitting and wandering before.

*cloathed*] As with their sacred garments. See *Apoc.* XIX. 8. *Eph.* IV. 24. *Col.* III. 10, 12, 14. *Gal.* III. 27. *Rom.* XIII. 14.

*For thy servant Dauids sake*] *Verse* 1. thy Covenant, and Promises made to him, 1 *Kings* 8. 25. *Psal.* LXXXIX. 20. *Esay* XXXVII. 35. And for *Christs* sake, called *David*, *Hof.* III. 5. See the *Annotations* upon that text.

*of thine anointed*] Me, thine anointed King.

*of thy body*] This relates to *Christ*, *Acts* II. 30.

*If thy children*] Thus conditional to *Dauids* posterity, 2 *Sam.* VII. 14. *Psal.* LXXXIX. 30 — 33.

*for evermore*] Verified only in *Christ*, the Sonne of *David*.

*the horne of David to bud*] *Psal.* LXXXIX. 24. *Luke* I. 69.

*a lamp*] 1 *Kings* XI. 36. and XV. 4. 2 *Kings* VIII. 19.

*Hermon*] See the *Observations* on *Deut.* IV. 48. *Hermon* and *Zion* here are farre distant mountains. And so the dew of *Hermon* descends not upon the mountains of *Zion*; but the similitude is twice repeated, of the dew falling upon those two several distinct and distant mountains.

CXXXI. 8.  
1.

2.

3.

CXXXII

1.

3.

4.

6.

8.

6.

10.

11.

12.

17.

Cxxxiiif.

3.

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	4.	<i>testimonie</i> ] The Ark. See the <i>Observations</i> on. <i>Ex.</i> 25. 16.	
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		XII. 9, 11. See <i>Esa</i>	
		<i>Abdolominus</i> when	
		a Kingdome: and i	
		to the Empire: and	
		chosen into the Pre	
	4.	<i>Turn again</i> ] P	
		on, and brought to	
		ces; as appears in th	
	5.	<i>They that sow in</i>	
		return joyfully.	
CXXVII		<i>for Solomon</i> ] S	
		David, a litle befor	
	1.	<i>Except the Lord</i>	
		ture building of th	
		Citie Ierusalem: o	
		sterity.	
	2.	<i>so</i> ] By buildin	
		<i>he giveth</i> ] Or	
		<i>his beloved</i> ] W	
		mits himself to his	
		allude to <i>Solomons</i>	
		<i>sleep</i> ] Or quie	
		brew word is writt	
		usual, to denote th	
		toil, but Gods ble	
CXXVIII.	1.	<i>Blessed</i> ] The I	
		Lord. Take in wh	
	2.	<i>eat the labour</i> ] As on the other side it is true of the wicked, <i>Prov.</i>	
		I. 31.	
CXXIX.	4.	<i>the cords</i> ] Wherewith they drew their Plough; to make long furrows upon the back of the Church.	
	7.	<i>his bosome</i> ] Or armes; as <i>Esay</i> XLIX. 22.	
	8.	<i>The blessing</i> ] As <i>Ruth</i> II. 4.	
CXXX	1.	<i>Out of the depths</i> ] <i>Psal.</i> LXIX. 1, 2.	
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		his	

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PAGINA

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*as a weaned childe*] That is, free from such ambitious thoughts. I rested quiet in thy will and promise.

*Let Israel*] *Bv my example*

CXXXI. 8.  
1.

2.

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CXXXII

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*bron. XV. 1.*

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*utha*, in our own coun-

19. 1 *Sam. I. 1.* See

*r*; in *Kiriath-jearim*, a  
h. And of *Kiriath-jea-*

LXVIII. 1.

8.

ing before.

ie *Apoc. XIX. 8. Eph.*

6.

.XIII. 14.

ovenant, and Promi-

10.

. 20. *Esay XXXVII.*

II. 5. See the *Anno-*

*of thy body*] This relates to Christ, *Acts II. 30.*

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*A Song*] This seemes to be *Dauids*, at his bringing of the Ark to *Ferusalem*. Some say, *Solomons*; acting what his father purposed and ordered, *2 Sam. VII. 8.* with *2 Chron. VI. 41.* CXXXII

*his afflictions*] In coming to the crown; and his afflicting cares, to bring home the Ark, and build God an House; as in the *verses* following. 1.

*surely*] If I enter. A form of an oath, or curse, Let me perish if I enter. 3.

*my house*] Newly built, and mentioned, *1 Chron. XV. 1.*

*sleep*] In that house. Or, at least he would never do so quietly, till the Ark were in its resting place. 4.

*we heard of it*] We *Bethleemites* heard of the Ark. 6.

*at Ephratha*] That it was, or had been at *Shiloh* in the tribe of *Ephraim*: or much rather, we at *Bethlehem Ephratha*, in our own countrey, heard of it, *Micah V. 2. Gen. XXXV. 16, 19. 1 Sam. I. 1.* See the *Annotations* on *Micah V. 2.*

*we found it in the fields of the wood*] Or *Faar*; in *Kiriath-jearim*, a Citie seated in the woods, as the name importeth. And of *Kiriath-jearim*, See the *Observations* on *1 Sam. VII. 1.*

*Arise*] *2 Chron. VI. 41. Num. X. 35. Psal. LXVIII. 1.* 8.

*thy rest*] *Ver. 13, 14.* still flitting and wandering before.

*cloathed*] As with their sacred garments. See *Apoc. XIX. 8. Eph. IV. 24. Col. III. 10, 12, 14. Gal. III. 27. Rom. XIII. 14.* 6.

*For thy servant Dauids sake*] *Verse 1.* thy Covenant, and Promises made to him, *1 Kings 8. 25. Psal. LXXXIX. 20. Esay XXXVII. 35.* And for Christs sake, called *David*, *Hof. III. 5.* See the *Annotations* upon that text. 10.

*of thine anointed*] Me, thine anointed King.

*of thy body*] This relates to Christ, *Acts II. 30.* 11.

*If thy children*] Thus conditional to *Dauids* posterity, *2 Sam. VII. 14. Psal. LXXXIX. 30 — 33.* 12.

*for evermore*] Verified only in Christ, the Sonne of *David*.

*the horne of David to bud*] *Psal. LXXXIX. 24. Luke I. 69.* 17.

*a lamp*] *1 Kings XI. 36. and XV. 4. 2 Kings VIII. 19.*

*Hermon*] See the *Observations* on *Deut. IV. 48.* *Hermon* and *Zion* Cxxxiiif.  
here are farre distant mountains. And so the dew of *Hermon* descends  
not upon the mountains of *Zion*; but the similitude is twice repeated,  
of the dew falling upon those two several distinct and distant moun-  
tains. I i commanded

Psalme Verse

- commanded] *Psal. XLII. 8. and XLIV. 4. and LXVIII. 28. and LXXI. 3. Deut. XXVIII. 8.*
- Cxxxiv. 1. *by night*] *1 Chron. IX. 33. Psal. XCII. 3. and CXIX. 147. Luke II. 37. 1 Sam. III. 3.* Some think that this, and the next *Psalme*, were made for the use of such worshippers by night.
- Cxxxv. 7. *for the raine*] Or, with the raine; or to shew that raine is coming.
14. *repent*] Even in the judging of his people, he will be so tender towards them.
- Cxxxvii. 1. *Rivers*] May comprehend here *Euphrates*, and *Tigris*, or *Eulais* or *Chabor*, being then all under the Babylonish Empire.
- of Babylon*] In the seventy years captivity. Of *Babylon*, see the *Observations* on *Dan. IV. 30.*
7. *of Edom*] *Obadiah, verse 10, — 16. Ezek XXV. 12. Jer. XLIX. 7. Lament. IV. 2.*
9. *thy little ones*] Sinne enough in *Babylon*, in the Land of *Shinar*, *Zech. V. 8, 11.* Sinne enough in these little ones: as in the little ones of the old world drowned with *Noahs* flood: as in the little ones of *Sodom*, burned with brimstone: &c.
- Cxxxviii. 2. *thy Word above all thy name*] Or, thy name above all things by thy Word. Or, thy Word with all thy name. Thy Promise in Christ concerning thy people is greater then all other things whereby thou hast made thy self known.
3. *with strength*] *Ephes. III. 16, 20.*
5. *in the wayes of the Lord*] Or, of the wayes, *Psal. CIII. 7.* when they shall be converted.
8. *will perfect*] *Phil. I. 6. Psal. LVII. 2.*
- Cxxxix. 8. *my bed in hell*] In the grave.
15. *in the lowest parts of the earth*] His mothers womb, *Eccles. XI. 5.* So *Ephes. IV. 9.* may be understood of Christs Incarnation. Sometimes this phrase is meant of the Grave; as *Psal. LXIII. 9.*
18. *when I awake I am still with thee*] Still meditating of thee, and finding new occasions to think of thee, and praise thee. Or, I watch night and day to be found still cleaving to thee. Or, when I have spent the whole day in those pretious thoughts of thee *verse 17.* the next morning I am where I was, I am but at the beginning still; the more I think of them, the more wonderful they appear to me still.
- CXL. 19. *Surely*] This may be rendered here as a Wish.
1. *violent man*] *Saul*, and his Agents.
7. *O God*] *Jehovih.* See the *Observations* on *Esay XXVI. 4.* and on *Psal. LXXI. 5.*
- CXLI. *the strength of my salvation*] *Ephes. VI. 17.*
- of David*] This may seeme inspired and composed by *David*, when he was in the Wildernesse of *En-gedi*, *1 Sam. XXIV.* about the same time when the next *Psalme*, and *Psalme LVII.* were composed.
3. *doore*] In the Hebrew *dal* is contracted here for *deleth*: as *Chaji*, *2 Sam. XXIII. 23.* for *Chajil*, *1 Chron. XI. 22.*

<i>incline not</i> ] By Satan, or my own corruption, <i>James</i> I. 13, 14. So <i>Matth.</i> VI. 13.		4.
<i>not eate of their dainties</i> ] Left by their prosperity I should be al- lured to be wicked, as they are.		
<i>for yet my prayer</i> ] I will requite them with my best prayers, when they most need them.		5.
<i>when their Judges</i> ] The Chieftains and Senators of mine adver- saries.		6.
<i>in stonie places</i> ] Where they persecute, and pursue me.		
<i>they shall hear my words</i> ] Then; that they are sweet, pleasing, and inoffensive to mine adversaries.		
<i>Our bones</i> ] <i>Dauids</i> , and his followers; they are in such like pre- sent danger.		7.
<i>when he was in the cave</i> ] <i>Psal.</i> LVII. 1 <i>Sam.</i> XXIV. 4. The later part of this prayer seemes; as spoken in the cave. Yet it all might be composed after his deliverance out of it. As that Prayer, <i>Jonah</i> II.	CXLII	
<i>prison</i> ] This Cave, wherein I am shut up, as in a close prison.		7.
<i>faithfulnesse</i> ] For performance of thy faithful and true promises made to me.	CXLIII.	1.
<i>righteousnesse</i> ] To maintaine and defend a righteous cause.		
<i>Enter not</i> ] Though my cause be just; yet my person is sinful and unjust, not able to abide thy judgement, <i>Rom.</i> III. 20. So <i>Job</i> XXII. 4. and XIV. 3. <i>Gal.</i> II. 16.		2.
<i>no man living</i> ] Heb. <i>not all living</i> , i.e. not any living. As <i>Mat.</i> XXIV. 22. 1 <i>John</i> II. 21. 2 <i>Pet.</i> I. 20. <i>Psal.</i> LXXVI. 5.		
<i>is desolate</i> ] Or wondrously amazed, upheld only by Gods power.		4.
<i>cause me</i> ] The work is Gods. He the actor of it. And therefore to him he lifts up his soul. So <i>verse</i> 10.		8.
<i>good; lead me</i> ] Or, by thy good Spirit lead me: Thus prayer-wise: or shall lead me; spoken in way of assurance.		10.
<i>of David</i> ] It seemes composed after he came to the crown, and had got some victories over his enemies; and yet other enemies were ready to invade him, 2 <i>Sam.</i> V. & VIII.	CXLIV.	
<i>what is man</i> ] <i>Psal.</i> VIII. 5. <i>Job</i> VII. 17. <i>Heb.</i> II. 6.		3.
<i>Bow the heavens</i> ] Shew thy self present on earth, for my help; and my foes ruine, who are like mountains, in comparison of other men, 1 <i>Sam.</i> XXII. 10.		5.
<i>a right hand of falsehood</i> ] Though they shake hands, yet they keep not promise.		8.
<i>whose God is the Lord</i> ] This is opposed to all the other worldly wealth; as farre more then over-poising it all.		15.
<i>of praise</i> ] His Hymne. And the whole book in Hebrew is called the book of Hymnes, or Praises. This is an Alphabetical Psalm. On- ly the letter <i>Nun</i> is wanting. See the <i>Observations</i> on <i>Psal.</i> XXV. 1. and on the beginning of the book of <i>Psalmes</i> .	CXLV	
<i>over all his works</i> ] Or, towards.		9.
<i>upholdeth all that fall</i> ] <i>Psal.</i> CXLVI. 8. all whom he in his good- nesse		14.

		nesse knows are to be upholden; without whom, and his goodnes none are upholden. But some fall, and never rise.
	15.	<i>wait upon thee</i> ] Psal. CIV. 27, 28.
	18.	<i>in truth</i> ] This in Prayer requireth sincerity, without hypocrisie; faith, repentance, earnestnes, and constancie.
	19.	<i>the desire</i> ] Or will. We pray that Gods will may be done, <i>Matth. VI. 10</i> Here he doth his servants will. So he honoureth them that honour him, <i>1 Sam. II. 30</i> . And their will agrees with his, <i>1 John V. 14</i> .
CXLVI.	1.	<i>Praise ye the Lord</i> ] Heb. <i>Halelu-jah</i> . And thus do begin, and end likewise, the rest of the <i>Psalmes</i> that follow. In the Greek, it is <i>Alleluia</i> , <i>Apoc. XIX. 1</i> . <i>Halelu-jah</i> , is in <i>Psal. CIV.</i> and <i>CVI.</i> and <i>CXXXV.</i> and in many others.
	7.	<i>which executeth judgement</i> ] Who succours and relieves all, in, and according to their severall necessities; He it is that doth it; But that when, and how, in his wisdom and goodnesse it seemeth to him best.
CXLVII	2.	<i>out-casts</i> ] <i>Deut. XXX. 4</i> .
	4.	<i>telleth the number</i> ] <i>Esay XL. 26</i> . though to man they are innumerable, <i>Ier. XXXIII. 22</i> . at least in common opinion, and of him indeed cannot be all seene. The number of the stars is counted by ancient Astronomers; And all within; and without their severall Constellations, in their severall magnitudes, are reduced by all, much under the number of two thousand. Yet their number, in Scripture-phraze, is marshaled with the sands of the sea, as innumerable. Which is spoken according to vulgar opinions and apprehensions; as that of the Sunne, and Moone, <i>Gen. I 16</i> . And divers other things are in Scripture in like sort spoken of. And yet the innumerable multitude of them appears the more, in our times; Wherein <i>Galileus</i> , and others after him, by their new instruments and <i>Tubi Optici</i> , have made such strange discoveries of many many numbers of them, never seene before.
	9.	<i>young ravens</i> ] <i>Iob XXXVIII. 41</i> . <i>Psal. CIV. 27, 28</i> . <i>Matth. VI. 26</i> .
	14.	<i>fat of wheat</i> ] <i>Psal. LXXXI. 16</i> . <i>Deut. XXXII. 14</i> .
	15.	<i>runneth</i> ] <i>Psal. XXXIII. 9</i> .
	16.	<i>snow like wooll</i> ] accordingly the phraze is, <i>fleeces of snow</i> .
	17.	<i>his yce like morsels</i> ] Frost, or frozen hailstones.
	19.	<i>his word unto Jacob</i> ] This is singular mercie, and peculiar to his Church: farre beyond all those formerly mentioned: for which his Church is so bound to praise him.
CXLVIII,	3.	<i>stars of light</i> ] <i>Iob XXXVIII. 7</i> .
	4.	<i>havens of heavens</i> ] The heaven of heavens is the highest heaven; called the third heaven, <i>2 Cor. XII. 2</i> . The sky where the starres are, is the second heaven. And the aire under it, and next us, is the first heaven: In the upper part whereof are the waters here mentioned. For this Text, and <i>Gen. I, 6, 7</i> . yeeld not a sure foundation whereon to build an Orbe of supercelestial waters, above the starry heavens; nor from the windowes of that Orbe came the waters in <i>Noahs</i> flood. But from the lowest region of the aire, called Heaven, and the firmament

ment of Heaven, wherein the winds, clouds, and fowles do flie; and do divide between the sea-waters, and the watery clouds which moisten the earth, and make it bring forth fruit for the sustenance of man, and beast. See *Gen. I. 20. Jer. LI. 16. Dan. VII. 2, 13. Psal. LXXVIII. 23. Mal. III. 10.*

*a decree*] Statute, Rule, and Ordinance, whereby every creature is bound to his set time, place, and function, *Job XIV. 5. and XXVI. 10. and XXXVIII. 33. Jer. XXXI. 35. and XXXIII. 25.*

*the horne of his people*] *Psal. LXXV. 10.* the power, glory, and Kingdome of his people and Church: and that by Christ, who is the horne of salvation, *Luke I. 69.*

*him that made him*] Heb. *his makers.* Likely relating to the *Trinity of persons*, as *Gen. I. 26. and III. 22. and XI. 7. Job. XXXV. 10. Eccles. XII. 1. Esay VI. 8. and LIV. 5.*

*King*] Christ, of whom King *David* was a Type. As *Mat. XXI. 5. Cant. I. 4,*

*upon their beds*] Night and day, *Psal. LXIII. 6. Job XXXV. 10.*

*and a two-edged sword*] Heb. two-mouthed. This chiefly at least aimeth at the spiritual sword, *Ephes. VI. 17. Heb. IV. 12. Apoc. I. 16.* which is the Word of God, coming out of Christs mouth.

*To execute vengeance upon the heathen*] Chiefly in and by the power and preaching of the Gospel, *2 Cor. X. 4, 5, 6, 8.* See *Esay XLI. 15, 16. John XVI. 8, 9.*

*To binde their Kings*] *Psal. II. 2, 3, 9, 10. Esay XLV. 14. Mark VI. 20. Acts XXIV. 25. Apoc. XXI. 24. Matth. XVI. 19.*

*the judgement written*] This may have reference to that Law, *Deut. VII. 1, 2.* Or, to the exact rule of Gods Word, without any addition, or diminution. *Deut. XII. 32. Apoc. XXII. 18.*

*This honour*] *Deut. IV. 6, 7, 8.*

*Sanctuary*] His holy place. Or, sanctity, in and for his holy essence.

*firmament of his power*] His power seene in the firmament, in the stretching out and spreading abroad of it, *Psal. XIX. 2. Dan. XII. 3.*

*that hath breath*] *Apoc. V. 13.*

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# Proverbs.



THE Book of *Proverbs* contains the chief of those three thousand *Proverbs* which *Solomon* spake, 1 *Kings* IV. 32.

They are *Proverbs* and instructions of Piety, and Wisdome; and the Praises of it; with Exhortations to it, and Dehortations from the chief avocations and impediments of it, in the *nine* first chapters. All which serve well, as a large Preface and preceding Introduction. And then do follow *Proverbs*, or choyce sentences, κυρίαι δόξαι, γνώμαι, or wise Apothegmes, *Solomons* Ethicks, our Digesta, and Pandects; All of Morality, and prudential Civility, in the *rest* of the Book.

Wherein coherence of Sentences is not much minded: A Repetition of the same things, by reason of the several Collections of them, is found sometimes: And the verity of some of them, is not like that of Mathematical Theoremes; but consists in such a generality of truth, as stands good, and is so ἐπὶ τὸ πᾶν, for the most part; And yet admits of alteration by variety of circumstances, and other incident occasions.

Throughout the Book, *Solomon* speaks, one while in his *Own* name; Another while in his *Fathers*; Then in *Wisdome*; Elsewhere, in his *Mothers*; and sometimes in *Gods* name.

It may seeme thus; That he speaks in his *Own* name, *Chapters* I, II, III. He sets down the summe of his Father *David's* Instructions, *Chapters* IV, V, VI, VII. Then brings in *Wisdome* speaking, *Chapters* VIII, IX. After he sets down those *Proverbs* of his *Own*, which he had set in order in his Life-time, *Chapters* X, — XXIV. Then others are added that were gathered by the *Servants* of King *Hezekiah*, *Chapters* XXV, — XXIX. Then follows the Prophecie of *Agur*, *Chap.* XXX. And lastly, the Instruction which *Solomons* mother taught him, *Chap.* XXXI. So that the Collection was made by sundry; and at sundry times. For *explanations*, where most need shall be, I shall give some short touches; And therein willingly make choise to use such expressions as I can best judge in other Authors helpful this way: And by way of collection and contraction pick out the pith of them.

of Solomon] Of his wisdom, see 1 Kings III. 12. and IV. 29, 30, 31. and X. 23, 24. Eccles. XII. 9, 10.	I	1.
to give subtiltie] Sacred sagacitie, a sharp wit, a deep reach, 1 Cor. II. 10 2 Cor. III. 18.		4.
The fear of the Lord] It is Wisdom it self, Job XXVIII. 28. He sets it here in the Beginning; and he makes it the End of all, yea, the All of man, Eccles. XII. 13.		7.
wisdom] The wisdom of God; and Christ himself chiefly, Col. II. 3. 1 Cor. I. 30.		20.
wisdom crieth] Iohn VII. 37. The Hebrew is, <i>Wisdomes crieth</i> . The plural number is here used, by way of excellencie, to denote the singular eminencie of the thing so spoken of. And so <i>Behemoth</i> , signifying beasts, for that singular beast, Job XL. 15. And so, <i>If I be masters</i> , in the Hebrew, <i>Mal. I. 6</i> . And so likewise <i>Elohim</i> plurality is used for one only God. Unlesse, by way of Ellipsis, we will take the meaning thus; <i>the wisdom of wisdomes</i> ; the beast of beasts; the master of masters; the God of Gods. In like sense the plural is used, <i>Lam. III. 22. Psal. LI. 17. 2 Sam. XXII. 1.</i>		
and ye refused] This is a step towards the sinne unpardonable.		24.
I also will laugh] Psal. II. 4. Then man hath cause to weep. The poyson of sinne thus working upon God, and Christ. <i>Esay I. 24.</i>		26.
Then shall they call] Prov. XXVIII. 9. 1 Sam. XXVIII. 6. <i>Psal. XVIII. 41.</i>		28.
the prosperity of fools shall destroy them.] Their prosperity are as gay cloaths, with a plague-soar in them. They shipwrack upon the sands of prosperity, as well as others do on the rocks of adversity.		32.
quiet from fear of evil] Psal. XLVI. 2, 3.		33.
if thou criest] Hof. VI. 3. A dull suiter begs a denial.	II.	3.
and searchest for her] Till ye get all those dimensions of Knowledge, <i>Ephes. III. 18. Rom. XV. 14.</i>		4.
who rejoyce to do evil] Who cannot be merry, unlesse the Devil be their play-fellow, <i>Ier. XI. 15.</i>		14.
none] For the most part, and so generally.		19.
Length of dayes] If a short life be not a blessing, as 1 Kings XIV. 13. <i>Esay LVII. 1.</i> when there is a fire in an house or a town, men carry out their jewels. But then God makes them up in his Cabinet, <i>Malachi III. 17.</i>	III.	2.
Be not wise] <i>Bis desipit qui sibi sapit.</i> ch. XXVI. 12.		7.
the chastening] Is cited, <i>Heb. XII. 5, 6. Schola crucis, schola lucis.</i> Adversity is the best University.		11.
she is a tree of life] Alluding to <i>Gen. II. 9.</i> See XIII. 12. and XV. 4.		18.
and happie is] The retainers of her. So in the Hebrew. And the meaning is well rendered in our English, <i>every one that retaineth her.</i> The like phrase and use of the plural, joyned with a singular, and in a distributive sense, in the Hebrew, is found, <i>chap. XIV. 1. Gen. XLIX. 22. Exod. XVII. 12, and XXXI. 14. Iosh. II. 4. Job XII. 7. Psal. LXXIII. 7. Joel I. 20. 2 Kings V. 13.</i>		

19. *The Lord by wisdom*] By his essential wisdom, by the Lord Christ, chap. VIII. 30. Apoc. III. 14. Heb. I. 2. Col. I. 16.
28. *go, and come again*] ἡ χάρις ἡ δωρεάνους ἀχάρις ὅτι χάρις.
34. *surely he scorneth the scorners: but he giveth grace to the lowly*] Jam. IV. 6. 1 Pet. V. 5. Those scorners are such through pride. And the grace here given is not meant of inward sanctifying grace, but of external favour, repute, and estimation with men. And so chap. I. 9. and IV. 9. Eccles. VII. 1. and chap. IX. 11. Luke II. 52. Acts II. 47. And so also may be understood, Luke I. 28. and Ephes. 1. 6.
- scorneth*] Psal. I. 1. chap. I. 22. and IX. 7, 8. See the *Observations* there. As also chap. IX. 12. and XIII. 1. Esay XXVIII. 14. and chap. XXIX. 20. Hos. VII. 5. 2 Pet. III. 3. Jude 18.
- IV. 3. *Only*] Not borne; but beloved, by his mother, *Bathsheba*. His Father loved also other of his sonnes but too well.
4. *He taught me*] The substance of his Father *David's* doctrine, *Solomon* doth briefly set down to the tenth verse. And then proceeds in his own words.
6. *Forsake her not*] Falling Stars were never but Meteors.
7. *with all thy getting*] With any pains, for any price. This gold cannot be bought too dear.
16. *For they sleep not*] Et si non aliquà nocuisset, mortuus esset.
23. *thy heart*] This is the chief Monarch in this Isle of man, c. XXIII. 26
25. *Let thine eyes look right on*] On right objects. If thine eye offend thee, pull it out of the old *Adam*, and set it in the New man: Else better to pul it out indeed.
26. *Ponder*] By the weight of the Sanctuarie.
- feet*] Affections. For by these maids, Satan wooes the Mistresse.
- V. 3. *a strange woman*] Verse 3,—23. and chap. VI. 29. and chap. XXII. 14. and chap. XXIII. 27. and chap. XXIX. 3. Luke XV. 13.
6. *Lest*] She by her wayes labours to prevent this.
10. *Lest strangers*] Chap. VI. 26.
15. *own cisterne*] Cant. IV. 12.
16. *let thy fountains*] Thy children by lawful marriage: or the good use of thy goods and wealth.
17. *only thine own*] Sow there where thou mayst reap, and not another with thee.
- VI. 1. *if thou be surety*] Of suretiship, see Prov. XI. 15. and chap. XVII. 18. and chap. XXII. 26. and XX. 16. and chap. XXVII. 13.
6. *slugard*] *Solomon* is oft upon him in the Proverbs. Once for all take it thus; He paints him out in this wise; *Yet a little sleep, a little slumber, a little folding of the hands to sleep*, chap. VI. 10. and chap. XIX. 15. and chap. XXIV. 33. whereupon he bespeaks him thus, *How long wilt thou sleep O slugard? when wilt thou arise out of thy sleep?* chap. VI. 9. and chap. XIX. 15. *As the doore turneth upon his hinges, so doth a slothful man upon his bed*, for all its turnings it hangs there still, chap. XXVI. 14. *He hideth his hand in his bosome, and it grieveth him. he is weary, he will not so much as bring it to his mouth again*, chap. XIX. 24. and

and chap. XXVI. 15. and chap. XII. 27. *His way is an hedge of thorns,* chap. XV. 19. He saith, *A lion is in the way, a lion is in the streets,* ch. XXVI. 13. *I shall be slain in the streets,* chap. XXII. 13. a lion without, and a lazielozel within. *I went,* saith Solomon, *by the field of the slothful, and by the Vineyard of the man void of understanding. And lo, it was all grown over with thornes, and nettles had covered the face thereof, and the stone-wall thereof was broken down,* chap. XXIV. 30, 31. *He will not plough by reason of the cold,* chap. XX. 4. *He roseth not that which he took in hunting,* chap. XII. 27. *As vinegar to the teeth, and as smoak to the eyes, so is the sluggard to them that send him,* chap. X. 26. *His soul desireth, and hath nothing,* chap. XIII. 4. *his desire killeth him, for his hands refuse to labour,* chap. XXI. 25. *And so he is brother to him that is a great waster,* chap. XVIII. 9. *whereupon his poverty comes as one that travellet, and his want as an armed man,* chap. VI. 11. and ch. X. 4. and ch. XIX. 15. and ch. XX. 13. and XXIII. 21. and XXIV. 34. *that he shall beg in harvest, and have nothing,* chap. XX. 4. *but be under tribute,* XII. 24. *and be clothed in rags.* And yet this sluggard is wiser in his own conceit, then seven men that can render a reason, then the seven wise men of Greece, c. XXVI. 16. *Howbeit the wise man here sends him to the Ant, to consider her wayes, and be wise.* See Mat. XXV. 26.

*no guide*] As in the Bees is an umbrage of Monarchy, so in the Ants of Democracie.

*He winketh*] Doth twinkle with his eyes, and tinkle with his feet, to promote frowardnesse, mischief, and discord.

*without remedie*] A dreadful and dismal doome, when he dreames not of danger.

*thou wakest*] Psal. CXXXIX. 17, 18.

*to keep thee*] To be as an amulet to that end.

*her beauty*] Helen without, but Hecuba within.

*not be innocent*] *flagitium & flagellum, sicut acus & filum. Culpam Pena premit comes,* saith Horace. *Abraham* might see Sodom burning; but *Lot* must not look that way.

*sevenfold*] Often restore, as he often finnes in that kinde, *Psalme XII. 7.* But is not punished with death, as the adulterer is. We read in the *Law*, of double, of fourfold, and fivefold restitution, in several cases of theft, *Exod. XXII. 1, 4. 2 Sam. XII. 6.* Here by sevenfold is meant manifold, as *Psal. XII. 6.* a plentiful restitution.

*the apple of thine eye*] The least moat offends the eye; that litle man in the eye cannot be touched, but is distempered.

*I have peace-offerings*] Pretends religion to her filthy practises.

*with me*] For thee, as she likely pretended.

*my vowes*] She is a Votarie too; such as many Popish Nuns are,

*the day appointed*] Rather so, then either new Moone, or full-Moone, as some render it.

*al plaine*] In things necessary to salvatio, in matters of faith, & practise.

*wittie inventions*] Not toylsome toyes, which are but laborious losse of time, of no use or worth. But to be wise as Serpents; as *Eph. V. 15, 16, 17. Deut. IV. 6.*

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X.

15. *By me Kings reign*] *Rom.* XIII. 1, 2. by God and his wisdom; by Christ the wisdom of God, who is made unto us wisdom.
17. *I love them that love me*] Here is no love lost, *John* XIV. 21, 23. *Ephes.* VI. 24. and Christ is wholly lovely, *Cant.* V. 16. *Hag.* II. 7. *1 Cor.* XVI. 22.
20. *I lead in the way of righteousness*] I meddle not with the Mammon of iniquity; lead not to wealth by right or wrong. God forbid that I, or any of mine should take of Satan, from a thread, even to a shoelatchet, lest he should say, I have made you rich.
22. *possessed me*] i. e. Christ. So the Hebrew כִּנְיָ; and so *Aquila*, *Symmachus*, and *Theodotion*, ἐκτίσε με, accordingly: not ἐκτίσε με, created me; as the LXX. read, and the Arrian would have it; denying thereby the eternal Deity of Christ. And yet that *Col.* I. 15. the first-borne of every creature, stands well in an Orthodox exposition, with the Catholick Doctrine of Christs eternal Deity. And the words in the verses following, do agree unto Christ; compared with *Psal.* II. 6. and *XC.* 2. *Matth.* III. 17. *John* I. 14. As moreover the words in the beginning of the next Chapter do agree to him likewise, who is the wisdom of the Father, *Col.* III. 2. And that Christ is God, see among other places, *Heb.* I. 3. *John* I. 3. *Col.* I. 16, 17.
29. *foundations of the earth*] Yet hangs in the aire, as it were by Geometry, *ver.* 30. *John* I. 1.
31. *and my delights were*] With his Church especially.
35. *findeth life*] *John* XIV. 6. and *chap.* X. 28. and *chap.* I. 12.
1. *Wisdom*] Hebr. *wisdomes*; the most excellent wisdom. See *ch.* VIII. 1. and the *Observations* on *chap.* I. 20.
- seven pillars*] So many polished pillars as might be sufficient to uphold and adorne her.
2. *mingled her wine*] This usual in those hot countries, *verse* 5. In relation to the Gospel, see that *Matth.* XXII. 4.
5. *come eate of my bread*] As the Virgin *Mary* is not meant by wisdom, *verse* 1. so neither the *Eucharist* by this Bread and Wine here; as some Papists would poorly seek to perswade us.
8. *Reprove not a scorner*] *Chap.* XXIII. 9. and *chap.* XXIV. 9. and *XXVI.* 4. *Matth.* VII. 6. The basest can mock: As the abjects did *David*, *Psal.* XXXV. 15.
11. *thy dayes shall be multiplied*] *Chap.* X. 27. and III. 2, 16. *Exodus* XX. 12. if short life would not prove a blessing to thee, *1 Kings* XIV. 13. *Esay* LVII. 1, 2. as it was to *Enoch*, to *Josiah*, and others; who did live long in a little time here, and then lived for ever in heaven.
13. *clamorous*] The most lewd, are the most loud.
17. *stollen waters*] Those pleasures where the Devil is a play-fellow. But such morsels of sinne are murdering morsels, not nourishing.
1. *The Proverbs*] Here the name of *Solomon* is prefixed again; as it seemes to a second Head, or Collection of *Proverbs*; wherein the Opposition of Contraries in the same verse is very much used; and the first part often serveth much to usher in the second.

from

<i>from death</i> ] The second death; and from the first too, many times, and alwayes as to the evil and sting of it.		2.
<i>The Lord will not suffer</i> ] Though he refuse to enrich himself by evil arts, and though he give to the poor, yet he shall not want necessaries, <i>Psal. XXXVII. 25. and XXXIV. 9.</i>		3.
<i>Blessings</i> ] <i>Chap. XXVIII. 20. Gen. XXVII. 33.</i> a confluence of all, and of all kinds, of Blessings.		6.
<i>The memorie</i> ] Their name is heire to their life; their stock remains, goes forward, and shall do, till the day of doome. <i>Chap. XXII. 1. and chap. XV. 30. Eccles. VII. 1. 3 Iohn verse 12.</i>		7.
<i>but the name of the wicked shall rot</i> ] A frequent phrase and speech with the Hebrews; which they abbreviate, and write thus, י, נ, ש.		
<i>shall receive commandment</i> ] Be subject to Gods holy word, without replies, and cavils.		8.
<i>winketh</i> ] Winketh wiles.		10.
<i>sorrow</i> ] Sinne, and sorrow, to himself, and others.		
<i>a well of life</i> ] Flowing as an ever-flowing fountain. <i>Psal. XXXVII. 30, 31. Matth. XII. 35. Heb. VIII. 10.</i>		11.
<i>love covereth</i> ] <i>1 Cor. XIII. 7. 1 Pet. 4. 8.</i>		12.
<i>as choice silver</i> ] <i>Prov. XXV. 11.</i>		20.
<i>feede many</i> ] <i>Luke XIX. 48. 2 Cor. VI. 10.</i> They are empty Vines that bear fruit to themselves only, <i>Hos. X. 1.</i>		21.
<i>no sorrow with it</i> ] Wealth without woe, store without sore, gold without guilt of sinne, or guilty conscience.		22.
<i>a sport</i> ] These dance to hell.		23.
<i>hath wisdom</i> ] For his sport and delight, <i>Rom. VII. 22. Job XXIII. 12.</i>		
<i>The fear</i> ] <i>Iob XV. 21. and ch. XXIX. 25.</i>		24.
<i>shall be granted</i> ] If they fail not in the matter, manner, intention, or duration of their desires and prayers; being content either to wait, or to want the thing desired, being heartily willing that God should be glorified, though themselves be not glorified.		
<i>Whirlwind</i> ] <i>Iob XXVII. 20, — 23.</i>		25.
<i>shortned</i> ] <i>Eccles. VII. 17.</i>		27.
<i>The hope</i> ] <i>Psal. CXXX. 5. Prov. XIV. 32. Heb. VI. 18, 19.</i>		28.
<i>Pride</i> ] Where pride is in the saddle, shame is in the crooper.	XI.	2.
<i>the hope</i> ] His hope made a bridge of his own shadow; and thinking to go over it, he falls into the water: he as a childe grasps at a shadow on the wall.		7.
<i>in his stead</i> ] As it befell <i>Haman</i> , <i>Daniels</i> enemies in the denne of lions, and others, <i>2 Thes. I. 6, 7.</i>		8.
<i>holdeth his peace</i> ] From despising words, opprobrious language; not seeking to wash off durt with durt.		12.
<i>concealeth</i> ] <i>Tacitus</i> to him is the best historian.		13.
<i>own flesh</i> ] As <i>Baals</i> Priests, and some popish merit-mongers.		17.
<i>sure reward</i> ] Only he must have patience, and not look to sow and reap all in one day, <i>James V. 7.</i>		18.
<i>pur-sueth evil</i> ] As <i>Asahel</i> followed <i>Abner</i> . <i>Ephes. IV. 19.</i> adding drunken-		19.

- drunkenesse to thirst, with both hands; Hel gapeth for him.
20. *a froward heart*] A man may die by inward bleeding, *Jer. IV. 14.* The Heart appears in the life; as the candle in the lanthorne.
23. *only good*] *Rom. VII. 22. Heb. XIII. 18.* Yet when the flesh gets the winde, and bill of the *Spirit*, it sometimes over-bears: as a gust of winde forceth the ferry-man backward.
- is wrath*] Proves such, *Rom. II. 8, 9.*
24. *that scattereth*] The five loaves in the Gospel were multiplied by division, and augmented by substra&ion.
28. *trusteth*] Riches were never true to any that *trusted* in them, *Luke XII. 15. Psal. LII. 6, 7. exoriuntur ut exurnatur*; as the grasse.
30. *winneeth souls*] *James V. 20. Dan. XII. 3.* One soul more worth then all the world; as he tells us who only went to the price of it, *Mat. XVI. 26.*
31. *recompensed*] *Chastened.* Their afflictions are not penal, but medicinal, or probational.
- in the earth*] Which is their house of correction: not in hell.
- much more*] Totally and finally, *Nahum. I. 9. as 1 Sam. XXVI. 8. 1 Pet. IV. 17, 18.*
- XII. 3. *not be established*] Though he may flourish for a time.
- not be moved*] *Chap. X. 25. Psal. LXII. 2, 6.*
4. *a crown*] A choise and chief ornament.
6. *but the mouth*] Hence are those many Apologies of the Christians, in all times, and ages.
8. *according to his wisdom*] *James III. 13, 17. 2 Cor. X. 18. Rom. I. 22, 23. 1 Cor. II. 4, — 8.*
12. *the net of evil men*] Such a net as that, *Hab. I. 15.* that they may do the like, use all cunning arts and crafts of doing mischief; he so furiously pursueth his lusts, as if he desired to be intangled in the net of his own destruction. Or, he desireth the *forteresse against evils*; but all in vaine; or, the *fortresse of evil men*, to be secured and defended by them, and their strength. Thus various may be the reading and sense of these words.
13. *is snared*] The venome of his heart blisters his tongue, that it breaks out at his lips to his own ruine.
16. *A fools wrath*] He hath no power over his own passions, *chapter XXIX. 11.*
- covereth shame*] *1 Sam. X. 27.* Passeth by an offence, covereth an injury.
21. *no evil*] *Esay XXVII. 9.*
- filled*] He that makes a match with mischief, shall have his belly full of it. *chap. I. 31. and XIV. 14.*
22. *deal truly*] *Psal. LI. 6. Esay LXIII. 8. Ephes. IV. 15. 1 John I. 6, 8.*
23. *concealeth*] Loves not to out-lash. Yet is no niggard where there is need, *chap. XV. 7.*
- proclaimeth*] In it is, and out it must, what ever come of it.
25. *a good word*] As cordials of comfort, breasts of consolation, wells of salvation.

*more excellent*] As a Prince of God among them; as *Abraham* among the Hittites, *Gen.* XXIII. 6. *Psal.* XVI. 3.

*no death*] No sting in it. And they passe from the jawes of death, to the joyes of heaven.

*heareth not*] But jeers at it.

*Keepeth his mouth*] God hath set a double guard of lips, and teeth, before this gate; yet unlesse God himself keep the watch, all will be lost, *Psal.* CXLI. 3. and CXXVII. 1. See *chap.* XII. 13. and *chap.* XVIII. 21. and *chap.* XXI. 23.

*diligent*] Affection without endeavour is like *Rachel*, beautiful, but barren; we must work, as well as will and wish. and *2 Cor.* VIII. do, as well as desire; performe as well as promise.

*loathsome*] Stinks as it were above ground. And cometh to shame by his lying.

*The ransom*] *Fer.* XLI. 8.

*heareth not rebuke*] As a man not worth the chiding, not considerable; having nothing to lose.

*the lamp of the wicked*] As a candle, *Job* XVIII. 5, 6. and ends in a snuff, *Eccles.* VII. 6.

*wisdom*] Meeknesse of wisdom, wisdom peaceable, *James* III. 13, 17.

*Hope deferred*] Many lie long languishing at Hopes Hospital; as he at the poole of *Bethesda*.

*The Law*] *Chap.* XIV. 27.

*good understanding*] Both gaineth favour, as in *Joseph*, *Daniel*, and others. And favour or grace gaineth a *good understanding* or good successe, *chap.* III. 4. *Psal.* CXI. 10.

*is hard*] Harsh, rough; *2 Tim.* III. 3, 4. *Tit.* III. 3.

*prudent man*] Observes seasons, and circumstances, deports himself with discretion, *Amos* V. 13.

*his folly*] By his headstrong, headlong exorbitances.

*a wicked messenger*] *Chap.* XXVI. 6.

*is sweet*] Specialy in spiritual things.

*abomination*] To be pulled from their evil lusts, and sinful courses.

*walketh*] Converseth, is a constant companion.

*companion*] *1 Cor.* XV. 33. which *Saint Paul* takes out of *Menander* the Poët.

*pursueth*] Hard at heeles. Sinne and Punishment are linked together with chains of adamant.

*repayed*] By God a liberal paymaster.

*to his child*] Personal goodnesse is profitable to posterity, *1 Kings* XV. 4. *Exod.* XXXIV. 7. where the Hebrew word *Notser*, keepeth, hath a great N. to note likely the greatnesse of Gods mercie to the good mans posterity.

*Wealth*] As *Nabals* was for *David*; *Hamans* for *Mordecai*; the *Canaanites* for the *Israclites*. *Job* XXVII. 16, 17. Though this be not so alwayes, and univerfaly, *Psal.* XVII. 14.

XIII.

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Chapter	Verse.	280	PROVERBS.
XIV.	23.	<i>want of judgement</i> ] In tillage; or managing, and husbanding what is gotten.	
	24.	<i>hateth his sonne</i> ] As it proves in the issue. As we see in <i>Eli</i> to his sonnes : and in <i>David</i> to his <i>Abſalom</i> , and <i>Adonijah</i> . See <i>chap. XXIII. 13.</i> and <i>XIX. 18.</i> And thus we are ſaid to will and do many things, which properly and directly we do not ſo; but becauſe we do ſuch things whereupon the other will follow. So <i>chap. VIII. 36.</i> and <i>chap. XVII. 19.</i> <i>Matth. XXVI. 12.</i> <i>John XII. 7.</i> <i>Luke XI. 48.</i> <i>Ezek. XVIII. 31.</i> and <i>XXXIII. 11.</i> <i>Pſal. CVI. 24.</i>	
	25.	<i>ſatisfying</i> ] With contentation, be it more or leſſe.	
	6.	<i>ſeeketh</i> ] As a coward ſeeketh his adverſarie; in hope not to finde him.	
		<i>is eaſie</i> ] <i>Chap. I. 20.</i> and <i>chap. VIII. 1, 17.</i>	
	9.	<i>a mock at ſinne</i> ] Theſe dance with the Devil. <i>Chap. X. 23.</i> <i>2 Theſ. II. 12.</i> <i>2 Pet. II. 13.</i>	
		<i>favour</i> ] From God : or a complacencie in their righteous dealing: or gains them <i>favour</i> among themſelves.	
	10.	<i>not intermeddle</i> ] <i>1 Pet. I. 8.</i> <i>Phil. IV. 7.</i> <i>2 Cor. V. 4.</i> It is an hanſel of heaven. The cock on the dunghil knows not the worth of this jewel.	
	12.	<i>ſeemeth</i> ] <i>Chap. XVI. 25.</i> Sinne comes cloathed with a ſhew of Reaſon. <i>Exod. I. 10.</i> And thereupon we willingly deceive our own hearts, <i>James I. 26.</i> as <i>Micah</i> , <i>Judg. XVII. 13.</i> and <i>Ier. VII. 4.</i> And ſelf-deuſion is an epidemical diſeaſe, and deadly.	
	13.	<i>even in laughter</i> ] Some frothy and flaſhy mirth the wicked may have; but there is a ſnare or cord in their ſinne which ſtrangles their mirth, that they rejoyce in the face, not in the heart, <i>2 Cor. V. 12.</i> <i>Eſth. V. 13</i>	
		<i>heavineſſe</i> ] <i>Iob XXI. 12, 13.</i> <i>Luke 6. 25.</i> <i>Eccleſ. II. 2.</i>	
	14.	<i>filled with his own wayes</i> ] have made a match with miſchief, and ſhall have enough of it; hath ſold himſelf to wickedneſſe, and ſhall be ſure of his payment.	
		<i>from himſelf</i> ] <i>1 Tim. VI. 6.</i> <i>Heb. X. 34.</i> <i>Pſal. XIX. 11.</i> Goodneſſ is its own reward, in hand, and in hope.	
	15.	<i>The ſimple beleeveſh</i> ] As <i>Ieroboam</i> that old baby.	
		<i>looketh well</i> ] Looks before he leaps; tries before he truſts. <i>1 John IV. 1.</i> <i>Ephes. V. 15.</i>	
	16.	<i>feareth, and departeth</i> ] Feareth the judgements whiles they hang in the threatnings : counts them, not words ſo much, as thunderbolts, <i>Hab. III. 16.</i>	
	19.	<i>The evil bow</i> ] The worſt cannot but think well of them; and do homage to the image of God ſtamped upon the natures and practiſes of the good and righteous.	
	21.	<i>his neighbour</i> ] Poor neighbour, and needy.	
	22.	<i>that deviſe evil</i> ? That plot and plough it, dig and delve it; are they not heavenly wide, utterly out ?	
	23.	<i>labour</i> ] That is honeſt, not that whereby they do wickedly with both hands earneſtly.	talk

*talk of the lips*] Great talkers, are commonly do-littles.  
*is their riches*] For God gives them wisdom to use them well.  
*fools*] Rich fools. Riches to them is as a sword put into a mad mans hand.

24.

*strong confidence*] Dan. III. 17. 2 Kings XVIII. 5.

26.

*multitude of people*] Which wars waste and consume. See 2 Sam. XXIV.

28.

*slow to anger*] Anger may rush into a wise mans bosome; not rest there, Eccles. VII. 9. James I. 19, 20.

29.

*exalteth*] Proclaims it aloud; sets it on the theater.

30.

*A sound heart*] Well freed from passions and perturbations holds out long.

*envie*] A corroding disease it is: an hel-hag that feeds upon its own marrow, bones, and strongest parts: it is as rust is to iron; as the viper: It both finnes, and is punished together, so quick and speedy justice accompanies it, Job V. 2.

*his maker*] 1 Sam. II. 7. A poor mans livelihood is his life, Luke VII. 43.

31.

*honoureth him*] That is, honoureth God. God so takes it; chap. III. 8. And God honours him; Matth. XXV. 34. &c.

*driven away*] Being arrested by the Serjeant death, in the Devils name: and so hurried away, and hurled into hell.

32.

*hath hope*] Death to them is as the valley of Achor. *Iustus etiam dum expirat sperat.*

*in the heart*] Is not vainglorious; sets not forth his good parts and practises a *sunning*, to be seene and cried up.

33.

*in the midst of fools*] Their zeal must be seene; 2 Kings X. 16. Their pietie must be shored up with popularitie.

*a reproach*] Sinnes are the snuffs of our candlesticks, and threaten the removal of it, and will render us a reproach and a taunt; Deut. XXVIII. 37. Jer. XXV. 9. Ezek. V. 14, 15.

34.

*a wise servant*] So to Joseph by Pharaoh; so to Daniel by Darius. And much more is the favour of the King of Kings to his servants; Matth. XXIV. 45, 46, 47. and XXV. 21, 23.

35.

*his wrath*] So to Haman, Shebna, and others.

*A soft answer*] Chap. XXV. 15. As Gideons to the Ephraimites, Judg. VIII. And Abigaels apology to David, 1 Sam. XXV. 32, 33. Yet roughnes & hard language in some cases, & circumstances, is necessary.

XV.

1.

*The tongue*] Which David stiles his glory; and he used it accordingly.

2.

*The eyes of the Lord*] As a well-drawn picture views all that come into the roome. The sinner vainly thinks to hide himself from God, by hiding God from himself. But the world, and our thoughts are to him as a sea of glasse. God like the Optick vertue in the eye sees all. Job XXXIV. 21, 22.

3.

*tree of life*] Gen. II. 9. Ezek. XLVII. 12. Apoc. XXII. 2.

4.

*breach*] A sting and a staine, in the conscience, and spirit: yea, and grieves the spirit of God.

5. *is prudent*] Wise he is, and wiser he will be, *Psal.* XIV. 5.
6. *much treasure*] The righteous man is alwayes rich; and rich in all estates: rich in the most precious spiritual things; rich in reversiones, in sure Bills and Bonds; rich in propriety, he holds all in *capite*, in Christ, he is no usurper of them, *1 Cor.* III. 22. *Rom.* VIII. 32.
- trouble*] In getting, keeping, and fears of losing: together with sting of conscience, *Iob* XX. 15.
7. *disperse knowledge*] As Stars diffuse their light. *Phil.* II. 15.
8. *The sacrifice*] As good words uttered with a stinking breath, from rotten lungs. Their sacrifice is abominable, *quoad fontem*, & *quoad finem*; not proceeding from a right principle; nor tending to the right end, which is Gods glory, that should consume all other ends, as the Sunne puts out the light of the fire. See *chap.* XXI. 27. *Amos* V. 23. *Esay* I. 11. and LXVI. 3. *Jer.* VI. 20. and VII. 22.
- but the prayer*] *Esay* XLV. 11. *command ye me.*
9. *The way*] *Prov.* XXI. 4. Their very consciences send up continual poisonous vapours unto God.
- followeth after*] With might and maine; as ravenous creatures have in chase their prey. *Phil.* III. 11, — 14. *resurrection of the dead*; that is, that height of holinesse that accompanieth the resurrection.
10. *Correction is grievous*] Being in love with his own ruine.
- hateth reproof*] Being imbittered, not bettered by it.
11. *Hell*] *Job* XXVI. 6. *Psal.* CXXXIX. 12. *Heb.* IV. 13. *ἀδης*; though invisible to us.
12. *loveth not*] Yea hates, *Amos* V. 10.
- neither will he go*] As he should. *Dan.* XII. 4. *2 Kings* IV. 23. *Psal.* LXXXIV. 7. *Esay* LXVI. 20. He saith, as *Jeroboam*, *1 Kings* XII. 28.
13. *A merrie heart*] *Acts* VI. 15. and V. 41. *Cant.* II. 4. This chiefly is true spiritually.
- broken*] Is as a limb out of joynt. A dejected spirit takes off as it were the wheels of the soul.
14. *seeketh knowledge*] As an hungry man seeks meat; or a covetous man gold; the more he hath, the more he desireth.
- feedeth*] As swine do on swill.
15. *a continual feast*] This is eminently true in a good, clear, and chearful conscience, *2 Cor.* I. 9, 12.
16. *a little*] It is not the great cage makes the bird sing: neither do they sing when they are on the ground, but when got up into the aire, or on boughs of trees, from the ground. See *chap.* XVI. 8. and XVII. 1, 15. *Psal.* XXXVII. 16. *1 Tim.* IV. 8. and VI. 6.
18. *appeaseth strife*] Is busie to stint it, not to stir it up. See *chap.* XXII. 24.
19. *is made plaine*] By much practise having gotten an habit, he dispatcheth duty with delight, and comes off with comfort. *Esay* XL. 31. Christs yoke is no more burdensome to him, then the wing is to the bird.

*is above*] In heaven; and thitherward he goes, *Phil.* III. 20. *Col.* III. 1. He deals in low and earthly things, as a wise man may sport with children: but that is not his business.

*hell beneath*] That when the cold grave shall have his body, hot hell may not hold his soul.

*widow*] That hath none to stick to her, and stickle for her. So to the Shunamite, the widow of *Sarepta*, and of the poor Prophet, *2 King*, IV.

*The thoughts*] Thoughts are not free, *Fer.* VI. 19.

*pleasant words*] *Mal.* III. 16. *chap.* X. 20. and XXV. 11.

*troubleth*] Fires his own nest, when he thinks to feather it: and troubles all his household with haste, and hurrie, to get gain.

*studieth*] His tongue runs not before his wit.

*heareth the prayer*] *Psal.* CXLV. 18. *1 Pet.* III. 12. the *breathing*, *Lam.* III. 56. the *minde of the spirit*, *Rom.* VIII. 26, 27. *Baal* hears not, though they call on him never so long, never so loud, *1 Kings* XVIII. See *2 Chron.* XXXIII. 13.

*The light*] Light and sight are comfortable, *Eccl.* XI. 7.

*reproof*] Better the Vine should bleed, then die.

*before honour is humility*] The lower the ebbe, the higher the tide. The lower this foundation of humility is laid, the higher shall the roof of honour be over-laid. Honour followeth him that flies from it; as the shadow doth the body.

*The preparations*] Or disposings, *verse* 9. and *chap.* XVI. 9. and *chap.* XIX. 21. and *chap.* XX. 24. *Ier.* X. 23.

*is from the Lord*] By the obstrication of his assistance; and by his secret influence, and disposing providence, beyond mans own imagination, *Acts* XVII. 28. *Esay* X. 7.

*in his own eyes*] *Chap.* XXI. 2. He thinks his penny good silver. But all is not gold that glisters, *Luke* XVI. 15. *Rom.* II. 29. *Iudg.* XVII. 13. we set up a counter for a thousand pounds.

*weigheth the spirits*] *Chap.* V. 21. the inside; and there discovers a *New-found world* of wickedness.

*Commit*] *Luke* XII. 29. *Cast thy burden upon the Lord*, *Psal.* LV. 22. as it were, by a writ of removal. *1 Pet.* V. 7. *Psal.* XXXVII. 5.

*established*] Till then it flickers up and down, as *Noahs* Dove, till it return to the Ark.

*for himself*] His own glory, and the demonstration of his goodness, properties, and attributes, *Rom.* XI. 36.

*for the day of evil*] *Iob* XXI. 30. as they are wicked men; and as such looked upon by God: though he created them good; and he be the absolute Sovereign Lord of all his creatures, and his will be both *recta* and *regula*. He justly keeps, orders, and ordains such for the day of their deserved punishment, *Rom.* IX. 17. 21, 22.

*though hand*] *Chap.* XI. 21. *Heb.* X. 31.

*By mercie and truth*] Of God; *Chap.* XIV. 22. his mercie in promising, his truth in performing. Or, where these graces are in man, there

there iniquity is purged. Piety, and grace, and the fear of God, are a sure token of remission of sins.

7. *even his enemies*] Sinne is the make-bate. Please God; *Esay XXVII. 4, 5.* and all his creatures are at his beck and check. God made *Laban*, and *Esau*, at peace with *Jacob*; *Gen. XXXI. and XXXIII. Chapters.*

10. *A divine sentence*] Is, or should be, and best becomes them. See it in *Solomon*, *1 Kings III. 24.* in *David*, *2 Sam. XIV. 17, 20.* a discerning power and sagacitie was in them, which God gave them.

11. *his work*] His Ordinance. Stones were used for weights. And they usualy put into a bag, *Deut. XXV. 13.*

12. *to Kings*] For they are more obliged to God then other men: and their finnes are exemplarie. *Magnates* are *Magnetes.*

*throne*] *Ier. XXII. 13,—20.*

13. *love him*] *Chap. XXII. 11,* yet oft-times it falls out otherwise with wicked Kings.

14. *pacifie it*] As *Abigail* did *David's*; and *Benhadads* servants did *Ahabs.* No other way is to be taken.

15. *of the later raine*] *Deut. XI. 14. James V. 7. Amos IV. 7.* See my *Annotations* on *Joel. II. 23.* and on *Zech. X. 1.*

17. *The high way*] This is his road, and trade, *Psal. CXXXIX. 24. Acts XXIV. 16.*

18. *Pride*] Swelling is dangerous in a wall, *Esay XXX. 13.* dangerous in mans body; so is the swelling of pride. Examples many of the fall of such.

19. *Better*] to be spoiled, then to spoil: to suffer wrong, then to do it.

20. *wisely*] With due deliberation and circumspection.

*trusteth in the Lord*] Not in his own wisdom. God can crack the strongest sinew in all the arme of flesh, *Esay XXII. 11.*

21. *sweetnesse of the lips*] Eloquence gives an addition of weight to learning.

23. *teacheth*] Seasoneth it with salt of grace; ere it sets it by utterance, as a dish, before the hearers.

24. *pleasant words*] Such as those, *Eccles. XII. 10.*

27. *lips*] *James III. 6.*

30. *He shutteth his eyes*] With more freedome of minde to beat his brains, and study, to excogitate, and revolve, and resolve of mischief.

*moving his lips*] Mumbling and muttering to himself.

32. *then he that taketh a Citie*] *Fortior est qui se, quàm qui fortissima vincit mœnia, Nec virtus a'tiùs ire potest.*

33. *The Lot*] Gods Providence extendeth to things in our account meerly contingent and casual. *Matth. X. 29.* See *Josh. XIV. 2. 1 Sam. X. 20. Acts I. 24, 25, 26.* See my *Annotations* on *Jonah I. 7.*

XVII.

1. *sacrifices*] Good chear used at Sacrifices, *chap. VII. 14.* alluded to *James V. 5.* See *chap. IX. 3.*

3. *trieth*] *Zech. XIII. 9. Mal. III. 2. 3.* God trieth us, that we may know what is in our selves: and by his trying to refine us, *1 Pet. I. 7,*

OR

	Chapter.	Verses
or to punish us, <i>Ier. XVII. 9, 10. See chap. XXVII. 21.</i>		
<i>giveth heed</i> ] Is apt to beleieve scandalous reports.		4.
<i>poor</i> ] <i>chap. XIV. 31.</i>		
<i>childrens</i> ] If they, and their fathers be good.		6.
<i>it prospereth</i> ] <i>Chap. XIX. 6.</i> most love gain; love with shame,		8.
<i>Give ye.</i>		
<i>covereth</i> ] For even in friendship faults will fall out, <i>chap. X. 12.</i>		9.
<i>1 Cor. XIII. 4.</i>		
<i>repeateth</i> ] Rips up, and rakes into his friends frailties.		
<i>A reproof</i> ] A word to the wife.		10.
<i>an hundred stripes</i> ] Beaten he is, but not bent or bowed thereby to goodnesse; amerced he is, but not amended. Gods spirit did not set it on. <i>Chap. XXVII. 22.</i>		
<i>only rebellion</i> ] Against God, and Man.		
<i>a cruel messenger</i> ] Gods executioners, all, and every of his creatures; <i>Hab. II. 11.</i> And mans executioners, the hangman, and officers.		
<i>Whelps</i> ] Which she licketh into forme, and loves above measure. Yet her danger may be sooner shifted and shunned.		12.
<i>evil for good</i> ] This ingratitude is a monster in nature. To render good for evil, is divine; good for good, is humane; evil for evil, is sinful and bruitish; evil for good is devilish. <i>Ier. XVIII. 20, 21. Psalme CIX. 4, 5.</i>		13.
<i>The beginning</i> ] Therefore stop it betime; as one would a breach of the Sea. Quench it, whiles a spark. <i>James III. 5.</i> It is hard to be disingaged from contentious quarrels when one is once in. <i>1 Thef. IV. 11.</i>		14.
<i>justifieth</i> ] These frame mischief by a Law, <i>Psal. XCIV. 20.</i> and sinne cum privilegio. Neither must Judge do thus: nor private men in their Censures. They must not hold him, or handle him as a just man.		15.
<i>a price</i> ] Principally appliable to those that neglect so great salvation, <i>Heb. II. 3.</i> and let slip the opportunities put into their hands for heaven; and so trifle and fool away their time, and eternal happiness. The vulgar Latin and LXX. make another translation, and sense, not rightly.		16.
<i>A friend</i> ] A true friend, <i>chap. XVIII. 24.</i> and <i>XXVII. 17.</i> not such as those <i>Psal. XXXVIII. 11.</i> and <i>chap. XIX. 7.</i>		17.
<i>Scilicet ut fulvum spectatur in ignibus aurum,</i> <i>Tempore sic duro est experienda fides.</i>		
<i>strife</i> ] <i>Chap. XXIX. 22.</i> and <i>XV. 18.</i> and <i>XXVI. 21.</i> <i>James III. 16.</i> <i>Psal. XXXVII. 8.</i> It opens the gap to many mischiefs.		19.
<i>gate</i> ] High and broad gates break men many times. Or rather, setteth open a wide door to strife and contentions, lets in many destructive mischiefs; though not in his intention, yet in issue.		
<i>begetteth a fool</i> ] <i>Solomons</i> own case, <i>chap. X. 1.</i> and <i>chap. XV. 20.</i> and <i>chap. XIX. 13.</i> Better were a miscarrying womb, and dry breasts.		21.
<i>A merry heart</i> ] <i>Chap. XV. 13.</i> and <i>XII. 25.</i> <i>Eccles. IX. 7, 8, 9.</i>		22.
L1 2		a broken

- a broken spirit*] Chap. XVIII. 14. *Psal.* XXXII. 3. and CII. 3, 4, 5. and CXIX. 83.
23. *A wicked man*] A Judge in taking, or receiving; a briber in giving, chap. XXIX. 4. chap. XV. 27. and chap. XXI. 14. *Psal.* XV. 5. and XXVI. 10. *Job.* XV. 34. *Deut.* XVI. 19. and chap. XXVII. 25.
24. *before him*] Easie to him chap. XIV. 6. and chap. VIII. 9. Or, in his face and eye, appears there; chap. IV. 25. *Eccles.* II. 14. But the fools eyes up and down, wandering; and he as one that hath lost his way, nor knows where he is, or which way to turne, is besides himselfe.
26. *to punish*] They should be cherished.  
*nor to strike Princes for equity*] Rulers, for doing right in their offices. Or, Princes should not strike well-doers. Or, to strike Princes and worthy men, besides and against right and equity.
27. *spareth*] James I 19. chap. X. 19.
28. *Even a fool*] *Job* XIII. 5. *Si tacuisses philosophus fuisses.*  
*counted*] Not that he is so. Or is wise in being silent. Whence is that, *Loquere ut te videam.*
- XVIII. 1. *separated himself*] From the world, and all other impediments, to apply himself to seek wisdom. Or, the Separatist stirs busily in every thing that is done, whereby he may effect his designe, and come off with his credit and reputed wisdom. And this is true in quarrellsome and meddling men: And in Separatists and Schismatics, that rend the Unity of the Church.
2. *A fool*] Is wilful to follow his own humour, against all that can be said to the contrary. Or, is vainglorious, setting his good parts a funning; only to seeme wise and understanding, and to gaine applause, chap. XIV. 33. Or phantastickly affects singularity, to be crosse to all men.
3. *Then cometh contempt*] It comes into the world with him, being vainly puffed up by his fleshly minde, *Col.* II. 18. and contemning others. *Job* XI. 12. And as he contemnes God, and good men; so contempt from God and good men comes upon him, chap. III. 34. they are paid in their own coine; they are with ignomie repaid reproach.
4. *deep waters*] Which can never be drawn dry, chap. X. 11. and *ch.* XIII. 14. and XIV. 27. and XX. 5. *John* VII. 38.
- brook*] That the simplest may understand. The holy Scripture indeed is both text and glosse.
5. *It is not good*] But very bad, *ch.* XXIV. 23. and XXVIII 21. *Levit.* XIX. 15. *Deut.* XI. 7. and *ch.* XVI. 19. and I. 17. James II. 1, — 4.
6. *stroaks*] By his desire upon others; but by desert and issue upon himself, as in the next verse.
7. *A fools mouth*] Chap. X. 14. and XII. 13. and XIII. 3.
8. *Tale-bearer*] Chap. XII. 18. 1 *Tim.* III. 8.
9. *is brother*] Is alike. The sloathful, and prodigal, both have the same event; both come to want and povertie.
10. *The Name*] His Attributes.

<i>a strong tower</i> ]	<i>Esay XXVI. 4. and XXXIII. 16.</i>		
<i>and is safe</i> ]	And set aloft. All other refuges will fail.		
<i>wealth</i> ]	Hard to be rich, and not to trust in riches, <i>Mark X. 23, 24.</i>	11.	
<i>1 Tim. VI. 17.</i>	Yet this his trust is not like that in the former verse:		
	This shall fail; this trust is but only in conceit.		
<i>haughtie</i> ]	<i>Chap. XI. 2. and chap. XVI. 18. and chap. XV. 33.</i>	12.	
<i>who can bear?</i> ]	Many are the examples thereof; yea, even in hea-	14.	
	then, and in wicked men; worldly comforts here are but as a fair shoe		
	to a gowtie foot, or a filken stockin to a broken leg.		
<i>Gift</i> ]	<i>Chap. XVII. 8, 23. This Jacob knew well, Gen. XXXIII.</i>	16.	
II			
<i>He that is first</i> ]	Therefore Judges, and all men, had need to keep	17.	
	one eare for the defendant. <i>Tertullus</i> pleaded fairly till <i>Paul</i> came to		
	answer. And so <i>Ziba</i> against <i>Mephibosheth</i> . A man is not easily to be		
	beleaved in his own tale against another.		
<i>The lot</i> ]	<i>Josh. XIV. 2. Acts I. 26. See my Annotations on Jonah</i>	18.	
<i>I. 7.</i>			
<i>A brother offended</i> ]	A brother natural, or spiritual; a sworne bro-	19.	
	ther. Too many are the sad experiences of this. The vulgar Latin, and		
	<i>LXX.</i> read, and render otherwise.		
<i>tongue</i> ]	That best and worst member of the body. <i>James III. 2,</i>	21.	
<i>—II. Mark XII. 37.</i>			
<i>a wife</i> ]	A good wife. As a Name, for a good name, <i>Eccles. VII. 1.</i>	22.	
	He obtains favour of the Lord; <i>chap. XIX. 14. and XXXI. 10.</i>		
<i>The poor</i> ]	Speaks supplications. Much more should poor man to	23.	
	God.		
<i>both friends</i> ]	Love is the whetstone, and loadstone of love.	24.	
<i>a friend</i> ]	<i>Chap. XVII. 17. as ones own soul, Dent. XIII. 6.</i>		
<i>Better</i> ]	<i>Chap. XXVIII. 6.</i>		
<i>perverse in his lips</i> ]	Speaketh wickedly, roughly, and robousti-		
	ously.		
<i>without knowledge</i> ]	An ignorant man is in the dark; nor can be	2.	
	good. Knowledge is much magnified in this Book of the <i>Proverbs.</i>		
<i>hasteth</i> ]	Rashly, without premeditation and forecast. Such is blind		
	zeal; as mettle in a blind horse.		
<i>perverteth his way</i> ]	And God walks contrary to him, <i>Levit. XVI.</i>	3.	
24.			
<i>frets</i> ]	As <i>2 Kings VI. 33.</i>		
<i>wealth</i> ]	<i>Chap. XIV. 20. Donec eris fœlix multos numerabis amicos.</i>	4.	
	<i>Tempora si fuerint nubila solus eris.</i>		
<i>neighbour</i> ]	Who turnes strange to him, or enemie against him.		
<i>unpunished</i> ]	By God. And when known, by man also. There is a	5.	
	pillorie-perjury. See <i>verse 9. and chap. XXI. 28. and ch. XXV. 18. Exod.</i>		
	<i>XXIII. 1. Dent. XIX. 16, — 21.</i>		
<i>Prince</i> ]	For their own commodity.	6.	
<i>Poor</i> ]	<i>Ch. XIV. 20.</i>	7.	
<i>Delight</i> ]	But stripes rather. <i>Ch. X. 13. Ch. XXX. 22.</i>	10.	

- a servant] As *Abimelech* the bramble, *Indg.* IX. 15. As *Pontifex Romanus*, the bridgmaker of *Rome*; who writes *Servus servorum*, chap. XXX. 22. *Eccles.* X. 7.
11. deferreih] *Ch.* XIV. 29. But it must not be so, as *Absalom* did toward *Ammon*.  
 passe by] As winking at it, or forgiving it, or overcoming it with goodnesse.
12. Kings wrath] *Chap.* XVI. 14. and XX. 2. and XXVIII. 15. *Eccles.* VIII. 2, 3, 4. 2 *Tim.* IV. 17.
13. A foolish sonne] *Chap.* X. 1. and chap. XV. 20. and XVII. 21, 25.  
 contentions of a wife] *Chap.* XXI. 9. and XXVII. 15, 16. This is like a tempest in the haven.
14. inheritance] More immediately.  
 from the Lord] *Chap.* XVIII. 22. By his peculiar providence, *Tobias* VI. 22.
16. Keepeth] Evangelically: thinks upon them to do them, *Psal* CIII. 18. 2 *Cor.* VIII. 12. *Esay* XXVI. 12. Let us ask him to give, what he commands us to have.  
 his wayes] Gods wayes; or, his own wayes, living loosely, and carelessly, and lawlessly.
17. lendeth] *Matth.* X. 42. and chap. XXV. 40. 2 *Cor.* IX. 6, 7. *Eph.* IV. 28. *Psal.* XLI. 1. 1 *Tim.* VI. 17, 18, 19. *Heb.* XIII. 16. 1 *John* III. 17. He lends it to the Lord upon usury; as the vulgar Latin renders it.
18. Chasten] *Chap.* XIII. 24. and XXII. 15. and XXIII. 13. and ch. XXIX. 15, 17.
19. of great wrath] Cholerick and wrathful men; their Passion, after their deliverance, will bring them in danger again. Or, if thou in great wrath, yet pardon thy sonnes fault, yet threaten him with greater punishment if he fault again.
20. Hear] This may be the fathers lessoning his childe whom he hath lashed. Or may be taken in a greater latitude, and sensed more generally.
21. many devises] *Chap.* XVI. 1, 9. *Job.* XXIII. 13. *Psal.* XXXIII. 10, 11. and XLVI. 10.
22. The desire] A mans will is to be accepted for the deed, if he have nothing to give. Or, mans desire is to be counted kinde and bountiful. Not he that brags what he would do if he had wherewith; and yet having it, fails of performance.  
 a poor man] Having a giving affection, is better then such a bragginglyer.
23. The fear] *Chap.* XXII. 4. and chap. XIV. 27. and I. 7. and VIII. 13.
25. Smite a scorner] Though not he, yet the simple will beware by it, chap. XXI. 11.
28. devoureth] *Job* XV. 16. *Ephes.* IV. 19.
- XX. 1. wine] *Chap.* XXIII. 29,—35. *Hof.* VII. 5. *Esay* XXVIII. 1. *Gen.* IX. 21. 1 *Sam.* XXV. 36. not

<i>not wise</i> ] When the wine is in, the wit is out.		
<i>of a King</i> ] Chap. XVI. 14. and chap. XIX. 12.		2.
<i>to cease from strife</i> ] Gen. XIII. 8, 9. 1 Cor. XIII. 4, 5, 7. Brawling becomes not a man of a magnanimous spirit.		3.
<i>Counsel</i> ] Verse 27. chap. XVIII. 4. draw it out; for his use and imitation.		5.
<i>his own goodnesse</i> ] So all Hereticks; and ambitious men, Matth. VI. 1. V. 16. But few faithfully performe what they proudly proclaime.		6.
<i>his children</i> ] Personal piety is profitable to posterity, 2 Kings X. 30. Exod. XX. 6. Psal. CXII. 2.		7.
<i>scattereth</i> ] Verse 26. Psal. CI. 5. The sword of justice is to be furnished with the oile of mercie; yet there are cases wherein severity ought to cast the scale. And this Kings best do, when they sit in the throne themselves; and leave not all alwayes to Judges under them.		8.
<i>my heart clean</i> ] The Pharisee, and Popish Justitiarie saith it. Not Paul, Rom. VII. 15. 1 Cor. IV. 4. nor Iob, chap. IX. 30, 31. and XIV. 4. nor David, Psal. CXXX. 3. and LI. 5. Eccles. VII. 20. 1 John I. 8.		9.
<i>a childe</i> ] Is or should be known by his doings: early shewes his inclination; and how he is like to prove afterwards: and from his childhood it self should be a plaine dealer, without any hypocrisie.		11.
<i>eare</i> ] Exod. IV. 11. Psal. XCIV. 9. Therefore he sees, hypocrites, and all, and will punish. Yea, he makes, and opens the spiritual eare, and eye, 1 Cor. II. 9, 10.		12.
<i>sleep</i> ] Chap. XIX. 15.		13.
<i>open</i> ] Be vigilant, and diligent, chap. XII. 11. and XXVIII. 19.		
<i>the lips of knowledge</i> ] Chap. V. 2. Psal. XLV. 3. Cant. V. 1. John VII. 46.		15.
<i>is sweet</i> ] Chap. IX. 17.		17.
<i>but afterwards</i> ] Job XX. 15. after the meale comes the reckoning: we must not think to dine with the Devil, and afterwards to sup with Abraham, Isaac and Jacob, in the Kingdome of heaven.		
<i>Every purpose</i> ] Deliberate oft ere thou resolve once. Take Counsel: Esay XXX. 1. Psal. CXIX. 24. See chap. XV. 22. and XXIV. 6.		18.
<i>warre</i> ] Chap. XXIV. 6. be neither timorous, nor temerarious. Ahab, or Jehoshaphat rather in this might have been a good president to Josiah, 1 Kings XXII. 5. 2 Chron. XXXV. 22.		
<i>tale-bearer</i> ] Chap. XI. 13. Meddle not with such.		19.
<i>Curseth</i> ] Chap. XXX. 17. Exod. XXI. 17. Levit. XX. 9. Matth. XV. 4.		20.
<i>lamp</i> ] Chap. XXIV. 20.		
<i>gotten hastily</i> ] Chap. XIII. 11. and X. 2. and XXVIII. 20.		21.
<i>I will recompence</i> ] Chap. XXIV. 29. Deut. XXXII. 35. Rom. XII. 17, 19. 1 Thes. V. 15. 1 Pet. III. 9.		22.
<i>Wait</i> ] It belongs to him. This is the way to be even with him that wrongs thee; yea, to be above him.		
<i>divers weights</i> ] Verse 10.		23.
<i>not good</i> ] μειωσις.		
<i>Mans goings</i> ] Chap. XVI. 1, 9. and chap. III. 6. Psal. XXXVII. 23. Jer. X. 23.	<i>a snare</i> ]	24.

XXI.

25. *a snare*] As the fish that swallows the hook. Against Sacriledge. *Acts XIX. 37. Rom. II. 22.* Let Princes, and all look to this.
- make inquirie*] How the vow may be made void.
27. *candle*] The minde and conscience is such, *Matth. VI. 23. 1 Cor. II. 11.* It is Gods Spy, and Mans overseer; a kinde of middle thing betwixt God and Man; Our God, as well as *Moses* was *Pharaohs* God, and *Aarons* God, *Exod. IV. 16. and VII. 1.*
28. *the King*] *Chap. XXIX. 14. Psal. CI. 1.* Yet this rule is not without all exception; as in our late King of blessed and bleeding memorie: and in many others.
29. *gray head*] *Chap. XVI. 31.*
30. *clenseth*] Corrections beat out corruptions. *Παθήματα μαθήματα, nocumenta documenta, chap. X. 13.*
1. *The Kings heart*] *Fer. X. 23. Ezek. XXI. 19, 20, 21.* Though never so absolute, is ruled yet, and over-ruled by him who is higher then the highest. Yea, to do his will, though unwitting to the King.
3. *then Sacrifice*] *To obey is better then sacrifice. God will have mercie, and not sacrifice. Mark XII. 33.* Heathens could see, and say so much. See *Esay I. 11. Hos. VI. 6. Micah VI. 7.*
4. *the plowing*] Whether they plot, or plough. *Tit. I 15.* As a plague-sore will render the richest robe infectious. Even their Prayer is sinne.
5. *diligent*] *Chap. X. 4. and chap. XII. 24.*
- hastie*] Rashly, make more hast then good speed to be rich.
6. *treasures*] *Chap. X. 2. and chap. XI. 4. and chap. XIII. 11. and chap. XX. 21.* So in *Achan. Joshuah* that could stay the Sunne in his course, could not stay him from fingering those accursed treasures.
7. *The robbery*] Robbing and spoyling others, by briberie, wrong judgement, and wrong dealing.
9. *a brawling woman*] *Verse 19. chap. XXV. 24. and chap. XIX. 13. and XXVII. 15.*
10. *desireth evil*] Evil to all, but to himself.
- findes no favour*] Whether he sink or swim, is no part of his care. *Psal. LXIX. 26. 2 Tim. III. 3.*
12. *wisely considereth*] That it shall be overthrown; and so envies not at their present prosperitie; but makes their destruction his instruction, *Esay XXVI. 11. 1 Cor. X. 11. Psal. LII. 6.*
13. *not be heard*] Of God; or man, *Matth. XVIII. 30. Esay LVIII. 7, 9.*
14. *A gift*] *Chap. XVII. 8. and chap. XVIII. 16. and XIX. 6.* This *Abigael* knew well, *1 Sam. XXV.*
15. *It is joy*] *Psal. CIX. 162. Rom. VII. 22.*
- workers*] *Fer IX. 5. Psal. VII. 14. Esay V. 18.*
16. *wandereth*] He cannot wander so farre as to misse of hell, *Prov. II. 18. Esay L. 11.* in that Congregation-house of *Gehenna*-gyants; where is punishment without pitie, miserie without mercie, sorrow without succour, crying without comfort, mischief without measure.

loveth]

<i>lovesh pleasure</i> ] <i>Luke XVI. 13.</i>		17.
<i>a ransom</i> ] <i>Chap. XI. 8.</i> God causing that to fall upon the wicked, which was intended against the righteous.		18.
<i>spendeth it up</i> ] Foolishly lavisheth it. <i>1 Pet. IV. 3, 4.</i> Whereas it should be husbanded thriftily, for necessity, and honest affluence, and comfortable livelihood.		20.
<i>followeth after</i> ] Though not overtake it: <i>si faciat, etiamsi non perficiat</i> ; though he cannot open the door, yet if he lift at the latch, be an active apprentice, though not yet his crafts-master.		21.
<i>A wise man scaleth</i> ] Prudence is better then Puissance, <i>Eccles. VII. 19. and IX. 15, 16. Prov. XXIV. 5. 2 Sam. XX. 16, 21, 22.</i>		22.
<i>Proud</i> ] <i>Chap. XIII. 10. and chap. XV. 25.</i>		24.
<i>giveth</i> ] <i>Chap. XI. 25. and chap. XXII. 9. Esay LVIII. 7. Psal. CXII. 9. 2 Cor. IX. 9. Dent. XV. 10. Matth. XIX. 21, 22. Rom. XII. 8. Eccles. XI. 2. Ephes. IV. 28. See on Prov. XIX. 17.</i>		26.
<i>heareth</i> ] What he witnesseth.		28.
<i>against the Lord</i> ] The arme of humane policie (as <i>Feroboams</i> ) in that case shrinks up presently.		30.
<i>The horse</i> ] Though so serviceable; <i>Job XXXIX. 19, — 25.</i> Yet avails not. <i>Psal. XXXIII. 17.</i>		31.
<i>A good name</i> ] <i>Eccles. VII. 1.</i> See the <i>Observations</i> there.	XXII.	1.
<i>Omnia si perdas, famam servare memento.</i>		2.
<i>meet together</i> ] <i>Chap. XXIX. 13.</i> Have mutual need one of another, <i>Dent. XV. 11. Matth. XXVI. 11.</i> And meet many times, as travellers in the mid-way; by an alteration and exchange of their conditions, <i>Luke I. 53.</i>		3.
<i>foreseeth</i> ] <i>Eccles. II. 14. and X. 2.</i> looks before he leaps; sees a tempest in the clouds, and seeks seasonable shelter under the hollow of Gods hand.		5.
<i>passeth on</i> ] Pusheth on without fear or wit, desperately into danger, <i>chap. XIV. 16. and XXVII. 12.</i> These after-wits, and post-masters may prove prudent, but too late.		6.
<i>farre from them</i> ] From those thornes and snares; from the miseries, and misdemeanours too, of the froward man.		7.
<i>Train up a childe</i> ] Young Saints, old Angels Yet it faileth sometimes; which is the case of most of these moral observations.		8.
<i>is servant</i> ] As it were a servant. <i>Δάνεια δ' ἄλλος τῶς ελευθέρους ποιεῖ;</i> saith the Heathen Author.		10.
<i>rod of his anger</i> ] Wherewith he whipt others, his underlings.		11.
<i>scorner</i> ] <i>Psal. CI. 5.</i> That takes and turnes every thing to the worst.		14.
<i>loveth</i> ] Affects, though he can never effect it.		15.
<i>strange women</i> ] <i>Chap. II. 16. and V. 3. and VII. 5, 27. and chap. XXIII. 27, 28. Eccles. VII. 26.</i>		16.
<i>of a childe</i> ] <i>Chap. XIII. 24. and XIX. 18. and XXIII. 13. and VI. 23. and XXIX. 15, 17.</i>		
<i>giveth to the rich</i> ] With a minde to get more then he gave; and by his countenance to colour and cover his oppressive practises, and		
M m	fcape	

- scape with them: by such briberie he shall not thrive.
17. *Bow down*] Here seemes to begin some alteration of stile and method; He seemes to assume a new kinde of bespeaking his sonne, differing from that in the twelve preceding *Chapters*; and much like that in the nine first. Wherein the several documents and instructions are prosecuted in more *verses* then one.
18. *a pleasant thing*] *Psal.* XIX. 11. and CXIX. 103. more pleasant then all the tastelesse fooleries of this present world.  
*fitted*] Whereby to get a singular dexterity and volubility in holy language, *Matth.* XII. 24.
19. *thy trust*] *Ephes.* I. 13.  
*even to thee.*] We must read the Scripture, as men do Statute-books, holding themselves as much concerned therein, as any others; *binding* themselves in every precept, *threatning* themselves in every threat,  *blessing* themselves in every promise. For these are *verba vivenda, non legenda.*
20. *excellent things*] Princely things; rare and royal sentences, *chap.* VIII. 6.
21. *the certaintie*] *Col.* II. 2. *2 Cor.* IV. 13.
22. *Rob not*] By might, as the greater fish devour the lesser; nor yet by false judgments, *Zech.* VII. 10.
23. *plead*] Without fee, for they come *forma pauperis*, *chap.* XXIII. 11. *Job* XXXI. 21.  
*spoile*] Pay them in their kinde, chiefly when the cold grave shall hold their bodies, and hot hell hold their souls.
24. *angrie man*] Anger is a short madnesse. He rageth, and casteth fire-brands. Fit to live alone, as dragons, and wilde beasts; to be looked on only as through a grate, *chap.* XV. 18. and XXVI. 21. and XXIX. 22.  
*lest*] Sinne is as a leprosie, and infectious plague.
28. *land-mark*] *Deut.* XXVII. 17. and *chap.* XIX. 14. and XXIII. 10.
29. *diligent*] *Chap.* XXVII. 23. *Ezra* VI. 13. and VII. 26. *Gen.* XLI. 39, 40, 46. and *chap.* XLVII. 6. *1 Kings* XI. 28.
- XXIII. 1. *to eate*] feed not without fear. *Jude* verse 12.
2. *a knife*] Bridle thy appetite. Or, otherwise thou dost put a knife to thy throat, and diggest thy grave with thy teeth; for meat and the board, kils more then the musket, and the sword, *Luke* XXI. 34.
3. *deceitful*] An hook under that bait.
4. *to be rich*] *1 Tim.* VI. 9, 10. *James* III. 15. *1 John* II. 15, 16, 17.
5. *wilt thou*] Cast a leering eye after such vanities? and flie a foolles pitch?  
*is not*] Hath no solid subsistence; though we call riches substance, *1 Cor.* VII. 31. Earth is hanged upon nothing, as *Job* speaketh. And so all earthly things, *Amos* VI. 13. *Esay* XXVIII. 15.
6. *eate thou not*] A miserly sordid muckworme.  
*thinketh*] Grudgeth at his guests: as one willing to starve even his own genius.

sweet words ] Which he hath spoak to thee; or rather thy chearful words at his table.	8.
speake not ] Chap. IX. 7, 8. Matth. VII. 6	9.
land-mark ] Chap. XXII. 28. Deut. XIX. 14. and XXVII. 17. Ovidius ad Deum Terminum, Omnis erit sine te litigiosus ager.	10.
Plead ] Chap. XXII. 23. Job XXXI. 23. and XXVI. 14. Psal. XC. 11. Eccles. VI. 10. God is the great Master of the wards.	11.
apply ] Busie them about the best things.	12.
withhold not correction ] Chap. XIII. 24. and Chap. XIX. 18. and chap. XXII. 25.	13.
and shalt deliver ] This a means for it. And if it succeed not, yet thou hast done thy duty, and so shalt deliver thine own soul; and have thy reward. As the Phisitian hath his fee whether the Patient live, or die.	14.
shall rejoyce ] Chap. X. 1. and chap. XV. 20. 3 John 4. 1 Thes. III. 9.	15.
envie sinners ] Chap. XXIV. 1, 19. and chap. III. 31. Psal. XXXVII. 1. and LXXIII. 3.	17.
fear ] This cures one of the fret.	
all the day long ] Waking, walking, and lying down in his fear; in continual communion with him, and conformity to him, ch. XXVIII. 14. 1 Pet. I. 17. Phil. II. 12. 2 Cor. VII. 11.	
an end ] Chap. X. 28. An end of the sinners prosperitie, Job VIII. 13, 14. and chap. XI. 20. and XVIII. 14. Psal. CXII. 10. And an end and reward to those that fear God, Psal. XXXVII. 37, 38. and LVIII. 11.	18.
Wine-bibbers ] Verse 29, — 35. Rom. XIII. 13. Ephes. V. 18. Mat. XXIV. 49.	20.
Buy the truth ] Tit. I. 9. Phil. I. 27. Jude 3. Either live with it, or die for it.	23.
The father ] Chap. X. 1. and chap. XV. 20.	24.
thy heart ] This the seat of our affections, and fountain of our actions, Mark VII. 21. Matth. XII. 34, 35. And therefore that care and caveat is given of it, Prov. IV. 23. And God so craveth, and wisheth it, Deut. V. 29. and complains of the want of it, Matth. XV. 8. yea, and deals as Ioseph with his brethren concerning Benjamin, Gen. XLIII. 3. no seeing his face without it.	26.
thine eyes ] Look well to this patterne and copie, get a ful prospect, and fix and feed thine eyes hereupon.	
a whore ] Chap. XXII. 14. See chap. V. 15.	27.
who hath woe? ] Chap. XX. 1.	29.
mixt wine ] Chap. IX. 2. Psal. LXXV. 8.	30.
moveth ] Sparkleth; as the most generous wine useth to do.	31.
strange women ] Drunkennesse ushers in whordome. Wine the milk of Venus; and strange things and fights, disturbing the braine. Et geminum Solem, & duplices consurgere Thebas.	33.
midst of the Sea ] Thy braines shall turne round; thy self reel as a ship tossed at Sea, Psal. CVII. 27. Or, thy braines swim, as if at Sea;	34.

- and so drunkenly dream as if thou wert at Sea. Or, be so stupid and senselesse in this drunken lethargie, as to be fearlesse and carelesse in the greatest danger whatsoever; and not refuse or forbear to sleep on the top of a mast.
35. *not sick*] A drunken man, we say, takes no hurt, feels no blows, no smart: is turned into a beast; yea, a block.
- I will seek it yet again*] Though they be sick with it, yet after their recoverie, and that fit past, they will to it again. For drunkenness inflaming, increaseth thirst, *Deut. XXIX. 19.* and thirst drunkenness; and so the drunkard irrecoverable!
- XXIV. 1. *to be with them*] In their state, and at their stay. For this *David* befools, and bebests himself, *Psal. LXXIII. 10, 22.*
2. *studieth*] Great students, to be wittily wicked.
- lips*] It blistereth out at their tongues end.
3. *Through wisdom*] *Chap. III. 13, 19.*
5. *is strong*] *Chap. XXI. 22.*
6. *warre*] *Chap. XX. 18. and chap. XV. 22. and chap. XI. 14.*
7. *too high*] *Chap. XIV. 6. and chap. VIII. verse 9. and chap. IX. 1.* Yet the highest and saving wisdom is too high for the wisest natural man, *1 Cor. II. 14.*
- openeth not*] He were two fools if he did.
8. *deviseth*] Is an Artist at any evil.
9. *The thought*] *Chap. XIV. 22. and chap. VI. 18. and chap. XII. 5. and chap. XV. 26. Esay LIX. 7. Jer. IV. 14.*
10. *If thou faint*] *Gen. XLIX. 23, 24.* Man hath no trial of his strength till he be in trouble.
11. *If thou forbear*] *Psal. LXXXII. 4. Esay LVIII. 6, 7.* It being in thy power to deliver such innocent persons, *Mark III. 4. Job XXIX. 17. and XXXI. 8, 9.*
12. *If thou sayest*] Sinnes are not to seek for excuses. But they avails not with God, *Psal. XI. 4. Job XXXIV. 22. Jer. XVII. 9, 10.*
14. *When thou hast found it*] Experimental knowledge is the only true knowledge, *Heb. X. 34. Iosh. XXIII. 14.* A literal notion of the brain comes short of it.
- a reward*] *Psal. XIX. 10, 11. and CXIX. 103. chap. XXIII. 18.*
16. *falleth*] Into trouble. It is not here meant of falling into sinne, *Micah VII. 8.*
- and riseth*] *Job V. 19. Psal. XXXIV. 19, 20. and XXXVII. 24. and XCI. 3. James I. 2.*
- the wicked fall*] As *Nahum 1. 9.* into an Only evil, *Ezek. VII. 5. Esther VI. 13. Job V. 12. Amos VIII. 14. Jer. XXV. 27. Esay XXIV. 20.*
17. *Rejoyce not*] *Chap. XVII. 5. Job XXXI. 29. Psal. XXXV. 12, — 16. Obad. 12. 2 Sam. I. 11, 12. Matth. V. 44. Rom. XII. 19.*
- thine enemy*] But only so farre as Gods glory is concerned in it. And still pitie his person, *Psal. LVIII. 10.*
18. *from him*] To thee.

<i>no reward</i> ] The pain of Losse. And sure the tears of hell are not sufficient to bewail the losse of heaven.	20.
<i>fear</i> ] Who would not fear thee O King of Nations, <i>Ier. X. 7.</i> And the King must be feared, <i>1 Pet. II. 17. Rom. XIII. 3.</i> under God, <i>Acts IV. 19.</i>	21.
<i>suddenly</i> ] When it comes, though delayed awhile. <i>Had Zimri peace that slew his master?</i>	22.
<i>of them both</i> ] That fear not the Lord, and the King.	
<i>These things also belong to the wise</i> ] Concerne wise men to look unto. Not that the sentences following were taken out of wise mens books, or sayings, after <i>Solomon</i> , and before the time of <i>Ezechiah</i> .	23.
<i>not good</i> ] Veriebad, <i>λιτοτης</i> . The like is <i>chap. X. 2.</i> and <i>chap. XX. 23. Psal. V. 5. 1 Cor. XVI. 22. Exod. XX. 7.</i>	
<i>respect of persons</i> ] <i>Chap. XVIII. 5. chap. XXVIII. 21. Levi. XIX. 25. Deut. I. 17. and XVI. 19.</i>	
<i>Thou art righteous</i> ] <i>Chap. XVII. 15. Esay V. 23. Exod. XXIII. 7.</i>	24.
<i>that rebuke him</i> ] <i>Job XXIX. 11, — 17.</i>	25.
<i>a good blessing</i> ] Of every good man.	
<i>Kisse</i> ] <i>Gen. XLI. 40.</i> Shall do him honour, <i>Psal. II. 11.</i>	26.
<i>afterwards build thine house</i> ] First be sure of the means how to compasse it; <i>Luke XIV. 28, — 33.</i> Do things of necessity first; after, of accommodation.	27.
<i>without cause</i> ] Without a calling; or, against thine own conscience.	28.
<i>deceive not</i> ] To bolster out a bad cause, or out-face a good; or, to entise another, to suborne him to be a false witnesse.	
<i>Say not</i> ] <i>Chap. XX. 22. Rom. XII. 17. 1 Thes. V. 15. 1 Pet. III. 9. Mat'h. V. 39. Rom. XII. 17.</i> This is to wring the sword out of Gods hand, <i>Rom. XII. 19.</i>	29.
<i>sloathful</i> ] See on <i>Chap. VI. 6.</i>	30.
<i>received instruction</i> ] A Bee can suck honie out of a flower, which a Flie cannot. A spiritual man can extract good out of other mens faults and follies; can gather grapes of thornes, and figs of thistles. The worse others are, the better we should be, saving our selves from an untoward generation; and <i>redeeming the time because the dayes are evil.</i>	32.
<i>yet a little sleep</i> ] Little, and yet sleeps, pluraly in the Original. A little he asks, but a little will not serve his turne. Thus he personates the sluggard speaking.	33.
<i>poverty</i> ] The beggar shall catch him by the back, swiftly, and irresistibly.	34.
<i>These</i> ] Here begins a new Collection of <i>Proverbs</i> , long after <i>Solomons</i> time; which some choise men of King <i>Hezekiah</i> , likely by his appointment, Copied out of some of <i>Solomons</i> writings then extant; or out of publike Records, Registers, and Commentaries, wherein for their worth and wisdom they were inserted. And in these <i>Solomon</i>	XXV. 1.

most-what intreateth of higher matters, of State businesse, of Regal and Civil administrations.

2. *to conceal*] Such as are, the Union of three Persons into one Nature; and of two Natures into one Person: his wonderful Decrees, and the no lesse wonderful Execution of them, &c. *Rom. XI. 33. Deut. XXIX. 29.*
3. *to search out*] *Chap. XVI. 10. Job XXIX. 16. 1 Kings III. 24, 27. unsearchable.*] As the two former, *Fer. XXXI. 37. profundum sine fundo. Fer. XVII. 9. 1 King. IV. 29.* Much more unsearchable are the deep and hidden wayes of God; *Rom. XI. 33, 34.* we must adore them, when we cannot comprehend them. Neither must the subject think to attain to the depth of all the secret reasons and doings of a King, even when he is upright, and doth his dutie.
5. *wicked from*] *Chap. XX. 8.* Evil Counsellors about a King are great means of much mischief; as *Haman, Doeg, Rehoboams* young Counsellors, *Psal. CI. 4.*
6. *Put not forth*] This is for modestie, and against ambition; which useth to ride without rains. Wait rather on Gods pleasure and leasure for thy promotion, *Psal. LXXV. 5,—8.*
7. *better it is*] *Luke XIV. 10.*
8. *hastily*] Hastie men never want woe, *Eccles. V. 2. chap. XXIX. 20.* He soone shoots his fools bolt.
9. *Debate thy cause*] *Matth. V. 25. and XVIII. 15. discover not*] Specialy out of a revengeful minde; no nor thy friends secret. All wise men will abhorre such a one, as not to be trusted, but to be deemed as a tale bearer, or backbiter rather.
11. *fitly spoken*] *Chap. XV. 23. Esay L. 4. Job VI. 25. Eccles. XII. 10.* as apples of gold put in cases of silver cut-work, with curious inlayings and interlacings.
12. *a wise reprovcr*] *Chap. IX. 9.* Touch some never so gently, yet like the nettle, it will sting you. *Exod. II. 14. Prov. XIII. 18.* But an obedient eare deserves such earrings of gold, as diamonds in a diademe; as wel as the wise reprovcr, that rightly orders and circumstantiates his words.
13. *messenger*] *Verse 25. and chap. XIII. 17.* His speed and trustiness revives and refresheth the longing and languishing minds of them that sent him, *Job XXXIII. 23.*
14. *of a false gift*] As the Devil, who promised Christ *excelsa in excelsis*, mountains on a mountain, *Matth. IV. 9.* Such are like clouds, &c.  *Jude verse 12.*
15. *By long forbearing*] *Chap. XV. 1. and chap. XVI. 14. Gen. XXXII. 4. 1 Sam. XXV. 24. Judg. VIII. 1, 2, 3.* And thus not ministring occasion to provoke him further. Though it self be flesh, yet thus it breaketh the bone.
16. *sufficient*] *Philosophandum, sed paucis.* We must not overdo a busines. *and vomit it*] By excesse the sweetest comforts will be dissweetned, grow sower and loathsome, *1 Cor. VII. 29.* We must hang loose, and be

be weanedly affected towards all creature-comforts.

*withdraw*] Let thy foot be rare, and so precious there, *1 Sam. III. 1.* overlay not thy neighbour, nor abuse his courtesie; take not too much of a free horse. *Nulli te facias nimis sodalem.*

*false witnesse*] *Chap. XIX. 5. Psal. XLII. 10. and LVII. 4.* A finitie of a deep die, of a crimson colour.

*Confidence in an unfaithful man*] As was *Achitophel* to *David*. *Jobs* miserable comforters, *Job VI. 16, 17.* There is no faith to be kept with dogs, say the Turks; with Hereticks, say the Papists. *David* durst not trust *Saul*, *1 Sam. XXVII. 1.* notwithstanding his fair speeches and promises, *chap. XXVI. 17, 21, 25.* Therefore trie well before we trust.

*songs to an heavie heart.*] Musick and Mourning agree like Harp and Harrow; *Ecclus. XXII. 6. Dan. VI. 18.* Or, as some render and sence the words, musick drives away sorrow, *1 Sam. XVI. 24. 2 Kings III. 15.*

*Enemie be hungrie*] *Exod. XXIII. 4. Matth. V. 44. Rom. XII. 20.*

*heap coals of fire*] This seems to be related to, if not cited, *Rom. XII. 19, 20.* And the words are commonly expounded and understood of heaping vengeance on thy enemies head, and blessing on thine own, *Psal. CXL. 10.* But this seemes a very uncharitable Exposition; but to favour of a vindictive policie; and not to suit with *Solomons*, or *Pauls* main scope, and charitable intention. And contrarie to that, *chap. XX. 22. and chap. XXIV. 9.* and to the tendencie of the text; And therefore these coals of fire thus heaped on the enemies head, may better be understood of his hearty repentance, kindled and burning in his head and heart, wherby his malice is melted, and himself grieved with burning and scalding sighs, that he hath been thine enemie, who hast been, and art so good as to desire and do him good, whiles he did thee evil: And thus the fire of love and charitie is kindled in his heart, and his evil overcome with thy goodnesse: as is in the Apostles Precept, and Exhortation annexed, *Rom. XII. 21.*

*reward thee*] Though he should not; nor be overcome by thy kindnesse and goodnesse.

*a backbiting tongue*] Brow-beat it. The tale-hearer is blamable, as well at the tale-bearer. And he that loves a lie, as he that makes it, *Apoc. XXII. 15.*

*good newes*] The more unexpected, the more welcome. Eminent-ly is this true of the newes of salvation from heaven.

*falling down*] By infirmity, yeelding to him by timorousnesse in an evil thing; or otherwise falling under his reproof for sinning, he is prejudiced and disgraced thereby; he is as a troubled fountain. Or, to fall down before him by any calamity, is a thing to be grieved at by all, as at a publick mischief.

*their own glorie*] It is not glorie, but vain-glorie *Gal. V. 26. Iohn V. 44. and chap. XII. 43. Gloria fugientem sequitur.*

*no rule over*] *Chap. XVI. 32.* that reigns not in, his unruly affecti-  
ons.

17.

18.

19.

20.

21.

22.

23.

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28.

XXVI.

1.

*for honour*] Dignitie should wait upon desert: *Psal.* XII. 8. The contrarie is of very evil consequences many wayes.

2.

*the curse causelesse*] As the Popes Excommunications, and Excommunications with Bell, Book, and Candle. *Psal.* CIX. 28. Such Cursers are cursed; the curse will fall upon the Cursers head.

3.

*for the fools back.*] *Verse 4.* — 12. *Chap.* X. 13. *chap.* VII. 22. *Psal.* XXXII. 9. Much, and often is spoken of fools in this Book of *Solomons* wife *Proverbs*: to mark them out as rocks at Sea, that we might avoid shipwrack thereon. Shortly thus; That the Foole feedeth on foolishnesse; it is joy to him; he is full of words: delights that his heart may discover it self: uttereth all his minde; layeth open his folly: faith to every one that he is a fool: whereas, if he held his peace, he might be counted wise: his instruction is folly: Excellent speech becomes him not: honour is not seemely for him: The legs of the lame are not equal; and so is a parable in the mouth of fools. His eyes are in the ends of the earth; his heart at his left hand; he will be meddling: he enters into contention, and his mouth calleth for strokes, *Job* V. 2. A stone is hevie, and the sand weighty, yet his wrath is heavier then them both. And as a whip is for the horse, a bridle for the Asse, so a rod for the fools back: yet he trusts in his own heart: that though thou shouldest bray him in a Morter among wheat with a pestle, yet will not his foolishnesse depart from him: But as a dog returneth to his vomit, so a fool to his folly. He hath no delight in understanding; it is too high for him: though a price be put in his hand, to get wisdom, yet he hath no heart; he doth despise, doth hate knowledge and reproof: yea the thought of foolishnesse is sinne. He makes a mock of sinne; it is a sport to him to do mischief: And therefore saith *Solomon*, meddle not with him, or his companie. Answer him not according to his folly; unlesse it be shortly, to convince him; leave him, and go from his presence; for shame shall be his promotion; and destruction is near at hand, to wait upon him.

4.

*Answer not*] Say nothing, and you pay him to purpose. *Esay* XXXVI. 21. *Jer.* XXVIII. 11. *John* XIX. 9, 10. *Luke* XXIII. 9. *Mark* XV. 2, 3, 4, 5.

*like him*] As hot and as headlong as he: and so at length there will be never a wiser of the two, but both fools.

4, 5.

*Not foolishly*] As he speaks; or as soothing, humouring, or consenting to him therein: But in fit time and place, shortly, and soundly, to convince him.

5.

*Answer*] Cast in somewhat that may sting him, and stop his mouth. *left*] He look upon himself as a conqueror; clap his wings, and crow.

These seeming contradictions and contrarieties, by due distinction of times, and other incident circumstances, and considerations, are easily reconciled. So *Matth.* XII. 30.

6, -- 12.

8.

*fool*] See on *verse 3.*

*bindeth a stone in a sling*] Whereby the undiscreeit and foolish flinger

flinger may do hurt to others; putting, as it were, a sword in a mad mans hand. Or, as others, As he that putteth a (precious) stone in an heap of stones; so, &c. Some make these heaps to be such, as into which every traveller passing by, out of superstition did cast a stone.

*As a dog*] 2 Pet. II. 22.

13.-16

*The sloathful man*] See on chap. VI. 6.

*with strife*] As Jehoshaphat; and Ahab's, in Ahab's, and his son Joram's case at Ramoth Gilead: and Josiah with Pharaoh-Necho; 1 Thes. IV. 11. 1 Tim. V. 13. Yet to be a Peace-maker is not to be this medler.

17.

*is like*] Him that takes a Lion by the beard, or a Bear by the tooth; or thrusts his hand into a Wasps nest.

*deceiveth his neighbour*] Under colour of jest and sport. Such mirth works much mischief; such jests and dry flouts are as dangerous as a sword in a mad mans hand, and handling in his rage.

18.

*talebearer*] Verse 22. and chap. XVIII. 8. and chap. XVI 28. chap. XXV. 23. Levit. XIX. 16. James III. 6.

20.

*a contentious man*] That loves to live in the fire, Salamander-like.

21.

*Burning lips*] Burning with pretended affection and hot love; and so drawing a fair glove on a foul hand. See verse 24, 25, 26.

23.

*believe him not*] John II. 24. David did not believe Saul's fair promises. Psal. CXX. 2.

25.

*seven abominations*] Many. As Verse 16. and XXIV. 16.

*shewed*] Detected sooner or later, and detested of all.

26.

*diggeth*] Chap. V. 22. Psal. VII. 15, 16. and IX. 15. and X. 2. Eccles. X. 8.

27.

*a stone*] As he that rolleth it up an hill.

*A lying tongue*] False love proves true hatred; seeketh to do them more mischief whom he hath hurt before.

28.

*of to morrow*] James IV. 13, 14. Luke XII. 19, 20. Psal. XXX. 6. 9. Judg. V. 28, 29, 30, 31. 1 Kings XX. 10, 20. No man knowes what is in the womb of to morrow, Matth. VI. 34.

XXVII

1.

*Let another man praise*] Against arrogant boasting, and vaine-glorious praising of a mans self, 2 Cor. X. 18. Mat. VI. 1. Luke XVIII. 11, 12. Let our works, not our words, praise us; Prov. XXXI. 31. Ruth III. 11. 3 John 12. And God will provide that fame and praise shall attend vertue, as the shadow doth the body; yea, in the consciences of their enemies; as it was with David, in the heart, and mouth of Saul; and with Daniel, in the minde and affection of Darius, who yet was wrought upon to cast him into the den of Lions. Neverthelesse a man must stand in defence of his own innocencie, as David estoones did; and in such like cases may praise himself, 2 Cor. XI. 5, 6, 10, 16, 17, 18, — 33. and Chap. XII. 1, 11.

2.

*a fools wrath*] See the Observations on chap. XXVI. 3.

3.

*envie?*] Chap. XIV. 30. See the Observations there. Or, jealousy, chap. VI. 34, 35. See Deut. XXXII. 21. Gen. XXVI. 14. and XXX. 1. and XXXVII. 11. Gal. V. 21, 26. Job V. 2. Prov. XIV. 30. Eccl.

4.

		IV. 4. <i>Matth.</i> XXVII. 18. <i>Tit.</i> III. 3. <i>Iames</i> IV. 5. 1 <i>Pet.</i> II. 1. <i>Acts</i> XIII 45.
5.		<i>Open rebuke</i> ] <i>Chap.</i> XVII. 10. and I. 30. and <i>chap.</i> XXVIII. 23. <i>Psal.</i> CXLI. 5. <i>Levit.</i> XIX. 17. Much better is this then that love of <i>Hira</i> the <i>Adullamite</i> to <i>Judah</i> , <i>Gen.</i> XXXVIII. 20. or of <i>Jonadab</i> to <i>Ammon</i> , 2 <i>Sam.</i> XIII. 5. This though unpleasing, is wholesome.
6.		<i>Faithful</i> ] They proceed from very faithfulness and friendship to us.
		<i>Kisses</i> ] As those of <i>Joub</i> , <i>Abfalom</i> , <i>Judas</i> , &c. <i>chap.</i> XXVI. 23.
7.		<i>loatheth</i> ] But hunger is the best Cook, and sawce. Apply it spiritually. <i>Num.</i> XI. 6. <i>Matth.</i> V. 6.
8.		<i>wandereth</i> ] From his place and calling; idle, or not content with his present station and condition.
9.		<i>sweetnesse of a mans friend</i> ] <i>Psal.</i> XLV. 8. as a fresh gale of sweet aire, as sweet ointment, and odoriferous perfume: eminently true in the spiritual friend; <i>Job</i> XXXIII. 23. <i>Psal.</i> LV. 14. His sweet friendship comforts more then a mans own counsel can.
10.		<i>friend</i> ] <i>Chap.</i> XVII. 17. and <i>chap.</i> XVIII. 24.
		<i>brothers house</i> ] Thy Carnal kindred will sooner fail thee; when thy old friend will stick to thee; as <i>Jonatban</i> did to <i>David</i> ; <i>Onesiphorus</i> to <i>Paul</i> .
11.		<i>My sonne be wise</i> ] <i>Chap.</i> X. 1. and <i>chap.</i> XV. 20. and <i>chap.</i> XXIII. 24. and XXIX. 3.
12.		<i>foreseeth</i> ] <i>Chap.</i> XXII. 3. See the <i>Explanations</i> there.
14.		<i>rising early</i> ] Over-doing it, as in voice, so in time; early, lest any other should be seene to exceed him. Thus praising him to his face, <i>chap.</i> XXIX. 5.
17.		<i>Iron sharpeneth</i> ] Specialy spiritually. <i>Mal.</i> III. 10, 17. <i>Heb.</i> X. 24. <i>Acts</i> XVIII. 5. A mutual quickening in dul and dead times, is Christian conference.
18.		<i>fig-tree, shall eat</i> ] 1 <i>Cor.</i> IX. 7, 8.
		<i>Waiteth on his Master</i> ] As <i>Joseph</i> , <i>Daniel</i> , <i>Mordacai</i> , &c. 1 <i>Tim.</i> VI. 1, 2. God will honour them; though some Masters do not; <i>Col.</i> III. 22, 23, 24.
19.		<i>in water face</i> ] A man in himself, as in a glasse, may see the state, temper, conditions, qualities, dispositions, of another; of what kinde soever, or sorely and shrewdly guesse at them.
20.		<i>Hell</i> ] So the lusts and desires of men are never satisfied, <i>Eccles.</i> I. 8. and <i>chap.</i> V. 10.
21.		<i>so is a man to his praise</i> ] <i>Chap.</i> XVII. 3. His own worth proves his praise; and purifies it too. Yea, and a man may be known what he is by them by whom he is praised.
23.		<i>the state of thy flock</i> ] Oversee them, as <i>Baal</i> did; <i>Ruth</i> II. 4. and <i>chap.</i> III. 2, 7. 1 <i>Chron.</i> XXVII. 25, — 31. And 1 <i>Kings</i> IV. 6, 7, 27, 28. 2 <i>Chron.</i> XXVI. 10. The profit and commodities of this careful husbandrie, and thrift, are set down in the <i>verses</i> following.
XXVIII.	1.	<i>The wicked flee</i> ] Being hotly haunted, hunted, and pursued by the

the blood-hounds, and furies of their own guilty consciences. So *Gen.* IV. 14. *Levit.* XXVI. 17, 36, 37. God caused the Canaanites to flee, *Josh.* XXIV. 12. And the Syrians, *2 Kings* VII. 7.

*bold as a lion*] As *Noah*, *mediis tranquillis in undis: si fractus illabatur orbis, impavidum ferient ruinae*. Such is their privie-armour of proof, the power of the Spirit, and spiritual graces within them, *Heb.* XI. 33, 34. *Ephes.* VI. 16.

*Many are the Princes*] Either as Competitors, or intruders; entering, and ending in blood. As in the History of the Kings of *Israel*, and in many others, frequently appears. See *Esay* III. 4. *Hos.* XIII. 11. *1 Sam.* XII. 25.

*a man of understanding*] *Job* XXII. 30. *2 Sam.* XX. 16. *Eccles.* IX. 13, 14, 15. *Jer.* V. 1.

*A poor man*] As that mercilesse fellow-servant, *Matth.* XVIII. 28. He should rather pitie such, as knowing in himself the miserie of povertie, then oppresse them, and rob the Hospital and Spittle.

*Praise the wicked*] As birds of a feather keep together. Like will to like. They swim in one streame, and tyde.

*contend with them*] *Chap.* XXIX. 27. *Psal.* CXXXIX. 21, 22. and LXIX. 9. and CXIX. 158. *1 Pet.* IV. 4. *2 Chron.* XIX. 2. He hates sinne as hell. There is an antipathy between the forsakers and keepers of the Law.

*understand not*] Their wits work not that way, *1 John* II. 4, 20, 27. *1 Cor.* II. 14, 15. *Esay* I. 3.

*Usurie*] See the *Annotations* on *Ezek.* XVIII. 8. See also *Nehem.* V. 7, 10. *Ezek.* XXII. 12. And see that *Matth.* XXV. 27.

*for him*] *Chap.* XIII. 22. *Job* XXVII. 17. *Eccles.* II. 26.

*even his Prayer*] *Chap.* XV. 8. and I. 28. *Jer.* XI. 11. and XIV. 2. *Zech.* VII. 12, 13. *John* 9. 31.

*to go astray*] *Chap.* XXVI. 27. *Matth.* XV. 14. He shall be catcht in his own trap.

*upright*] *2 Pet.* III. 17. and *1 Pet.* I. 5.

*in his own conceipt*] A very small winde will blow up a bubble, *Chap.* XIV. 12. and *Chap.* XVI. 2, 25. and *Chap.* XXI. 2. See the *Explanations* on those texts. This rich man here thanks his wit for his wealth; *he sacrificeth to his own net*, *1 Tim.* VI. 17.

*great glorie*] *Verse* 28. *Chap.* XI. 10. and *Chap.* XXIX. 2. Their joy carries publick and eminent good in the mouth of it, as the Cause of it: and so bespeaks a common joy.

*hidden*] Keeps close, or flees. So *Matth.* II. 13. *Apoc.* XII. 14. And those worthies, of whom the world was not worthy, *Heb.* XI. 38.

*covereth his sinnes*] *Psal.* XXXII. 5. *1 John* I. 9, 10. *Job.* XXXI. 33. *Gen.* III. 12, 13. Sinne and shifts came into the world together. But if not confession, sure confusion will follow upon it. In the Court of Heaven, it is best to plead, Guilty. *2 Sam.* XXIV. 10.

*and forsaketh*] Many Papists use Confession, as drunkards use vomiting; not to forsake sinne, but that they may adde drunkenness to thirst.

14. *hardeneth his heart*] *Esay LXIII. 17. Psal. XCV. 8. Heb. III. 8, 15. and IV. 7.* The dehortation in this case is urgent; the accusation dreadful; the sinne it self direful. As the heart; so the neck, and the face are said to be hardened, made stiffe not to hear, *harder then a rock.* God is said to harden the hearts of *Pharaoh*, and sundrie others: And that *whom he will he hardeneth, Rom. IX. 18.* But how he doth this, see in the *Observations on Esay VI. 9, 10.*  
*fall*] Into ruine, without remedie.
15. *a wicked ruler*] As a Lion, and Bear, *Zeph. III. 3. Micah III. 3, 11. Jer. LI 34.*
17. *flee to the pit*] Die without mercie, *Gen. IX. 6. Exod. XXI. 14. Deut. XIX. 13.*
18. *uprightly*] *Chap. X. 9. Psal. XXIII. 4.*  
*perverse*] Crooked, and doubling, can shift his faile to every wind, *verse 6. chap. XIX. 1.*
19. *tilleth*] *Chap. XII. 11.* We must earne our bread ere we eate it.
20. *haste to be rich*] *Verse 22. chap. XX. 21. 1 Tim. VI. 9, 10.*
24. *robbeth*] As *Micah* rob'd his mother, *Judg. XVII. 1, 2.* And *Ab-salom* did his father of his crown.
25. *proud heart*] *Chap. XIII. 10.* through haughtinesse and ambition, thinking great thoughts of himself, and nothing too good for himself, not enduring to be crossed in the least, *Esay II. 11, 12, 13.*  
*trust in the Lord*] *1 Tim. VI. 6.* That which would break a proud mans heart, will not break an humble mans sleep.
27. *giveth*] *Chap. XIX. 17.* See there *Chap. XXII. 9. and chap. XXIX. 7. 2 Cor. IX. 6, 7. Deut. XV. 8, 10. Matth. V. 42. and chap. X. 42. Luke VI. 35. Esay LVIII. 7. Eccles. XI. 1, 2. Job XXIX. 16. and Ch. XXXI. 16, — 20.*
- XXIX. 1. *hardeneth his neck*] *Esay XLVIII. 4. Jer. VII. 26. and chap. XVII. 23. Neh. IX. 16, 17. Acts VII. 51.* There is much complaint of it, and exhortation against it.  
*Without remedie*] *2 Chron. XXXVI. 13, 16.* Remedilesse sinning brings remedilesse destruction. Gods wrath shall shatter into shivers, *Esay XXX. 13, 14.* such a sinner as will needs stand and stout it out with him.
6. *a snare*] That strangles his joy, checks and choaks all his comforts; that his jollitie is but the counterfeit, and hypocrisie, the mask of mirth, *chap. V. 22. and XIV. 13. Eccles. VII. 6.* Guilt within makes his heart ake and quake, when his face and forehead faines a smile.  
*righteous sing*] Righteousnesse carries joy and comfort in its own mouth, in the deed-doing; that peace, and joy, *Phil. IV. 7. Rom. XV. 13.* even in tribulations, *chap. V. 3. 2 Cor. XII. 4.*
8. *scornful men*] Being proud, and contentious, bring mischiefs upon the stage, a Citie into a snare, set all on fire. But wise men, of a milder temper, turne away the wrath of God, and man, *Job XXII. 30. Psal. CVI. 23. Exod. XXXII. 10. Gen. XVIII. 32.*
9. *whether he rage or laugh*] He, the fool: or he, the wise man; as some sense

sense the words : there will be no quiet ; and that through the fooles fault ; he, as a fowl stomach will turne good nourishment it self into vitious humours, *Luke VII. 30.*

*The blood-thirsty hate* ] As being enemies to them, and their bloodinesse.

*his soul* ] The soul of the upright ; yea, of his enemies.

*all his minde* ] Hath no command of himself ; specially when he is angry ; yea, or in his foolish jollitie.

*till* ] Due season, and occasion.

*all his servants* ] They will be fit helves for such hatchets, fit let-tice for such lips ; to humour them, and ingratiate themselves. They take their Rulers as Looking-glasses, wherein, and whereby they dresse themselves.

*wicked are multiplied* ] *1 Sam. XXIV. 13.* the sluice and flud-gate of transgression is then set loose ; and of it self will make an inundation.

*see their fall* ] *Psal. LVIII. 10, 11.* and *Psal. XXXVII. 36.* and *XCI. 8.*

*no vision* ] As *1 Sam. III. 1.* *2 Chron. XV. 3.* *Hos. IV. 6.* *Psal. LXXIV. 9.* *Matth. IX. 36.* And so in time of Popery, when Preaching failed, and the Scripture was not read.

*Keepeth* ] Doth not only hear, but practise, *James I. 22.* *Luke XI. 28.* *John XIII. 17.* So on *chap. XIX. 16.*

*A servant will not* ] Some such there are, *Luke XII. 47.* *Exod. XXI. 20, 21, 26, 27.* *Ephes. VI. 5.*

*sonne at the length* ] And turne young master, so ungratefully abusing himself, and his masters goodnesse to him.

*An angry man* ] See on *chap. XXII. 24.*

*pride* ] *Chap. XV. 33.* and *XVIII. 12.* *Job XXII. 29.* *Luke XIV. 11.* *Matth. XXIII. 12.*

*partner* ] *Chap. I. 10, 13, 14.* *Psal. L. 18.* *Apoc. XVIII. 4.* *Ephes. V. 7, 11.* and *IV. 8.*

*fear of man* ] *Apoc. XXI. 8.* coves a man both to sinnes, and sufferings : where it prevales above the fear of God. So even in *Abraham*, *Peter*, and others.

*trusteth* ] *Esay XXXIII. 15.* and *chap. XL. 30, 31.*

*the Rulers favour* ] *Chap. XIX. 6.*

*from the Lord.* ] Who ruleth, and over-ruleth the Ruler, *chap. XXI. 1.* and orders every mans state and condition of life.

This Chapter is not *Solomons*. But in this are the words of *Agur*, some man famous in his time for wisdom ; his words unto his disciples, or friends, *Ithiel*, and *Ucal* ; Or, here is a Comportation and Collection of *Agurs* wise sayings and Sentences : though none of all their names mentioned in the first verse, are found elsewhere in Scripture.

*The words* ] Not of *Solomon*. For his words end with the former Chapter.

*of Agur* ] Not mentioned elsewhere in Scripture. But seemes a

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XXX.

1.

man famous for wisdom. either in *Solomons*, or *Hezekiah's* time.

*Propheſie*] Or, instruction; for ſo largely is the word *Propheſie* many times taken. Or, *Collectanies*; gathered out of wiſe *Agurs* ſayings, and proverbial ſentences, then extant, or well-known; and here added to *Solomons Proverbs*, as being of like argument, and conſorting with them.

*Ithiel, and Ucal*] Some take theſe names for Chriſt, for his goodneſſe, and power. But with leſſe ſtraining, they rather ſeeme to be the names of *Agurs* ſchollers, or friends, here inſtructed by him.

2. *more brutiſh*] *Agur* begins in all humilitie, ſo deeply abaſing and vilifying himſelf; knowing his loſſe by his fall in *Adam*; *1 Cor.* II. 14. *Pſal.* VII. 3, 22. *Job XXXII.* 8. and *chap. XI. verſe 12.* That fleſh and blood, in natures ſchoole, could not reveale ſaving myſteries unto him.

3. *neither learned*] Not of himſelf: but from God, *Gal.* I. 1. *James* I. 17.

*of the holy*] Holy God; and holy Angels, *Dan.* IV. 13. and *VIII.* 13. or holy and heavenly things.

4. *who hath aſcended*] The difficultie great; the impoſſibility evident, to humane wiſdome: who can, or hath done it, but the Sonne of man, *John III.* 13. And the Angels Miniſters to him, *John* I. 51. *No man hath ſeene God at any time: the only begotten Sonne, which is in the boſome of the Father, he hath declared him, John* I. 18. and declared heaven, *Rom.* X. 6, 7. Heavenly wiſdome by man of himſelf is not attainable, *Job XXVIII.* Chapter. See *Eſay XL.* 12.

*winde*] *Pſal.* CIV. 3. and *CXXXV.* 7. *Matth.* VIII. 26, 27.

*waters*] *Job XXXVIII.* 8, — 11. *Pſal.* CIV. 3, 6, — 13. *Eſay XL.* 12.

*earth*] *I. Job XXXVIII.* 4, 5, 6. *Eſay XL.* 12.

*what is his Name*] *Job XI.* 7, 8, 9. *Judg.* XIII. 17, 18. *Exod.* III. 13, 14, 15. *Matth.* XI. 27. *John VI.* 46. *Eſay LIII.* 8. The Sonne is like the Father, *John XIV.* 7, 8, 9. *Heb.* I. 3.

*if thou caſt*] None can.

5. *word of God*] *Pſal.* XII. 6. and *XVIII.* 30. and *XIX.* 8. and *CXIX.* 140.

*ſheild*] *Gen.* XV. 1. 2 *Sam.* XXII. 31.

6. *Adde thou not*] *Dent.* IV. 2. *Apoc.* XXII. 18, 19. Againſt the blaſphemous ſpeeches of Papiſts concerning Scripture: And their additions to it. So adding, as it were, to Gods will, and abaſing his coyne.

7. *Two things*] Two ſpecial ones mentioned in the next *verſe.*

*deny me not*] With importunitie he reinforceth and followeth his request; ſo *Pſal.* XXVII. 4. *Gen.* XXXII. 26. *Luke* XI. 8. *Matth.* XV. 23. She came for a cure, and a cure ſhe would have. And God calls for, and delights in ſuch importunities; that ſo he may abound in his bounteous grants unto us, *John XVI.* 24. He would have us ſmite five or ſix times, 2 *Kings* XIV. 18, 19. And he as *Naaman* would then

then force two talents upon us; grant above all we ask or think.

*vanitie and lies*] Those lying vanities of sinne: from the damning and domineering power and punishment of it; from the sting and staine, the crime and curse of it.

*neither povertie, nor riches*] Both are naturally attended, encumbered, and burdened with many inconveniences. Yet sanctified both, to the childe of God. Mediocrity, a sufficiencie without superfluitie, is the estate that is most easily managed, *Matth. VI. 11. 1 Tim. VI. 8.*

*Tota me media vehat*

*Vita decurrens via.*

*Left I be full*] *Deut. XXXII. 15. 1 Tim. VI. 17.* And so, as the Moon at the full, then, and then only, suffer they the Eclipse of grace, by the interposition of the earth: and come to say, *Pharaoh-like, Who is the Lord?* as if they with their Mammon were pettie-gods, of, and within themselves.

*or left I be poor*] Stealth upon necessitie, is lesse then adulterie, *Prov. VI. 30.* Yet a sinne alwayes, *Exod. XX. 15. Ephes. IV. 28.*

*name of my God*] This he grieves at more, then his own shame, burning in the hand, whipping, hanging.

*Accuse not*] *Rom. XIV. 4. and II. 1. Matth. VII. 1. Eccles. VII. 21, 22. Tit. III. 1, 2, 3.*

*lest*] The harme of the servants ill wishes fall upon thee.

Here begin his Quaternions, of some things Moral, of some things Natural; yet intended for Moral use, which he pursueth six times over, in the rest of the Chapter.

*that curseth their father*] A cursed crew, a bastardly brood, *verse 17. and chap. XX. 20. Levit. XX. 9. Exod. XXI. 17. Matth. XV. 4. Deut. XXI. 18,—21.*

*are pure*] As the Puritanes, Novatians, Donatists, Catharists of old, *Matth. XIX. 20. Hos. XII. 8. Esay LXV. 5.* Papists that pretend to works of Supererogation; And yet welter in wickednesse.

*O how lofty*] *Chap. VI. 17. and chap. XVI. 5, 18. and chap. XXI. 4. Esay II. 11, 12, 17. and V. 15. and X. 33. Job XXXIII. 17. Ps. CI. 5.*

*whose teeth*] *Psal. LII. 4. and LVII. 4. Job XXIX. 17.*

*The horseleach*] Hath two forks in her tongue, whereby she first pricketh the flesh, and then sucketh the blood. Such is the covetous extortioner and oppressor of the poor.

*never satisfied*] No more then *Pharaoh's* leane kine.

*with a maid*] That yet pretends so to be: as appears in the next verse: and that with impudencie enough. *Incerta sunt virginis aut corrupta indicia.*

*for a servant when*] *Chap. XIX. 10. Asperius nihil est humili cum surgit in altum.*

*little*] *Deus est maximus in minimis.*

*exceeding wise*] *Job XII. 1.*

*The Ants*] *Chap. VI. 6, 7.*

*Conies*]

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XXXI.

26. Conies] *Psal. CIV. 18.*
27. Locusts] *Joel II. 4, 5, 7, 8.* Those *Apoc. IX. 11.* have their King *Abaddon*
29. Comely] A comlineffe of carriage belongs to us, *Phil. I. 27.* So *Neh. VI. 7.*
31. No rising up] *Ecclef. VIII. 2, 4.*
32. in lifting up thy self] Against the King, *verse 31. Ecclef. VIII. 3.* and *chap. X. 20. Exod. XXII. 28.* Or, in any evil matter; then stop and silence thy self: as *Job XL. 4, 5.* and *chap. XLII. 6.* and *chap. XXI. 5.*
33. so the forcing of wrath] *Chap. XV. 1.* Reiterated provocations extort strife. *James III. 16. Patientia laesa furor fit.*
- Here are the words of *Bathsheba*, the mother of *Solomon*; taught him *likely* when he was young, against the time wherein he should be King; And when he was King, recorded here, and registred by him. He is called here *Lemuel*, *verse 1.* And by his mother *Lemoel*, *verse 4.* as tender mothers do often use to make loving changes in their childrens names. And here she warnes him chiefly against *women*, though he made ill use of this warning; And against *wine*. And from the tenth *verse*, to the end, she elegantly describes the *vertues of a worthy wife*; as a patterne for his choise; beginning every *verse* thereof with a severall letter of the Hebrew Alphabet in order.
- I. *Lemuel*] *Verse 4. Lemoel.* It seemes to signifie, of God. God had owned him, *2 Sam. VII. 14.* and chosen him for King before any of his elder brethren. His mother thus stiles him; as mothers many times do frame affectionate titles with some smal variations, to insinuate with their children; she breaks off the first letter of his name, and adds in the end the name of God.
- his mother taught him.] *Lemuels* lesson; taught him by *Bathsheba*; and if taught him haply being King; then upou his beginning to warp and wander. He was taught likewise by his father, *ch. IV. 3, 4. Ps. CXXVII. and LXXII.* Both which heighten his after-fall, as well as that *1 Kings XI. 9.* These words and Prophetical documents may seeme to be penned down by *Lemuel* himself afterwards.
2. What my sonne] *Passionate*, and affectionate words; a sweet schooling out of a fear and jealousie conceived, and a care had to prevent his miscarrying.
3. thy strength to women] *Chap. V. 9. Deut. XVII. 17.*
4. to drink wine.] *Chap. XXIII. 29, 30. Ephes. V. 18. Hos. VII. 5. Esay V. 11. Hab. II. 15, 16. Ecclef. X. 16, 17.*
5. Lest] One, amongst many, of the mischiefs of drunkenness, in Kings and Princes, *chap. XXIII. 29, — 35.*
6. and wine to those] *Jer. XVI. 7.* Good things well used. Hence, as some conceive, arose the custome of giving wine to such as were condemned to die; as *Mark XV. 23.* Whereunto some apply that of *Amos II. 8.*
7. and forget] *Judg. IX. 13. Psal. CIV. 15.*

for

*for the dumb*] Chap. XXIV. 11, 12. such as may not, or cannot speak for themselves, *Iob* XXIX. 15, 16. *Ier.* XXXVIII. 8, 9.

*and plead*] *Levit.* XIX. 15. *Deut.* I. 17. *Psal.* LXXII. 4.

*a vertuous woman*] Chap. XII. 4. *1 Cor.* XI. 7. Her praise is set forth all along to the end of this Chapter. And that methodically, beginning every *verse* with a letter of Hebrew Alphabet, as it stands in order. Such a woman as this is the female glorie, the wonder of women-kinde; amiable, and admirable, as the paragon of the world. A faire patterne for *Solomons* choise in a wife. But a lesson ill learned by him, a worse practised. In this large Description, the whole Text needs not any Glosse.



O O

ECCLES.





# Ecclesiastes.



His is the Book of *Solomons* Repentance; written in his old age, as may seeme to be gathered, both out of the Title of the Book, and the Closure of it in the six last *verses*; and also out of the whole Body of it; Being written upon a serious view of the Passages and practises of his life past, and the great and manifold Experiences he had made and found therein. His maine businesse is a curious search after true Felicitie and real Contentation. And upon his search, and experience he doth finde and pronounce, That in order thereunto, all things under the Sunne were but vanitie of vanities, and vexation of spirit: and for such experimented by him; though the same improved by humane wisdom in him to the utmost, *Chap. II. 3, 9.* This he shews in a large maner, in sundry sorts, in many particular vanities under the Sunne; principally in humane wisdom and knowledge, humane labours, industries, and endeavours; in Delights and Pleasures of all kinds; in Honours, Greatnesse, and Power; in Riches and Possessions; and in the utter insufficiencie that is in all these, to extract from them, or the quintessence of them, any true happinesse, or from any other sublunarie thing, or creature whatsoever. He seemes to speak sometimes in the person, and according to the carnal reasonings of the Atheist and Epicure, as reciting their opinions, with their arguments; yet he avers the truth of God against them; and the just and wise course, though to us secret, hid, and unsearchable, of his Providence, Administration, and government of all the events, issues, accidents, and affairs of this life, in relation both to the just, and to sinners; even in things befalling in common to both of them. He giveth sundry sound remedies to abate and heale the said Vanities. He speaks much for Wisdom, and against Folly. And prescribes many good Rules for better things, for procuring tranquillity unto the mind, and peace and comfort to the life of a man; eftsoones minding and mentioning, among other things, a chearful fruition and enjoyment of the outward Blessings and Comforts of this Life, with gladnesse, contentation, and thankfulness, as from the hand of God. And lastly, in the twelfth *Chapter* he concludes, That in Old age, elegantly described by him, and at Death, It will appear, That to Fear God, and Keep his Commandments, is the whole of man, both the whole Dutie,

tie, and Felicitie of Man; the one, and only thing wherein it consisteth.

*The words*] *Solomons* Ethicks, his Sapiential Tractate of the *Sovereign good*; his Retractions and Penitential Sermon; his Experiments.

*of the Preacher*] Or of a preaching soul. The word קהלה being Foeminine, hath נפש the soul understood. The penitent convert: gathering himself to the Church. He again gives himself this title, *chap.* I. 2, 12. and VII. 27. and XII. 8, 9, 10. Yet in those places it is construed with a Masculine. And so the Foeminine is sometimes used for the Common gender, which is wanting with the Hebrews. The Greeks and Latins render it in the Masculine, *Ecclesiastes*. David published his Repentance in *Psal.* LI.

*Vanitie of vanities*] *Psal.* CXLIV. 4. and XXXIX. 5. All *Adam* is all, *Abel* even at his best estate, altogether vanitie. And all worldly things are so, an heap a nest of vanities; vanitie in the abstract. This the last issue and result, the upshot of all his curious critical enquirie, search, and experiments.

*what profit*] A chief point in the wise mans Compasse, is, *cui bono?* *Who will shew us any good?* Thus worldly men look after this, *Psal.* IV. 6. Yea, wicked men in their overtures of Religion, *Mal.* III. 14. No profit, towards the attainment of true happinesse.

*Labour which, &c.*] A labour in order to things above the Sunne will profit *Phil.* III. 20. *Colos.* III. 1, 2. *John* VI. 27. No toilsome labour in earthly things will do so. Nothing remaineth or abideth with him, nothing more is added to him by it; it addes nothing of real worth unto him at all. That we shall finde to be truth, which is in *Habak.* II. 13, 6.

*One generation*] *Ecclesiasticus* XIV. 18. Meere man is but the dream of a dream, a curious picture of nothing. Mortalitie is the stage of mutabilitie: The inward principles of change and alteration are alwayes working. The children thrust out the fathers.

*but the earth*] Whereon as on a stage, the several Generations act their parts, and go off, others come on.

*abideth for ever*] Till its time of change, in the end of all, *2 Pet.* III. 10. See my *Observations* on *Deut.* XV. 17. The duration of the earth, opposed to every mans duration, not the motion or standing of it, is here intended.

*The Sunne*] *Psal.* XIX. 3. There is one constant course in Nature, and its actings. Of the Sunne, see my *Observations* on *Psal.* XIX. 5. See *Job* XIV. 7, 12. Here the earth stands, and the Sunne moveth round about it.

*The winde*] Thus whirleth, and returneth: though in some parts of the world, in some moneths of the year, they have a very regular and uniforme motion.

*Rivers*] Runne thither whence they come through pores and passages of the earth, whereby they lose their saltnesse. Thus which

way ever we cast our eyes, we every where meet with evidences of inconstancie and mutability here below, as testimonies of that vanitie which all things under the Sunne are subject unto; so that man cannot finde satisfaction and full content in them.

8. *full of labour*] All these things are sweeter in the ambition, then in the fruition, *Prov. XXVII. 7, 20.* After our utmost endeavours for plenarie satisfaction in the things of this world and this life, we are still to seek, because it is not in them; we do so but seek for the living among the dead, as *Luke XXIV. 5.* And they tyre us in the search, and toyle some labour after them; and cloy us in the use.

*man cannot utter it*] If not *Solomon*, then surely no man, *chap. II. 12.* As on the other side our happinesse in God, to our joy, is unutterable, *1 Cor. II. 9. 2 Cor. XII. 4.*

9. *The thing*] Happinesse cannot be extracted out of the creature; never was, nor ever can be.

*no new thing*] Though some kinde of new inventions be, as Gunpowder, Printing, the Mariners Compasse, &c. yet but of the old stamp, as to this maine use and purpose, they come still from defective and insufficient principles of happinesse, *chap. III. 15.* no new thing out of which man can extract real content, comfort, and satisfaction, or any principle of true happinesse and blessednesse, more then out of old and former things. And indeed *Solomon* speaks here of natural things, and their natural actions.

10. *This is new?*] Such new things as may so farre surpass the discoveries before, as to be able to satisfie the heart, and make man happier? They are indeed new-nothings.

11. *There is no remembrance*] If some new things be found out, as many old things are forgotten. How many things never Recorded? How many ancient Records totally perished? How many fragments remaining? And so shall it be of things hereafter. No new thing is, or shall be more pregnant of satisfaction to mans heart and happinesse, then hath beene heretofore. No such thing on earth, or in the creature can be found. Only it is in God, and in the new creature from him, when he gives us a new heart, and a new spirit, *Ezek. XXXVI. 26.* puts a new spirit within us, *Ezek. XI. 19.* and a new name upon us, *Ezek. LXII. 2.*

12. *I the Preacher*] None had more abilities, and helps to extract happinesse out of the creatures, and these worldly things, then *Solomon* had. And therefore his verdict may be credited.

13. *And I gave my heart*] *Solomon* made this point his task, and that in the extent and utmost employment of his great wisdom, *chap. II. 3, 9. chap. IX. 10.*

*all things*] *1 Kings IV. 33.* and *chap. X. 23, 24.* the severall kinds of them, all natural causes and effects; all humane counsel and events.

14. *and vexation of spirit*] Active enough hereunto; far enough from making him truly happy, *Chap. XII. 12. chap. I. 18.*

That

*That which is crooked*] Chap. VII. 13. The most excellent natural knowledge will not do either the one, or the other; rectifie what is amisse, or supply what is defective.

*I communed*] And this without vaine boasting, 1 Kings III. 12. and chap. IV. 30. and X. 7, 23. 2 Kings III. and IV. and V. and X. none can out-do him herein.

*and to know madnesse and folly*] Chap. II. 12. and VII. 23. experimental knowledge he did practise himself in. He found by experience that neither course could quiet or settle the heart of man, chap. XI. 8, 9. 1 Cor. I. 20.

*In much wisdom is much grief*] Many wayes, and upon manifold occasions, Verse 14.

*I said*] The summe of this Chapter is well set down in the Great Annotations.

*I will prove thee with mirth*] Missing of his expected good from the knowledge of the creature, he now resolveth to search what good may be found in the use and fruition of it; And first in the sensual pleasure of it: In mirth, here. Which most men count the only life, to sing all sorrow and care away; and melt in mirth, jollity, and jovizansses, which emasculates the spirit, and drawes out, and drains away the very vigour and vivacitie of it: when they indulge to themselves, and give up their heart to it, and make it the businesse of their life to pour out themselves in delights, and wallow, and drown themselves in them. This sort of men after *Epicurus* was borne, were called *Epicureans*.

*mad*] And indeed many mad men are very merry. But it is but like the crackling of thornes, chap. VII. 6. and hath sorrow in the bottome of it.

*wine, yet acquainting*] He would trie, by mixing wisdom and wine together, mitigating the grief of the one with the pleasure of the other.

*till I might see*] This the end of his inquire by this experiment; whether this voluptuous course of living were best, to sweeten the mortal life of man, during all his dayes.

*I made me great works*] He shewes what magnificent and royal provisions he made in order to his foresaid designe. Not trifling ones; but adequate acts, and objects to his person and state, as *Ester* I. 4. These things he had as materials for his wisdom.

*houses*] Besides what *David* had formerly built, 2 Chron. II. 3.

*Vineyards*] Cant. VIII. 11, 12. Besides what *David* had, 1 Chron. XXVII. 27.

*gardens and orchards*] Cant. VI. 2. and chap. IV. 12,—15. as paradises for amenitie and delight. We read of *Hortus pensilis*, a garden hanging in the aire, made by an Assyrian King for the pleasure of his Queen.

*pooles*] Chap. IV. 15. and VII. 4. These are Princely works, 2 Kings XX. 20. Neh. II. 14.

- the wood*] Of Forrests; and likely in those Gardens and Orchards, which for their spaciousnesse might be called woods.
7. *servants, and maidens*] See those servants, mentioned, *Ezra* II. 58. *Neh.* VII. 60.
- cattel*] More then *David* had, *1 Chron.* XXVII. 29, 30, 31.
8. *silver and gold*] In all abundance, *2 Chron.* I. 15.
- men-fingers*] See *2 Sam.* XIX. 35. he laboured to take all pleasure in pleasures.
9. *also my wisdom*] *Verse* 3. by wisdom to minde what real good could be extracted from them. Thus he heeds his maine end.
10. *I with-held not*] *Luke* XII. 19. cleane contrary to that, *Rom.* XIII. 14.
11. *Then I looked*] In the serious review he findes all to be but a feeding upon the winde; nothing but labour for his paines and gaines, he catcheth but a Butter-flie, with much vexation and all his toile.
12. *And I turned*] To his first enquire, to see if his second thoughts therein might prove the wiser.
- what can*] True, without boasting. None can go beyond him; trie who will.
13. *wisdom excelleth follie*] Foolish, sensual pleasures, which perish in the using, and leave a sting behinde them. Though the most excellent humane wisdom is vaine also, as to this maine end, and in order to it to attaine true happinesse.
14. *The wise mans eyes*] He shewes the great difference of worth between these two contraries; And the antithesis and opposition of them serves to illustrate the nature of them both. The wise man sees, fore-sees, fore-casts, ponders things past, present, and to come, he casts and considers; is vigilant and circumspect. The foole hath neither sight nor light; his eyes are any where rather then in his head; he is inconsiderate, rash, carried headlong in blindness.
- and I my self perceived*] Though the one so farre excelling the other; yet both alike in this; no difference herein; *but one event happeneth to them all*; as two wayes meet at the same Inne; and Ships from severall Coasts meet at the same Haven; and Counters after casting summes, are put into the same bag.
15. *And why was I then more wise?*] To what purpose, as to the maine point?
16. *no remembrance*] *Chap.* VIII. 10. *Prov.* X. 7. *Psal.* CXII. 6, and XLIX. 11, 12. *Jer.* XVII. 13.
- and how dieth*] As oblivion, so death, equal and common to both, *Psal.* XLIX. 10. *Ezek.* XXI 4. Only piety maketh the difference, *John* XI. 25, 26.
17. *Therefore I hated life*] He saw little valuable or desirable in it. He was wearie of living to so little purpose: and withal, that sufficient to the day was the evil thereof.
18. *all my labour*] As being so vaine and vexatious. No felicitie and true happinesse in this life being to be gained by any creature-comfort.

leave it] *Pfal. XLIX. 10. and XXXIX. 6. And so Luke XII. 17.* ere he was a day elder.

a wise man, or a foole] How *Rehoboam* proved, is well known, *chap. VI. 2.*

Therefore I went about] Fetcht a compasse, by a reflex act of my minde, as *Ephraim, Jer. XXXI. 18, 19.* and the Prodigal, *Luke XV. 17.* as those, *1 Kings VIII. 47.* And being wearied in this round, I was brought to a despondencie of spirit, and a despair of attaining to my purpose and searck, as being fruitlesse and unfeazable; these em-  
ptie things only abusing and deluding me.

For there is aman] This particular did so pinch *Solomon*, that he thinks he can never say enough of it, he cannot give it over. And it is a judgement threatened, that it shall so fall out, *Prov. XIII. 22.* Yea, leave it to a stranger, and enemy; as *Nabals* was to *David*; *Hamans* to *Mordecai*; the *Canaanites* to the *Israelites*.

what hath a man, &c?] A meere nothing; a coffin perhaps to his grave. Then all the world is gone with him, *Pfal. XLIX. 17. Eccles. I. 3. and III. 9 and V. 15.*

are sorrowes] In the abstract. And those pluraly, *Job V. 7.*

not rest in the night] Though he lie upon a bed of downe, yet these gnats will not suffer him sleep; his heart doth not rest, in that time of rest, *Job IV. 13.* as the clock cannot stand still while the plummet hang at it. Grace only cures these cares, and procures this quiet rest, *Phil. IV. 6, 7. Ps CXXVII. 2.*

nothing better] *Chap. III. 12, 13, 22. and VIII. 15.* as to the hap-  
pinesse of this life attainable by all study and industrie in worldly things and affairs; and so to free our selves from this vanitie and vex-  
ation of them; and specially from that disease, *verse 21.*

the hand of God] It is not alwayes in our power, *verse 26. Chap. III. 13. and V. 19. Acts XIV. 17.* God is then to be sought to, in whom only felicity is to be found, *Pfal. CXLV. 15, 16. Eccles. IX. 7, 8, 9.*

For who can eate?] Who else can prove it by his own experience better then I? *verse 12.*

For God giveth] To get these worldly things rightly, and to use them rightly, and comfortably; giveth this peculiar blessing to this person, the proper subject of it, *Chap. III. 12, 13.*

but to the sinner] To scrape, and rape, *chap. IV. 8. Hab. II. 6. Psal. XXXIX. 6. Luke XII. 18.*

give to him that is good] *Job XXVII. 17. Prov. XIII. 22. and XXVIII. 8.*

To every thing there is a season] Or rather a time prefixed, set, and predetermined. The series and contexture whereof, and of all future events, we cannot order or alter, we cannot antedate or anticipate; nor post-off, or post-date; by all our anxious care and toyles: we cannot break through the bounds of Gods providence and predeterminate purpose in the guidance of them. So again, *chap. VIII. 6.* And there-  
fore

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III.

i.

fore we should quiet and content our selves in the good and comfortable use of them; as *chap. II. 24.* And not seek to extract out of such vaine and variable things that good and felicity which is not in them. Yet again, This may minde us not to neglect the seasons, times, and opportunities of Grace, which are in Gods hand when he doth please to offer and afford them, *Luke XIX. 42. Heb. II. 3.*

2. *A time*] *Chap. III. 17.* This here is oft repeated, that it may be once remembred. There are various vicissitudes and changes in all things under the Sunne. We should seek perfect felicitie in him only in whom there is no shadow of change; and in his kingdome of glory, which shall continue when time it self shall be no more.

9. *What profit*] Concludes that, *Chap. I. 3. Matth. VI. 27.* no more then that, *James II. 14, 16.* Consider that, *Matth. XVI. 26.*

10. *which God hath given*] God gives it, for our exercise in it, and by it. And he, not we; or fate, or fortune orders it, and the event of it. He usually gives the blessing in our use of the meanes

11. *beautiful*] Though we at all times see it not in every thing; though we are not able to put together all the pieces of Gods providence, nor to foresee that frame and forme & feature that he will bring them to at the last, *Esay X. 12.* we being not able to finde out the beginning or end of the causes or uses of Gods works. Yet these seeming confusions God will reduce into an excellent & beautiful order, and in a beautiful season too. Frost and Snow are as seasonable in the Winter as heat, and flowers, and fruits are in the Summer. The world is so much in our hearts, that we minde and mark not Gods dealings sufficiently: and we are of so short continuance, that though we minde it, yet we live not to observe a full point in the works of God: Their beginning may be in one age, and their end in another, *Rom. XI. 34.*

12. *No good in them, but, &c.*] To enjoy things present, and to do good here, and so have good hereafter, *Psal. CXXVIII. 2. 1Tim. VI. 18, 19.*

14. *it shall be for ever*] His doing and counsel shall stand, *Esay XLVI. 10, 11. Jer. 44. 28.* And is perfect and holy; unalterable by man. *Job XXXVIII. 31, &c.* We should therefore with willingnesse and contentment submit to him and his doings, acquiesce in him, and dread, and adore him, though our blear eyes cannot see the bright Sun-shine of his actions. His decrees must not drive us to despair, or to a neglect of using the means; but from deifying our selves, and our own wisdom in the use of meanes, still depending upon his blessing.

16. *And moreover*] Having formerly shewed the vanitie and vexation of Knowledge, and of Pleasures, and of humane Labours, in many regards; together with the Remedies of them; He now proceeds to shew more vanities and vexations; and yet to vindicate Gods Providence in them.

*the place of judgement*] That should be a Sanctuarie and Citie of Refuge for wronged Innocencie. That wickednesse and oppression should

should be and reigne there, was a great vexation, and a great tentation too against Gods righteous Providence.

*I said*] That God shall judge and right all, at least and last in that great Assizes to be held by his Sonne at the last day, *Acts* XVII. 31. Some he judgeth here, lest his Providence, but not all, lest his patience and promise of judgement, might be called into question. Therefore this vanitie and vexation ought not to dismay the innocent, or hearten the oppressors; seeing God will amend all.

*that God might manifest them*] Men in place and power, though they carry themselves as beasts to their brethren, yet will hardly know themselves, their own fraile and base condition, and that as to outward respects, they are but as the beasts that perish, *Psal.* XLIX. 20. God must manifest it to them. And this should humble them, and staine their pride; This shewes, and should cure this vanitie, *Prov.* XXX. 2.

*For that which befallerh*] *Psal.* XLIX. 10. *chap.* II. 15, 16. hunger, thirst, diseases, &c.

*all turne to dust againe*] Expire alike, and the body turnes to dust alike, *Gen.* III. 19. *Job* XXXIV. 15. This still in relation to the body only.

*Who knoweth the spirit of man*] No man can by sense discern the ascent of the one, or the descent of the other. But he can who hath the minde of Christ, who hath seen the insides of Nature, and Grace; Who is spiritual, *1 Cor.* II. 14, 15, 16. See *chap.* XII. 7. of this book. And *Solomons* scope throughout this Book, is to shew the vanitie of earthly things, and of humane actions in order unto things under the Sunne, as to satisfie the heart of man in the acquiring of true felicitie. Of his immortal or heavenly condition he speaks not purposely. But as he makes *Pierie* the Only Remedy against all these earthly vanities and vexations; and so concludes his Book in the two last verses. We need not here then to make these passages to be speeches taken up in the Person of the Epicure or Atheist.

*Wherefore I perceive*] He resumes his Assertion, *verse* 13. and *ch.* II. XXIV. and V. 18.

*after him*] What shall become of his goods; how used, and disposed; and by whom.

*all the oppressions*] More vanities and vexations in the Civil State.

*no Comforter*] Doubled here. This addes to their miserie. This was *Jobs* case, *chap.* VI. 14, 15. and *chap.* XVI. 2. and *chap.* XIX. 21. he crieth and calleth for this pitie and commiseration. It was *Dauids* case, *Psal.* LXIX. 20. And *Jeruselems*, *Lam.* I. 2, 9, 16. God calls for it towards *Jerusalem*, *Esay* XL. 1, 2. And himself doth it, *Esay* LI. 3, 12. See *Nahum.* III. 7.

*praised the dead*] He preferreth the ease and quietnesse of death, before the miseries of such a dying life. See *Job*, *chap.* III. throughout, *Jonah* IV. 3. *1 Kings* XIX. 4. He speaks here according to the judgment

ment of men under oppression : without relation to the wickednesse of men, whose state after death is in those terrours and torments that shall either mend, or end, and they be never able to abide or avoid, *Matth.* XXVI. 24.

3. *not yet been*] *Job* III. 10. and *chap.* X. 18, 19.

4. *envied*] For his eminent worth and works, his ingenious Acts and Parts. As the Courtiers of *Persia* did *Daniel*. See *Prov.* XXVII. 4.

5. *foldeth his hands* The foolish sluggard so described, *Prov.* VI. 6. See the *Explanations* there. And *chap.* XXVI. 15. and *chap.* XIX. 24.

*eateth his own flesh*] *Prov.* X. 4. maketh many an hungry meale.

6. *Better is an handful*] The sluggards plea. Sinners will have their shifts.

7. *saw vanitie*] Another vanitie, contrary to the former. Fools whiles they shun the sands, do rush upon the rocks.

8. *yet no end of all his labour*] This matchlesse miser, and fellow that hardly hath a fellow is never satisfied, as *Prov.* XXX. 15. toiles without end, *Esay* V. 8. *Hab.* II. 5. and to no end trusts he can draw up *Jordan* into his mouth, *Job* XL. 23. and yet knows he hath none to whom he may leave his goods so toiled for. This is worse then that of *Psal.* XXXIX. 6.

*neither is his eye satisfied with riches*] Indeed the eye only hath the use of riches with such covetous men.

9. *Two are better then one*] In a natural, and in a Moral sense, *Jer.* XLI. 13, 14. 2 *Sam.* X. 11. And spiritually, next to Communion with God is the Communion of Saints, *Psal.* XVI. 2. *Heb.* X. 24.

14. *he cometh to reigne*] The poor and wise child.

15. *I considered*] Another vanitie and vexation : if this be not an exemplification of the old foolish King dethroned, and the poor wise child standing up in his stead.

*all the living*] All the present generation of men living under a present Prince or Government ; the multitude, many-headed, given to change, falling off from the falling Sun, and adoring the rising Sunne.

*with the second child*] The Successor, sonne, or who ever he be : joyning to him, and following him ; as thinking they must live by the living, and not by the dead ; and so expecting protection and preservation by and under him. Such is the vanitie and vexation of Princes, that if they live long, they outlive their own glorie, and are looked upon by their own subjects, as falling, sinking, bending to the grave : And such is the vanitie and levitie of people, that they are weary of present government, and even sick for a change, prove the change what it will, 1 *Sam.* VIII. 5, 18, 19, 20. and XII. 12. 2 *Sam.* XV. 12, 13. and *chap.* XX. 2. 1 *Kings* II. 15. *Prov.* XXIV. 21.

16. *no end of all the people*] Infinitely discontented, and restless in their desires of change, never contented with their present state. The people put no end or stop to this vanitie, to this their epidemical disease ; but this vanity and vexation passeth on from one generation to another

another, that they are thus variously affected towards their Princes in all ages.

*shall not rejoyce in him*] But grow wearie of him, whom now they so zealously affect, and with so much loyaltie adhere unto, and shall wish for another.

*Surely this*] Must needs be a vanitie and vexation to people; but to Princes specially.

*Keep thy foot*] Having searched and found, That neither humane Wildome and Knowledge; nor Pleasures, nor Riches, nor Honours, or Crowns, can make men happy, but are all full of vanitie and vexation; and that it is a thing beyond the sphere and activitie of any creature for to do; He now ascends higher, to search for it in the worship and service of God. And discovers even here much vanity; not in the thing it self; but as it is performed by vaine and foolish men. And therefore for remedy of this, he prescribes sundry Caveats to prevent it: And first this in these words, *Keep thy foot*: Where the letters are plural, the Points direct to read it in the singular number. That all and every one should look well to his affections and inward man, that all be composed and in a right temper when he goes to worship God, *Ps. LVII. 7, 8. and CIII. 1. See Exod. III. 5. and chap. XIX. 21. Josh. V. 15.*

V.

1.

*house of God*] The Gate of Heaven, *Gen. XXVIII. 17. Psal. CXVIII. 20.* the beauty of holinesse, *Psal. XCVI. 9.* This the likeliest place where Felicitie is to be found. But here then our preparation before, and our deportment in this place, must be, as in the Presence of God, looking him full in the face.

*ready to hear*] As *Acts X. 33.* which includes obedience in it, *Psal. LXXXV. 8. Job XXXIV. 32. 1 Sam. III. 10. Acts IX. 6. James I. 19.*

*the sacrifice of fooles*] Outward services and ceremonies foolish sinners are apt enough to, to load God with, even to loathing; *Esay I. 11, 14.* So as their heart and inward man, in spirit and truth, may be free to themselves, and farre enough from God, *1 Sam. XV. 22.*

*that they do evil*] In so doing; doubling their iniquity by a seeming sanctitie, *4os. XI. 12. Esay LXVI. 3.*

*not rash*] In prayer to God, *Rom. VIII. 26.* nor hastie, precipitate, unadvised.

2.

*for God is in heaven*] *Job XXVI. 14. Esay LVII. 15.* Come thou with all possible reverence, humilitie, and self-abasement, *Job XLII. 6. Gen. XVIII. 27.*

*few*] *Luke XVIII. 13. Matth. XXVI. 39, 42, 44.* Against batologie, *Matth. VI. 7. Prov. X. 19.*

*For a dream*] Multitude of businesse produceth dreames; multitude of words, which usualy are rash, hasty, and sudden, produceth folly; specially in Prayer to God, *chap. X. 14.*

3.

*Vowest*] Of vowes, see my *Annotations* on *Jonah I. 16.*

4.

*Better*] It is a voluntarie service to vow, *Num. XXX.* But being lawfully made, must be performed, *Deut. XXIII. 21, 22, 23.*

5.

*neither say thou before the Angel*] *Exod. XXIII. 20, 21.* that Angel of the Covenant, *Mal. III. 1. Psal. II. 12.*

6.

7. *For in the multitude of dreams*] Verse 3. Prov. X. 19. As in those are many Vanities, so vaine will thy many words and excuses be, in pleading an erroneous mistake, and extenuating the non-performances of thy vowes and promises to God.  
*but fear thou God*] The true remedy against the former vanities, of rash vowes, and prayers, and addressees to God. The fear of God is the foundation of all holy duties.
8. *Marvaile not*] Be not amazed, or astonished; to doubt of God, or his Providence, or to forsake his service; Many are sorely tempted hereby.  
*for he that is higher*] There lies an appeal to an higher Court. And wherein they deale proudly he is above them, Exod. XVIII. 11. Psal. LXXVI. 12.  
*higher then they*] Higher here in the plural number, may relate to the holy Trinity, or to Angels, by whom God doth punish Princes, Esay XXXVII. 36. Acts XII. 23.
9. *Moreover the profit of the earth*] Is for all men, and uses; and above all other profits.  
*the King*] 1 Chron. XXVII. 26. 2 Chron. XXVI. 10. Amos VII. 1. The commendation of tillage, and grasing. And this shewes the vanity of earthly felicity, When the highest stands in need of the lowest, to sustaine and support them.
10. *Shall not be satisfied with silver*] The loving and desiring doth increase with the having. It cannot therefore be mans chiefeft good, seeing it doth not terminate and satisfie the appetite. They can never say, *It is enough*; but are like the grave, and barren womb, Prov. XXX. 15, 16. *Hof. VI. 9.*
11. *What good?*] Little else, and that is small enough.
12. *The sleep*] And herein he hath advantage over that great rich man. And this vanity of riches he pursueth in the five verses following.
18. He resumeth in this, and the two next verses his former assertion touching the right use of Riches; And concludeth with it, as he did, chap. II. 24, 25, 26.
1. *An evil*] Another and another, one still after another, our lives full of them. And yet we vainly dote on this life, which is indeed but a lingring death.  
*common*] Usual among all sorts of men; an epidemical evil disease.
2. *God hath given*] In way of Providence: as he maketh his Sunne to shine, and raine to fall, on the good and bad.  
*Wanteth nothing*] That he can justly and reasonably desire; though indeed this covetous mans desires are bottomlesse and boundlesse; And he wants all things, not having power to make use of any thing.  
*but a stranger*] Hos. VII. 9. Jer. V. 17. Lam. V. 2.
3. *many years*] And many children; not like him, chap. IV. 8. But filled both with children, and years; and yet not filled with good, with the comfortable use and fruition of his blessings and estate; lives beside it, is

is not master of it, but mastered by it.

*no burial*] *Deut.* XXVIII. 26. *Jer.* XXII. 19. through enemies; or greedy heirs to such covetous caitifs, and niggardly misers.

*an untimely birth*] An abortive, that comes from birth to burial, from womb to tomb, *Matth.* XXVI. 24.

*is better then he*] He is in rest; having never had sense or reason, to feel losse or paine, *ver.* 4, 5.

*A thousand years*] Which never man yet did.

*ye: hath he scene no good*] Better then to have beene without those years; they did but lengthen his misery, *Prov.* XV. 15. *Job* XIV. 1.

*to one place?*] The house appointed for all living, *Job* XXX. 23. *Esay* L. 11. Thus he findes in the end all to be vanity, and vexation of spirit.

*For his mouth*] For food, and rayment for his body. This is all he can have, of all his worldly labours. And a little of this would suffice him.

*appetite*] Yet that is never filled, it is insatiable, *chap.* V. 16. nor can be filled with these worldly things, much lesse his soul can: Riches have no suitableness with it, no proportion, either in excellency or in duration unto it.

*Wise more then the foole?*] Speaking with relation to wealth, and the event of outward things. These things promiscuously happen to all, without peculiar prerogative to any: and beyond their own natural use they are not able to supply a wise man more then a fool: and the fool may have as much, and as much also of them, as the wise.

*Better is the sight of the eyes*] To enjoy quietly and contentedly what a man hath in present possession; then to wander and rove up and down in desire and pursuit of what we have not, and cannot hardly attaine; but endlessly weary our selves in hawking and hunting after them, which never will, nor can satisfie.

*That which hath beene, the name*] And nature of it is known already. That which is hoped for hereafter, is yet unknown.

*That it is man*] Man still, earthly *Adam*, sorry man, be his wealth or greatnesse what it will. And God will make him know himself so to be, *Psal.* IX. 20. *Ezek.* XXVIII. 6, 9. *Esay* II. 22. and XXXI. 3.

*Contend with*] To enter plea against God, or require a reason of his judgements, or strive against this streame, thinking to alter or break through the order & bounds of his Providence or decrees, *Esay* XLV. 9. *Job* IX. 2, 3, 12. and IV. 17. and *chap.* XXXIV. 23. *Jer.* L. 44. *Rom.* IX. 20.

*Seeing there be many things*] A solemne conclusion of all the former discoveries of vanities in the Creatures; averring that first set down, *chap.* I. 3: which is the maine matter of this Book.

*What is man the better?*] In regard of sound and solid happinesse, for any, or for all the former vanities.

*For who knoweth*] The animal creatures by instinct of nature know what is good for them, to maintaine their being, and well-being; to remedy their maladies. But man knoweth not what is good for him,

VII.

1.

What is best for him in this life, as to the things of this life; Whether to be rich or poor, &c. *Achitophel* might have lived longer with lesse wisdom: *Nabal* with lesse riches: *Herod* with lesse pride and praise, &c. God is pleased to shew man the only good, *Mic.* VI. 8. and *Solomon*, chap. XII. ver. 13, 14.

*vaine life*] This life it self, a vaine shadow, *Psal.* CXLIV. 4. and XXXIX. 6. *Job* XIV. 2. and chap. VIII. 1 *Chron.* XXIX. 15.

*What shall be after him*] He cannot promise to himself, when he is gone, any satisfactorie content, in name, family, and posterity, no more then he could in his life-time, to himself, chap. II. 18, 19. *Nescis quid serus vespere vehat.*

*A good name*] *Solomon* in this Chapter proceeds to many other particular meanes and remedies for healing the vanities and vexations of this life; and procuring tranquility and peace of minde, in the midst of them. Yet here and there he doth intermix some more vanities and vexations. The first meanes and remedy here is a Good Name, or Fame. The first letter of the Hebrew word for Good, is here greater then ordinary; to intimate belike the great and extraordinary goodnesse of a good name. Which is better to a man, to his conscience, and soul, then a precious ointment is to his body. It refresheth, and cheereth, and comforteth the soul and conscience, in the very midst of all wrongs and sufferings; and specially at the hour of death; and remaines fresh after the body rots in the grave. They leave their names for a blessing, and are had in everlasting remembrance; whereas the memory of the wicked shall rot, *Job* XVIII. 17. *Prov.* X. 17. and they leave their names as a curse, and a stinking snuff behind them, *Esay* LXV. 15. yea, in this life this fattens the bones, *Prov.* XV. 30. And procures reverence and esteeme in the consciences of others. And is rather to be chosen then all riches, *Prov.* XXII. 1. Here in the Hebrew is a Paranomia of the words נֶחֱמָה and שֵׁם And the same is in *Cant.* I. 3.

*and the day of death*] To such a man of a good name: or to any man, relation being had to the many vanities and vexations of this life, *Job* XIV. 1. Life begins with crying: *Nondum loquitur infans, & tamen sic prophetat.* And Lawyers define life by crying, without which they are counted still-borne. Now that day that delivers a man from them, is better then that which lets in, and puts a man in possession of them. Which makes *Solomon* here prefer his coffin before his cradle.

*to the house of mourning*] So wise men do, And fools they are that do the contrary, verse 4. This is better for the living, as the former for the dead.

*for this is the end of all men*] Here is the reason, men will so fall into deep and due consideration of their own dying life, as *Job* XXX. 33. *Psal.* XXXIX. 4, 5. and XC. 12. that life is but to lie a dying, and so be weined from the vaine jollities of this life, and wrought to humiliation, mortification, and preparation for a better life. From which, Feasting calls us off. See *Josh.* XXIII. 14. *Heb.* IX. 2. And againe, *Amos* VI. 3, — 6. *Deut.* VIII. 12, — 14. *Esay* XXII. 12, 13, 14. and chap. V. 12.

*Sorrow is better*] *James* IV. 9. *Luke* VI. 21, 25. *Matth.* V. 4. yet this is a Paradox to the world, which is alwayes set upon the merry pin, to be as merry Greeks: to eat and drink, and laugh, and play, and labours to banish all sorrow away, as the bane of their life.

*Sadnesse of the countenance*] In our selves, by grave thoughts, and sad and serious meditations and considerations: or, of a sower and severe, yet sure friend.

*the heart is made better*] The better part is bettered: the inward man is amended; by abandoning those loose noisome and destructive vanities and jollities of laughter; and of penitential humiliation, compunction, contrition, of mortality, death & judgment. These sorrowful tears have much joy in them; they wash away the filth of sin; & as sweet *April* showers they bring on a maine the *May*-flowers of Grace, and Glorie. And therefore, where ever the body is, upon several occasions, yet the heart of the wise is here, he numbereth the dayes of his life, and the dayes of darknesse, *Psal.* XC. 12. *Eccles.* XI. 8. And where ever the body is, yet the heart of fooles is on effuse mirth, runs a madding; the way to rejoyce in a thing of nought, *Amos* VI. 13. is on foolish follies, in the filth and froth whereof is bred and fed that woful worme that never dies, *Job* XXI. 12, 13. Yet their laughter is indeed but the hypocrisie of mirth, as the crackling of thornes under a pot, a sudden blaze soone gone, as sudden lightning, which yet is followed with the rending and roaring of thunder-claps, *Luke* VI. 25. *Psalme* CXVIII. 12.

*The rebuke of the wise*] *Prov.* XIII. 18. and chap. XV. 31, 32. & ch. XXVII. 6. *Psal.* CCLI. 5. An enemie in this case many times proves a good and useful Informer, though a bad Judge.

*Crackling of thornes*] *Psal.* LVIII. 9. *Ovid. Trist.* l. 5. *Elog.* 8. *Flammâque de stipula nostra, brevisque fuit.* *Prov.* XIV. 13.

*Surely oppression*] *Chap.* IV. 1. and chap. V. 8. *Dent.* XXVIII. 29, 33. *Psal.* CXIX. 134. *Fer.* VI. 6. and chap. XXII. 17. *Ezek.* XXII. 29.

*maketh a wise man mad*] To see it in the world upon others; to undergo it himself. No man is so wise, but he is sometimes over-borne with passions and rage, and indignation.

*a gift*] *Job* XV. 34. *Psal.* XXVI. 10. *Prov.* XVII. 23. and the *Observations* upon it. *Dent.* XVI. 19. *Exod.* XXIII. 8.

*Better is the end*] This maxime holds in many things; where the beginning is difficult, the end sweet. *James* V. 11. *Psal.* XXXVII. 37. Many graces run in the race of a Christian course: only perseverance to the end gaineth the prize, crownes the enterprize and action, *Matth.* X. 22. *Heb.* III. 6. *Apoc.* II. 10, 26. Many seeme to set out for heaven with much eagernesse; as *Orpah* from *Moab*; but returne back; put their hand to the plough, but after look back, as *Lots* wife; run well, but after fall off, *Gal.* V. 7. leave their first love, *Apoc.* II. 4. begin in the spirit, and end in the flesh. But better they had never known the way of righteousness, &c. *2 Pet.* II. 20, 21. *Heb.* X. 26, 27, 38, 39. Some here understand the end of angry contention.

3.

5.

6.

8.

tion. For so the Hebrew word sometimes signifies, as *Prov.* XVII. 9. And so the sense I wil best agree with that which followeth.

*the patient*] *Prov.* XIV. 29. and XV. 18. *1 Thes.* V. 14. *James* V. 7, 8, 11. *Heb.* XII. 1. And patient therefore under oppression, waiting on God till he bring both ends together, not looking only on the present face of things, but hoping and expecting that they which sowe in teares, may reap in joy, *Psal.* LXXIII. 17, 18. *Esay* X. 12, 24, 25, 26. *2 Sam.* XVI. 11, 12. *Habak.* II. v. 3, 4.

*the proud in spirit*] *Exod.* V. 2. *Prov.* XIII. 10.

9. *angry*] *Psal.* XXXVII. 8. Anger is an evil counsellor, hasty to prevent reason. The angry man is like him that casteth firebrands, like that demoniak, *Marke* II. 3. *Prov.* XIV. 17. and XVI. 32.

*resteth*] It may rush in and be as a passinger, for a while, for a fit, in a wise man, as in *David*, *1 Sam.* XXV. 21, 22. and in the Disciples, *Luke* IX. 54, 55. But it resteth, remaineth, lodgeth, as an inmate abideth, domineereth only in the bosome and breast of fools, is there as in its proper place. Yet in some cases anger is just, and a dutie, *Ephes.* IV. 26. *Mark* III. 5. But the sunne must never go down upon our wrath. We must not then hastily be angry, as to murmur at Gods Providence, when things go not as we could wish, when we see Oppression prevailing, *Psal.* XXXVII. 1. *Prov.* XXIII. 17, 18. and XXIV. 19. We must be slow to anger, *James* I. 19, 20. *Prov.* XIX. 11. and *chap.* XV. 18. *Tit.* I. 7.

10. *That the former dayes*] And yet this hath been a continual complaint in all dayes and ages; and specially by them that would be thought wise and good, *Matth.* XXIII. 30. And yet the dayes are the worse because these men themselves are no better, *Acts* VII. 51. Truth is, some dayes and ages are worse then others: And we should be sensible of, and sorry for the evil of our dayes; yet not be unmindful of the good things of our present dayes that we do enjoy; much lesse repine at Gods Providence in the ordering of the times; a thing we are too prone to, and the thing here checked: but our wisdom should be to leave Gods work to himself, and for us to serve God in our generation, and walk with God, as *Noah* did in the worst of times; every one to amend one, and so the dayes would be better, *Ephes.* V. 15, 16.

11. *Wisdom*] Good without it; but better with it, *Prov.* XIV. 24. and such to Gods glory, and the good of himself and others, *Prov.* III. 9. *Luke* XVI. 9. *1 Tim.* VI. 11, 18, 19. The poor mans wisdom is oft despised, *chap.* IX. 15, 16.

12. *A defence*] Both, good and useful: But Wisdom the more excellent, *Job* XXVIII. 15. *Prov.* VIII. and XVI. 16.

*giveth life*] *Prov.* III. 16. and IX. 11. Whereas riches cannot, *Psal.* XLIX. 6, — 9. but sometimes taketh away the life of the owners thereof, *Prov.* I. 19.

13. *Consider the work of God*] See, view, and ponder the work of God, his over-ruling hand and Providence in all the affairs of the world. When thou art apt to complaine of the times, and oppressions therein, and

and the crooked courses and crosses thereof, look up above the creatures, and all second causes, and acknowledge and acquiesce in Gods wisdom and justice, infinite above ours, who would not suffer or permit such things to prevaile, if he were not so wise and powerful as to bring good out of evil, light out of darknesse, order out of confusion, and to make all serve unto his own glory. He can use crooked tooles to make streight work. And we cannot set things streight, or make the man streight that is borne crooked, we cannot amend things amisse, nor rectifie what he hath made crooked, *Job XXXIV. 12.* His purposes must stand, and cannot be altered or resisted, *Esay XIV. 24, 27. Job IX. 12.* This consideration wrought upon *Aaron, Levit. X. 3.* upon *Eli, 1 Sam. III. 18.* upon *David, 2 Sam. XV. 26. Iohn XVIII. 11.* See *Iob IX. 4.* we must make our own burden lighter by our patient bearing it.

*In the day of prosperity*] Enjoy it, with a chearful and thankful heart: and be mindful that the more wages requires the more work.

14.

*but in the day of adversity consider*] God intermingles both, like checker-work. As the Physician ministers sometimes Corrasives, sometimes Cordials, sometimes lets blood, even to swooning, sometimes useth Restoratives. We should consider this, *Lam. III. 28. 33, 40. Heb. XII. 3, — 12. Mic. VI. 9. Psal. XCIV. 12.*

*hath set the one*] That we should not either surfeit in prosperity, or despond in adversity, *Lam. III. 38. Esay XLV. 7.*

*finde nothing after him*] What shall after befall him; whether prosperity or adversity: or nothing better for him, and his advantage, then what God hath ordered and done.

*All things have 1 scene*] He confirmeth the former point of Gods dark and wonderful Providence, as aforesaid, by his own observation and experience in his life-time, *Esay XLV. 15.*

15.

*There is a just man*] As *Abel, Zacharias, Naboth, Stephen,* and Martyrs all, *Matth. V. 10. Hab. I. 13.* See *2 Kings XXII. 20. Esay LVII. 1.*

*a wicked man*] *Job XXI. 7. Jer. XII. 1, 2.* This is a sore stumbling block even to good and wise men. But it should teach them, and all, That there is a just and righteous day of doome to come, *Acts XVII. 31. Rom. II. 5.* And if wicked men live long, thereby they aggravate their sinne; and God so shewes his patience; and makes their judgement the more heavie, and to appear the more conspicuous.

*Be not righteous over-much*] Not in it self, and in truth; but in thine own conceit; we must moderate our zeale with prudence, *Matth. X. 16.* not make our selves over-wise, to do a thing conscienciously, scrupulously, upon opinion of dutie, when indeed there was no necessity so to do; and so to make sinne where God hath made none. And thus all will-worshippers are all over-religious, over-wise, or over-weening, too too well conceited of their own religion, wisdom and worth. See *Rom. XI. 20*

16.

*destroy thy self*] By the former means involve thy self in much unnecessary trouble and danger; which otherwise thou mightest and wouldst fairly avoid.

*over-much wicked*] Not allowing any degree of wickednesse. But cautioning most against the most excessive ranck, the superfluity of naughtinesse, *James* I. 21. When we run to the excesse of riot in sinne, *1 Pet.* IV. 4. And being past feeling, give our selves over to it, to work it with greedinesse, *Ephes.* IV. 19. doing wickedly with both hands earnestly, *Mic.* VII. 3. *Jer.* VIII. 6.

*before thy time*] Wasting thy body by such sinning; or exposing thy self to the stroak of humane justice; or divine extraordinary vengeance upon such exorbitant outrageous sinners.

18. *Take hold of this*] That thou be not over-much wicked. And from this, That thou be not righteous over-much. But hold the golden meane, and mediocrity, keep constantly to duty, not turning aside to the right hand, or to the left, and yet wisely declining danger. For those that turne aside to crooked wayes, the Lord shall lead them forth with the workers of iniquity, *Psal.* CXXV. 5. as malefactors to execution. When he that feareth God shall come forth of them all, those dangers all that extremes do usually bring men to; be freed, or pulled as a fire-brand out of the fire, *Zech.* III. 2. *Psal.* XXXIV. 9, — 16.

19. *Wisdomes strengtheneth*] *Chap.* IX. 14, 16. *Prov.* III. 21, — 26. and *Chap.* XXI. 22. and XXIV. 5. Thus prudence excelleth puissance, *2 Sam.* XX. 16, — 22. *Cedant arma toga.*

20. *Not a just man*] This is reserved for the state of Perfection in Heaven, *Heb.* XII. 23. Here we sinne, yea even in doing of good; our best actions, even in holy duties, are stained with imperfections and corruptions, come short of what God by vertue of our creation, and his most righteous Law doth most justly require at our hands. Our whole hearts and souls now though we give them to God, yet are not those but much unlike those which God at first gave us. Pelagians and Papists are proud Justiciaries, *Prov.* XX. 9. *1 Kings* VIII. 46. *James* III. 2. *1 John* I. 8. *Nemo semper sapit.*

21. *No heed unto all words*] That are spoken of thee, and against thee: heed not to know them all; or knowing all, lay them not to heart, to disquiet thee, or revenge them. In a brave composednesse, with silence and patience set thy self above the reach and trouble of them: yet so, as thou be not wanting to the clearing of thy good name. See *1 Sam.* XXV. 25. and X. 27. *Prov.* XIX. 11. *2 Sam.* XVI. 10, 11.

*lest thou hear*] Though they lest should, *1 Pet.* II. 18. yet sometimes it falls out so, *Job* XXXI. 31. Yea, the abjects teared *Dauids* name, and ceased not, *Psal.* XXXV. 15. Yet see *Jobs* minde and moderation in this case, *chap.* XXXI. 13, 14, 15.

22. *Thy own heart*] The power of conscience, the conscience of our own guiltinesse should meeken us towards others that do amisse, *Gal.* VI. 1, 2. *Tit.* III. 2, 3. *Matth.* VII. 1, — 5.

23. *I will bewise*] *Solomon* had many extraordinary means, and used all endeavours to get and increase in wisdomes; yet after all that, he found it farre from him, and he farre from it. It surpasseth the sublimest understanding-

derstanding of man, *Job* XXVIII. 12, — 21. and *chap.* XXXVIII. *Rom.* XI. 33, 34.

*Exceeding deep*] As what not? even in things Natural, and the works of creation; much more profound, abstruse, mysterious, and mystical in things supernatural. in Gods works of Providence, and mans Redemption, *1 Pet.* I. 12 *Iob* XI. 6, — 10. *Psal.* CXXXIX. 6. This the cause why he was so farre from Wisdome.

*And to know the wickednesse of folly*] The vast, and deep, and desperate corruption of mans heart: yea, the sinfulnesse of sin, *Rom.* VII. 13. For Contraries do best set off, and illustrate the one the other. And this he did, that he might the better anatomize and dissect both wisdome and wickednesse to his own conscience, and to the consciences of others. See *1 Cor.* XIV. 24. 25. *Ezek.* XIV. 5.

*The woman whose heart is snares*] One instance of his discoverie; a bitter sweet, *Prov.* V. 4. & II. 16. & VI. 26. IX. 17. This *Solomon* found most woful experience; and here penitently proclaims it.

*her bands as bands*] So *Dalilah* to *Samson*. So *Prov.* XVII. 22.

*escape from her*] As *Ioseph* did; not by his own strength, but the supernatural power of Gods grace. See *Prov.* V. 8.

*but the sinner*] *Prov.* XXII. 14. II. 19. *Her steps take hold of hell*, *Prov.* V. 5. and IX. 11.

*This*] Mentioned, *ver.* 26. and 28.

*one by one*] In his diligent search.

*Among all those*] Thousand, *1 Kings* XI. 3. Yet most evidently, many good women there have been, and are. But in respect of the discovery of hearts and natures, whether in good or evil, it is harder to finde out throughly the perfect disposition of a woman, and their deep sleights, then of men. For whoredome taketh away the heart of a man, *Hos.* IV. 11. *Prov.* V. 6. and *chap.* VII. 21, 22.

*That God hath made man upright*] In his creation, *Gen.* I. 27. *Ephes.* IV. 27.

*but they*] Here he discovers the Original and fountain of all these evils and follies, not to be from God; but from themselves, and their Fall in *Adam*. So that man now is of another make; whole evil is in man, and whole man is in evil.

*Sought out*] By Satans guiles, and their own deceived hearts.

*many inventions*] Many, and mighty, to be like to Angels, to God, *Gen.* III. 5, 22 many shifts to palliate their sins, and sinful courses.

*Who is as the wise man*] None like him, a matchlesse man; such as *Abraham*, *Ioseph*, *Job*, *Moses*, *Gen.* XXIII. 6. and *chap.* XLI. 38. *Job* I. 8. *Num.* XII. 7. as those excellent ones of the earth, *Psal.* XVI. 3. the Worthies of the world, *Heb.* XI. 5.

*and who knoweth*] Such are rare, one of a thousand.

*the interpretation of a thing?*] Rightly to discern in all affairs, what in every case is to be done or left undone.

*face to shine*] As did the face of *Moses*, of *Stephen*. The wisdome of Piety is reverend and venerable. Natural Conscience cannot but

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VIII.

I.

stoop and do obeysance to it. Some thus; A mans wisdom shines in his face.

*and the boldnesse*] Shall be changed to the better, shall be doubled; as bold as a Lion, *Prov. XXVIII. 1. Dan. III. 16, 17, 18. Psal. III. 6. and XXVII. 3. and XLVI. 3. Job XI. 15. Luke XXI. 28. Prov. IV. 18.* Some thus, And wisdom will change the boldnesse of his face to more modesty.

2. *The Kings commandment*] Obedience in the Lord, and for the Lord, *Acts V. 29.*

*the oath of God*] Whereby thou hast sworn allegiance to thy Prince., *1 Pet. II. 13. See Ezek. XVII. 15, — 21.* So as this is both a limitation, and an enforcement of this duty. Papists can flight this oath; And some other too.

3. *to go out of his sight*] Turne not thy back to him discontentedly; sling not away in a chafe. But forbear and submit, *Prov. XXV. 15. and chap. XXX. 32.* If thou hast offended him, provoke him not more, by persisting in it.

4. *What dost thou?*] *Prov. XXX. 31. Job XXXIV. 18.* Yet he may be admonished, and altered, as *1 Sam. XIV. 45.* as *Elias, Micah, Nathan,* and other Prophets did; he is not absolute, as God is, *Job IX. 12.* And as the Pope would be, as the Canonists make him.

*Whatsoever pleaseth him*] Such was their power, specially in the Eastern Empires.

5. *the Commandment*] Of God, and the King.  
*shall feele*] Know experimentally.

*no evil*] No danger of punishment, *ver. 3.* But being morigerous, and obedient, shall finde good, and encouragement rather, *Rom. XIII. 3, 4. Ephes. VI. 8. 1 Tim. II. 2.*

*a wise mans heart*] Yeelds not blinde obedience; But discernes when, and how, both the season, and the meanes and manner of obeying; so to apply himself to the King, as to prevent his displeasure, to gaine his favour; and yet to preserve his conscience and allegiance to the King of Kings. See *1 Chron. XII. 32.*

6. *time*] A well chosen season, which is the greatest advantage to any enterprize and action, *Prov. XV. 23. Amos V. 13. Acts XXII. 25, — 29. and chap. XXIII. 6, 7.*

*miserie of man*] Is great, for not knowing and observing that point of time, that proper season to every action; as the next verse expresseth.

7. *For he knoweth not*] *Jer. VIII. 7. Luke XIX. 42, 44.* Man cannot foresee, to prevent the miserie. He is in the dark in regard of future events; He cannot so much as fore-appoint his own actions for the future, much lesse foresee the consequences & issues which would follow thereupon. *Prov. XXVII. 1. James IV. 14.* Therefore his misery is great upon him, not knowing that point of time and exact season only fit for transacting and dispatching his great affairs, which way is but one; And he so having a thousand wayes to misse the mark, and but one

one to hit it. Difficult then is this; though not alwayes altogether impossible, *Prov.* XXII. 3. and XXVII. 12.

*Power over the spirit*] To retaine breath and life, to keep it from going away, to prolong it, or to adjourne and proroge death, *Psalme* XLIX. 7, — 10. *Heb.* IX. 27. no man, no King can do it. The syth of death mowes down as well the Lilies of the Crowne, as the grasse of the field.

*no discharge in that warre*] No weapon against it, no dismission from it, no vacation, or exauetoration. Some apply this verse to the power of a King over the life of a man; and that there is no power in a man to withstand it and escape it, *Prov.* XVI. 14.

*neither shall wickednesse*] Sinful shifts avoid it; though they turne every way, move every stone, make a Covenant with death and hell, *Esay* XXVIII. 15, 18.

*Ruleth over another to his own hurt*] Through his tyrannical rule, and evil government he comes to hurt, punishment and destruction, *Esay* X. 12. and *chap.* XIV. 4, 23. *1 Kings* XV. 30. Thus he proceeds to another vanity, *verse* 10.

*The wicked buried*] Such wicked Rulers buried magnificently.

*who had come and gone*] In the administration of Government, as the phrase elsewhere is, to go in and out, *Numb.* XXVII. 17.

*from the place of the holy*] Seat of judicature: Where the Holy one sits among the Judges and Rulers, as Lord Paramount.

*were forgotten*] Their names perished, even in the places where they had so domineered, and been flattered, and been buried, *Psalme* XXXVII. 9, 10, 35, 36. *Prov.* X. 7.

*Because sentence*] *Psal.* XXXVII. and *Psal.* LXXIII. God is patient, willing men should repent, *2 Pet.* II. 9. *Rom.* II. 4. *Esay* XLVIII. 2. But men abuse this patience of God unto presumption, *Esay* V. 19. *Ier.* XVII. 15. *2 Pet.* III. 4. *Matth.* XXIV. 48, 49. *Ezek.* XII. 22.

*therefore the heart*] Therefore wicked Rulers go on more boldly, and other wicked men abuse this patience of God unto presumption. But yet Gods forbearance is no acquittance. If he be slow, yet he is sure; the deeper he draweth his arrow, the sooner it woundeth; his delay abused doubles the blow when it cometh.

*Though a sinner*] Yea though he commit the same sinne an hundred times over.

*and his dayes be prolonged*] In prosperity, and his punishment be delayed.

*yet surely I know*] Here he answereth that Tentation, whereby the godly are offended, and the wicked hardened.

*well with them*] *Psal.* LXXIII. 1. *Esay* III. 10. He inverts the order, to begin with the remuneration of good men; to strengthen their faith, and comfort them against this tentation, that they may neither fret nor murmur; but go on to hold fast their integrity.

*not be well with the wicked*] But very ill, *Esay* III. 11. *Num* XXXII. 23. *Psal.* XI. 6. Nay even his prosperity shall slay him; and this Sunshine ripen them to ruine.

8.

9.

10.

11.

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13.

*Neither [halt he prolong his dayes]* Unlesse it be for a curse. And all that while living, he is truly dead; dead in sinne, dead in Law, *Mat. VIII. 22. 1 Tim. V. 6. Col. II. 13. Luke XV. 24. Rom. VII. 9. Ephes. II. 5, 7.*

14. *That there be just men]* This vanitie and vexation he doth more then once insist upon. It hath gravelled great Divines, and Heathen wise moral men. But all this is done, and falls out here *upon the earth*; as it is in the words of the Text. The wicked live in pleasure, and receive their good things here, *James V. 5. Luke XVI. 25.* And the godly receive their rods; Physick and Surgery here. Yet this *Solomon* speaketh, not to censure the Providence of God, in this distribution of things, but according to judgment of flesh and blood; and thereby to shew the vanity of these earthly things; using an argument against them, like to that argument used against Idolatry, *Dent. IV. 19.*

15. *Then I commended mirth]* Some make this a sensual and carnal deduction from the former passage and observation. But it seemes rather to accord with that sense formerly expressed, *chap. II. 24.* and *III. 12, 13, 22.* and *V. 18.* That is all that can be reaped from all our labours in earthly things. And that will make our comforts to be much more comfortable; and our troubles to be farre lesse troublesome. Whereas the contrary puts us under the reigne of continual unthankfulnesse, and indisposeth us to all duties of active and passive obedience, takes off the wheelles of the soul, makes it as a limb out of joynt, that can do nothing without paine and deformity.

X.

1. *Dead flies]* As one sinner, in the precedent words; so here one sin destroyes much good. Alike folly doth fly-blow a wise mans reputation, *Neh. VI. 11.*

2. *heart is at his right hand]* As his eyes are in his head, *chap. II. 14.* He ordereth his affairs with discretion; he acts dexterously and discreetly with mature advise and judgement; he worketh by the guidance of his heart, *Luke XIX. 28, 31.*

*But a fools heart]* He is left-handed in his works and wayes; doth them rashly, awkwardly, bunglingly, preposterously, As *1 Kings XII. 8. Esay XIX. 10, — 14.*

3. *walketh by the way]* He doth palpably discover to others, and claime, That he is a fool, *Prov. VI. 13* and *chap. XII. 23.* and *XIII. 16.* and *XVIII. 2.* See *Prov. XVII. 28.*

4. *Leave not thy place]* Thy office, duty and obedience to him. A souldier must stand to his station, *ch. VIII. 3.* proudly fling not away in displeasure; much lesse, stand not to affront him; turne not, rise not up against him, as *1 Kings XII. 16.* seek to pacifie him, *Prov. XV. 1.* and if need be, go a little aside out of his sight, till his rage, and thy danger be over-past. See *Judges VIII. 1, 2, 3. Gen. XXXII. 13.* and *XXXIII. 3. 1 Sam. XXIV. 16.* and *chap. XXV. 32. Prov. XXV. 15.*

5. *as an error]* Haply by the erring information of others; seeing Rulers must needs see much with other mens eyes, and hear much by other mens ears. And yet this error may prove a great mischief, to Church, and State. and

*and the rich*] In worth, and wisdom. Dignity ought to wait upon Defect; though it alwayes doth not. For Rulers sometimes grow into suspicion of such as eminently excel in extraordinary worth.

*Servants upon horses*] Men of a low, base, servile condition. And how insupportable this is, see *Prov.* XXX. 22. and how unseemly, see *Prov.* XIX. 10. It is a curse of God, *Deut.* XXVIII. 43. 44. *Gen.* IX. 25, 26. Lamented, *Lam.* V. 8. Yet the Levellers would be at this, to lay all alike: As in *Germany*, in *Anno* 1525. But the issue of that attempt was to themselves deservedly miserable.

*He that diggeth a pit*] This, and the three following Proverbial similitudes tend all to this end, That evil usually returneth on the heads of those that were the authors of it. *Malum consilium consultori pessimum*, *Prov.* XXVI. 27. and XXVIII. 10. *Psal.* VII. 16. and IX. 15. In application; against such as overturne the foundations of Lawes, and Customes; and alter the long established and wholesome constitutions of Kingdomes, Nations, and people; and confound Rule and Subjection, and dissolve the ligaments of Government, *Prov.* XXVI. 27.

*Who so removeth stones, &c.*] Besides the general sense of the words, application of them may be made against those who remove land-marks; or rashly alter things seriously settled, and duly defined; and so do sowe seditions, and raise factions.

*If the iron be blunt*] Wisdom directeth to whet the edge; to save the putting to of more strength; And so wisdom is better then strength. *chap.* IX. 16. It guideth a mans actions without so much toile and labour, and a better end: without it, and Art and cunning by it, strength, and toile, and eloquence, or ought else is to small purpose.

*The Serpent will bite*] If not charmed before. And after the biting, the Master of the tongue or eloquent man, cannot help or better the matter. The meaning may be, to compare the spirit of disloyalty against Rulers, and rebellious speeches against them, to the biting of a Serpent: And the wise and humble speeches and demeanor of subjects to their offended Governours, to an enchantment to keep them from biting. Or, to shew that a vaine babler, whose lawlesse tongue is ever finding fault with Government is no better then an uncharmed Serpent. It may be applied against any Sycophants and Slanderers whatsoever. Or to those who bite and babble at the Traditions of the wise.

*The words*] *Ephes.* IV. 29. *Col.* IV. 6. *Prov.* X. 32. and XII. 13. and XV. 1, 2, 4, 26. and XVI. 23, 24. Such were *Abigaels* to *David*,

*swallow up himself*] *Prov.* XIX. 28. and XII. 13. *Rom.* III. 13. *James* III. 2, — 12. *Psal.* LII. 3. Many men by their tongue have cut their own throats.

*is full of words*] Multiplieth boasting discourses, vainly tells his own undertakings, brags what he will do, and what he shall have.

*cannot tell what shall be*] No man, much lesse a fool, can tell this to himself.

15.

*wearieth every one*] By his wordinesse, and much idle vaine babling without any solid and sound matter; as empty casks sound loudest, chap. V. 3, 7. Prov. X. 19. and XVII. 17, 27.

*how to go to the citie*] He tires himself in trifles, being not able to manage the least matters, and easie for children; having not wit enough to keep the high road, to know the beaten path to the Citie. And yet he will foolishly labour and weary himself about hard and difficult matters.

16.

*Woe to thee O land*] *Esay* III. 4. A child in years, For Tutors and Protectors have mostwhar self-ends, and deal not fairly and faithfully, or jarte among themselves. Thus it was in *Rome* after the death of *Ancus Martius*: and in the Romane Empire in the times of *Arcadius* and *Honorius*. Yet the Land was blessed and happy under young *Solomon*, *Josiah*, *Uzziah*, our *Edward* the VI. and others, for the parts and graces wherewith God endowed them. Or else a child in understanding and parts, rude and raw, without experience, discretion and abilities for so weighty an imployment, of a childish disposition for wit, courage, carriage, this, though not a childe in years. And such was *Rehoboam*, 1 *Kings* XIV. 21. with 2 *Chron.* XIII. 7. In a word, a worthlesse and wicked King is a Woe to the whole Land; and a great argument of Gods anger against it, 1 *Sam.* VIII. 6, ——— 18. *Job* XXXIV. 30. *Prov.* XXVIII. 2. *Esay* XIX. 4.

*cate in the morning*] Are riotous, and luxurious, unseasonably feasting.

17.

*Sonne of Nobles*] Nobly borne, The ancient splendor of a royal stock and descent addes much honour to a King, *Est in juvenis, est in equis patrum virtus*. And much more when he is nobly bred up, nobly seasoned with principles of true nobility, wisdom, & holinesse, honour and government; without which, nobility in blood and birth, are but shapen and shadows of true noblenesse. Though never so much noble blood run in the veins, yet worthlesnesse and wickednesse remaining in the heart, rendereth it ignoble.

18.

*sloathfulnesse*] See the *Observations* on *Prov.* VI. 6. Here it seems applyable to a sluggish, childish, careless government of a Kingdome or Common-wealth.

19.

*A feast*] Feasting and wine have their mirthful use. But money answereth all things, doth supply and minister the former; yea, and hath the dominion in humane affairs above all other things: money is the measure of all things, buyeth all things. Money is the finewes of warre; beares the masterie, in matches, and marriages, and Law-suits; effecteth all things.

20.

*Curse not the King*] Notwithstanding his errours in government, or miscarriages in living, or wrongs done to thee, *Exod.* XXII. 28. 2 *Pet.* II. 10.

*no not in thy thought*] Or conscience, or heart. Thought is not free. *Jer.* IV. 14. *Esay* LIX. 7. *Psal.* LXII. 4. It will likely break forth.

*for a bird of the aire*] The danger if thou mutter it in hugger-mugger,

ger, God can reveale it by brute creatures : birds, and beasts; by inanimate creatures. See *Gen. IV. 11. Esay XXVI. 21. Hab. II. 11. As Luke XIX. 40.* So in this case. However, Kings themselves have long eares. Yea, we say, walls, and hedges have eares. See that *Ester II. 22.* And consider the discovery of our hellish Powder-plot.

*Cast thy bread*] It must be thine, well gotten, *Ephes. IV. 28.*

XI.

1.

*upon the waters*] Where it may seeme clearly cast away, as if it were throwne into the Sea : lost, because the poor cannot recompence thee againe, *Luke XIV. 12, 13, 14.* Yet lend in that manner, *looking for nothing againe, Luke VI. 35.* God will repay it, *Prov. XIX. 17. Esay LVIII. 7.* Yet some by water here do understand moist and fertile soile; well watered, or grounds on the sides of waters, such as on the banks of *Nilus*, which yeeld increase very abundantly: And, that so plentifully God will reward thy almes to the poor. In the former Chapter, as the Great *Annotations* do well observe, *Solomon* shewed the excellent use of true wisdom, as a means of tranquility of minde, and Remedy against the vanity and vexation of outward things, in Ordering our behaviour aright toward Superiours, for prevention of those dangers which their displeasure might subject us unto. In this Chapter he further discovereth the use thereof, unto the same end of comfortable living; so still pursuing his principal argument touching tranquility and comfort of life, in Ordering our behaviour towards Inferiours, those especially that are in want.

*Thou shalt finde it after*] *Gal. VI. 9. Prov. XI. 25. and XIX. 17. James V. 7. 2 Cor. IX. 6, — 10. Matth. XIX. 21. Deut. XV. 9, 10.*

*to seven, and also to eight*] *Micah V. 5.* To many : as waters formerly, in the plural number, may likewise intimate. The necessity of a man may require it, when his person doth not deserve it. And thy ability must guide thee to Give with discretion, *Psal. CXII. 5. Luke VI. 30. Prov. XXXI. 20.*

2.

*thou knowest not what evil*] Therefore sowe whilest thou hast it : work while the toole is in thy hand, *James IV. 14. Prov. XXVII. 1.* By bounty evil of punishments and judgements is prevented : by unmercifulnesse to the poor, it is procured.

*If the clouds*] They emptie themselves in showers for the good of the earth. So should rich men do, *Psal. CXII. 9.* And the showers fall upon all the ground, this as well as that. And so should the full and rich, not too solicitously enquire who it is to whom they give; He is a man, and needie man.

3.

*and if the tree fall*] Fall it must; and man must die. And as death leaves him, judgement findes him; and sentence goes upon him, for the right hand, or the left, according to his carriage towards the poor, *Matth. XXV. 33, — 46.* Or, This seemes a vulgar Proverb touching things of small concernment, care, or choise. And to imply that our ordinarie almes should fall upon any, this or that poor, and be distributed as it were with a blinde hand, or hood-winkt eye; without any over-curious choise.

*He that observeth the winde*] We must not stand scrupling and casting perils and objections and pretences to hinder or delay our Almsgiving; and come with our Talent tied up in a napkin. Whereas any pretext serves the covetous miser, not to give.

5. *What is the way of the Spirit*] Of the winde, say some, *John* III. 8. Of the Soul rather how it comes into the body, and quickens it.

*Nor how the bones*] *Psal.* CXXXIX. 14, 15, 16. *Job* X. 8,—13.

*Knowest not the works of God*] The works of his Providence; how he may dispose of thy life, and state, and ability of doing good: And therefore thou must take the present season and opportunity, and not delay and defer it lest the Lord haply will put thee out of all capacitie and meanes to do it. Neither knowest thou by what secret and wondrous wayes he may recompence thy liberality.

6. *In the morning*] At all times, upon every occasion and opportunity, *chap.* IX. 10. *John* IX. 4. Begin betimes, and continue to the end, lose not a day.

*Whether shall prosper*] Though sometimes thy bounty prove misplaced; and it be ten to one if any cured Leper returne to give thanks; yet thy reward is sure from God, *Heb.* VI. 10. *Matth.* X. 41. 42. *1 Kings* XVII. 13,—16.

7. *The light is sweet*] The light of life, as appears in the opposition, *verse* 8. And specially a lightsome joyful life is such, *Job* II. 4. *1 Kings* XX. 32. *Esther* VII. 3. Life was given as a prey and reward to *Ebed-melech* and *Baruc*, *Fer.* XXXIX. 18. and XLV. 5. Yet consider it will end in death; dayes of darknesse will come. Therefore unto compleat happinesse there is yet more to be done; not only to gaine and secure the comforts of this life, and tranquility of minde here amidst all the vanities and vexations of it; In which search and point *Solomon* had hitherto laboured; But also to get the assurance of a better life after this; which is the businesse of *Solomon* in the remaining part of this Book.

8. *But if a man live*] And sit in the worlds warme Sun-shine, and say he shall never be moved, *Job* XXI. 7,—13.

*yet let him remember*] That the light will be turned into darknesse, the dark dayes will come of old age and death, *chap.* VI. 4. *Job* X. 21. *Psal.* VIII. 12, 13. and CXLIII. 3. and they so many, as that the lightsome days of life will seeme but a warm gleame, a momentanie glance; which remembrance should coole our hot desires after the vanities of this life and lay our lusts a bleeding and a dying at our feet, *1 Pet.* II. 12. All that cometh, every man, every thing that hapneth, is vanity.

9. *Rejoyce O young man*] No encouragement; but a scoff and ironie, derides his folly, Like that of *Elias* to the *Baalites*; and many more in Scripture.

*and walk in the wayes*] Go on in the choise and chase of thy hearts desires.

*But know thou*] To thy cost, though such would faine baffle their knowledge, and blinde the eye of their understanding; yet it will not be

be. As *Esay* XXVI. 11. 1 *King*. XXII. 25. 2 *Pet*. III. 5.

*that for all these things*] This mars the mirth; leavens all; is sowre fauce to his sweet meats.

*God will bring thee*] Whether thou wilt, or no, when thou shalt in vaine call to rocks to hide thee.

*into judgement*] If not in this life, yet at thy death, thy doomes-day; and at the judgement of the great day, *Jude* 6. called *The terror of the Lord*, 2 *Cor*. V. 10. *Acts* XVII 30. See *Esay* XXVIII. 17.

*Therefore remove sorrow*] Sinne, which is the true cause of sorrow, as the end will prove, *Prov*. XIV. 13. and the true cause of Gods indignation. Or, particularly this sinne of thy indignation, and all inordinate passions, thy swelling and storming at the will and wayes of God, or at any serious advice given thee. *μεμψιμοιρίαν*.

*Remember*] 1 *Chron*. XXVIII. 9. *Prov*. XXIII. 17.

*thy Creator*] *Heb*. Creators, Father, Sonne, and Holy Ghost. So God my Makers, *Job* XXXV. 10. The Makers of *Israel*, *Psal*. CXLIX. 1. thy Makers is thy husbands, *Esay* LIV. 5. Gods created, *Gen*. I. 1.

*youth*] Youth is slippery, prone to lusts and sensual pleasures, apt to put off the evil day farre from them, to look on death and judgement as at a great distance; as evil men use to do, *Ezek*. XII. 27. *Amos* VI. 3. 2 *Pet*. III. 3, 4. *Solomon* here calls on them to remember themselves better, to minde God in the Spring of their age, to present the first-fruits to God, as young *Samuel*, *Jeremy*, and *Timothy* did; and not to leave and reserve the dregs and snuffs to God.

*while the evil dayes*] Old age is very unfit to begin so great a work in. Old age will bring evils enough of its own besides.

*While the Sunne*] Before the sight of thine eyes grow dimme. Or, before thy most delightful and pleasant things begin to grow unwelcome, unpleasant to thee.

The darknesse of lights about them, as of the Sun, candles, torches, &c. Whence we need Spectacles.

Returning of the clouds after the raine, alludes to the winterly state of old age. In summer after raine, the clouds break up, and fair weather comes. Not so in winter. So in youth — Not so in old age —

*nor the clouds return*] One grief comes upon the neck of another, as the billows of the sea wallow and tumble upon the back one of another. A proverbial speech, as *Psal*. XLII. 7.

*the Keepers of the house*] The hands and armes. Some here take in the head, and ribs, and outward senses, and inward faculties; but not so properly.

*strong men*] Thighs and legs. Here some take in the feet.

*Grinders*] The teeth. They come not with us into the world. And they commonly leave old men before they go out of the world.

*look out of the windows*] The eyes: out of the eye-lids.

*darkened*] A further degree of dimnesse then that, *ver*. 2.

10.

XII.

1.

2.

3.

4.

*And the doores*] Old men shall shut the street-doores, shall stay within doores, because the weaknesse of their appetite, and digestion, when the sound of the grinding with the teeth was low, and doth cause them to eat little, and so weakens their bodies, to stir abroad. Others, by streets here understand those Pipes and passages, which are for the meat to go down to the stomach; and for the breath and aire to go down to the lungs; which passages have doores and covers, which open, and shut: And these being weakened in old age, breed weaknesse of the body, and difficulty of swallowing, and of speaking. Those which stretch the words to the Hearing; or to the eye-lids; or to all the senses, seeme to misse most of the true meaning.

*doores*] Lips. When for want of teeth, the meat is rolled and ravelled in the mouth, and hath need of shut lips to keep it from falling out of the mouth.

*at the voice of the bird*] Shall wake out of sleep at every little noise, through the badnesse of sleeping: and wearines to lie long in bed, by reason of little ease, and much paine and akinges.

*daughters of musik*] That we can neither sing our selves; nor be delighted with the musik of others, 2 Sam. XIX. 34, 35.

5.

*afraid of that which is high*] To go up it, being weak, and short-winded. And fear stumbling at every little stone in the way. Both heights, and hollows, in the way annoy their goings.

*almond-tree*] The gray-hairs; which some call the white flowers of the Church-yard.

*grasshoppers*] Every light thing shall be a burthen to them, who are now already become a burthen to themselves.

*and desire shall faile*] The lust of the flesh (*libido*) As also the lust of the eye, and the pride of life. In decrepit age all these desires die, though they reigned and raged in him before.

*long home*] The grave, his own house, and long home; *Nox est perpetua Una dormienda*, Esay XIV. 18. never to returne hither again, Job VII. 10. But long to abide there, till the Resurrection-day.

6.

*mourners*] Jer. IX. 17. and XXII. 18. Amos V. 16. See Job III. 8.

*silver cord*] The marrow of the back-bone; be loosed, or lessened and contracted; whence old men grow crooked and bending in the back. Some take this for the sinewes, which are the ligaments of all the members; and are loosened by cold humours, and palsie-distempers.

*golden bowle*] The heart, the blood of it, or the pericardion, or the brain-pan, *pia-mater*, and *pericranion*. Some understand this of the *cista fellis*, the gaul and choler, which easily breaks out in old men. Some of the skull, parted in the sutures and seams of it: diseases grow round, as a bowle-golden, for the colour and precious use of it in preserving the brains.

*or the pitcher be broken at the fountain*] By fountain we may understand those principal parts, as the Heart, Head, Liver, from whence the

the vital supplies of spirit, heat, blood, sense, and motion are drawn into the body. By Cisterne the same aforesaid; or those places of the body whereinto those vital supplies are drawn and conveyed. By the pitcher, and wheele, the veins, arteries, and sinewes, which as subservient instruments do convey those supplies into the several parts of the body. Some understand by the pitcher, the bladder; and by the cisterne, the belly; that neither duly performe their office; by the fountaine or spring, the issuing forth of the water; the retentive faculty of the muskle at the neck of the bladder being broken, so that water, the urine issueth from him insensibly, without stay.

*the wheele broken at the cisterne*] The Lungs broken off from their motion of inspiration and respiration by phlegme from the stomach, stopping and stifling the Lungs. The Lungs are as the wheele transmitting the aire in, and out, up and down: and when this free course is stopped, then follows rattling in the throat, and death after. The stomach is the cisterne from all the body.

*And the spirit shall returne*] Gen. II. 7. Job XXXIV. 14, 15. And even the wisest Heathen have avouched the immortality of the soul; and a life of joy, or paine after this life ended, according to our carriage here. So Socrates, Plato, Cicero, Plutarch, Epicharmus, Euripides, Lucretius, Heraclitus, Virgil, and others.

*Vanitie of vanities*] He resumes and concludes his maine Text, after his large demonstration of it, by so many convincing arguments.

*the Preacher was wise*] And moreover, because he knew how hard it is to work man to a firme belief of this maxime, That all these earthly things are but vanity, he heaps up in these few words of his conclusion many cogent arguments yet more to re-inforce the same; from his own wisdom, from his care to teach the knowledge of this principal lesson, his heed, his search, his ordering of it, and other Proverbs; from the delight and acceptableness of it; from the uprightness, and truth of it. All which as they may relate to his teaching, and writing in general; so more specially to the subject matter of this Book.

*The words of the wise*] In this verse Solomon riseth higher, and comes up to the praise of the words of the wise in general, which is most applicable to the Word of God in the Scripture; the praise is from their power and efficacy, they are as Goats, as Nails: And from their Authority, fastened and managed by the Masters of Assemblies, the Preachers and Ministers; And the Word, and they, both given from one Shepherd, the great Shepherd of the Sheep, the Lord Jesus Christ. Yet some would make this understanding of this verse, That the Authors of these Collections compiled them together into one body under the name of Solomon, guided thereunto, and so given, by and from Zerubbabel.

7.

8.

9.

II.

by

12.

*by these]* and by no other; no humane and vaine words or writings, *Psal. XIX. 11.* These are sufficient. Some conceit that *Zerubbabel* speaks thus to *Abihud*.

*Many books]* This most true in this age, if not more then any other. But these many, in comparison of the Scripture, may well be called wast-papers. And much study in them is a wearinesse of the flesh.

13.

*The Conclusion of the whole matter let us hear]* The first word of this verse, rendered *Conclusion* is written in the Original with an extraordinary big letter; to put an extraordinary mark of Attention upon it. The meaning of the words of this, and the last verse, need no Explanation.



## CANTICLES





T H E

# Song of Solomon.



Song it is ; as the title bears. Not an Historie, or a Prophecie : which conceit, while some have fancied to themselves to maintaine the same, they have been driven, in their Expositions, forcibly as it were to ravish the Text, and to fall into sundry (I might say) ridiculous singularities and absurdities.

It is the Song of Songs, the chiefeſt of his 1005. Songs, 1 *Kings* IV. 32. the moſt excellent of all others : and that for Expressions, Myſteries, Purity and Holineſſe ; but moſt for the Subject and Matter of it, which is ſublime, divine, and Evangelical.

It is all a continued Allegorie ; full of Obſcurities, as is confeſſed by all ; ſomewhat the harder to underſtand by reaſon of ſo many diverſities of underſtandings ; ſomewhat the more difficult, becauſe we meet here with diverſe Hebrew words which are not found in the Scripture beſides. It is all myſtical ; as many words, almoſt ſo many Myſteries : As is likewise ſaid of the Apocalypſe. And the Jewes hereupon are ſaid to forbid the reading of this Book among them till they came to thirty years of age.

Yet it appears to be an Epithalamium, a marriage-Song, a Song of Loves : Penned by *Solomon*, it ſeemes in his younger years, and beſt times, not long after his marriage with *Pharaohs* daughter, whereunto he may haply allude in this Song ; and long before his foul falls in his old age. But yet a greater then *Solomon* is here.

Here is Chriſt the true *Solomon*, the Bridegroom, and his Church, the Spouſe. Here between them is ſet down all Rhetorick of Love ; pathetical Compellations, affectionate Elogies, Paſſionate Expreſſions ; all here pure and ſpiritual in this Celeſtial Poem : Here is nothing of Temporal, Carnal, or worldly mixture in it. The flowers and ornaments of Language in the Praises of Both, are not applicable to bodily or natural beauties, but to ſpiritual and ſupernatural. Here is hidden Manna ; *ſancta ſanctis* ; Pearls are not for ſwine. Here *Solomon* rips up, and riſes, as it were, all the rarities of Nature, to deſcribe his ſacred and ſupernatural myſteries. Yea, ſuch is the matchleſſe

lesse riches and sweetnesse of this Poem; and the subject of it, that though the storehouse of the whole world from both her spheres contribute to it, yet all is not sufficient: The richest earthly things are but grosse and sensible illustrations of spiritual Majesty, and glory: They can serve but as mystical representations, as Emblemes, as Hieroglyphiks, as Manuductions, and Perspectives to Grace, and Glory. Here between Christ, and his Church, are interchangings of mutual Praises, Gloriations, and Congratulations; of Zealous spiritual longings, and breathings of Loves, and Vowes, and Joyes; of acclamations, attestations and administrations. His divine and glorious excellencies in himself, and rich bounties and blessings to her; and her precious heavenly graces, and endowments, ornaments, and priviledges by him, in an high character, in lofty and stately sayings and similies, are portrayed and laid out to the life, by her, and by him. And yet withal, her failings, and recoveries; and his withdrawings thereupon, and returns, are not omitted

And lastly, she being never satisfied with his Love, out of the unquenchable flame of her affection, she doth beg still a more intimate Union, and communion with him, and a perpetual fruition of him, for her self; and for all her members that yet knew him not: And that he would hasten his last coming, for the full finishing of all, and her enjoyment of him in Vision Beatifical in the Life of Glory. In all these Interlocutions betwixt them; she speaking nine times. He seven times; And both joyntly together the same things, as in a Chorus, two times; In a word, There are such divine raptures as are able to fire the holy affections of the sons of men.

I.

2.

*Let him kisse me, &c.*] The speech of the Church, the Spouse, to Christ, the Bridegroom, to the 8. *ver.* set forth in her wishes of his love, in expressions of the worth of it; of his sweet smelling graces, and the powerful vertue of them in her and in others, in his rich and gracious provisions for her; in her Vindication of her own deformities, and defects against the envious and uncharitable censures of others concerning her; and in petitioning him for further counsel and direction.

8.

*If thou know not, &c.*] Christ his Reply, in the four next *verses*; granting her last request; with gracious and great commendations of her, and rich promises made unto her.

12.

*While the King, &c.*] The Church in this, and the next *verse*, returns the fruits of Christs love and bounty, magnifying by similies his gracious goodnesse to her; and declaring what her cate shall be to keep and indeere him to her.

15.

*Behold thou art fair*] Christ here in this, and the next *verse* congratulates his Church; Praying again, and so cherishing his lovely graces in her: and their joynt flourishing fertility and felicity.

17.

*The beames, &c.*] Both Christ, and his Church, joyne here together in a symphonie, as in a Chorus, and with united delight, do extol the parts and fabrick of their spiritual house and happinesse.

I am

*I am the rose, &c.*] Christs speech, in the two first verses; characterizing both himself, and his Church, who, and what they are.

*Sharon*] A fertile and pleasant region, lying in the Tribe of Gad, beneath Mount Lebanon, not farre from Basban, 1 Chron. V. 16. There had David his heards of cattel fed, 1 Chron. XXVII. 29. It is coupled for excellencie with Carmel, Esay XXXV. 2. it is supposed to be the same with Aspharon mentioned, Josh. XII. 18.

*Lillie*] Christ here both Rose and Lillie, ch. V. 10. Mat. IX. 29. And in that Christ here doth so commend himself, it is for our sakes, that we might take notice of his excellencies, and fall in love with him.

*thorns*] These thorns Christ makes useful to his Church; to prick and let out her ill humours; to hedge her in and keep her within compasse. See Judg. VIII. 16.

*As the apple-tree, &c.*] The Churches speech, continued to the end of this chapter. And in all the next chapter, uttered sometimes of Christ, and sometimes to Christ. Declaring his praise and preciousnesse in himself, his loving dealings with her many ways; his speech to her, so sweetly and affectionately inviting her unto him. And withal expressing her delight in him, and that she is sick of love towards him: charging others not to disturb him: and joying in her interest in him, & petitioning him for his speedy approach and presence. And all this in this second chap.

*trees of the wood*] Wild, fruitlesse trees, or trees of hedg-fruit. But in Christ is al sufficiency for us, Col. I. 19. John I. 16. Col. III. 11.

*banqueting house*] Of inward consolations through peace, and joy in Beleeving, and the comforts and graces of the Spirit: and that by the meanes of his Word and Ordinances.

*Flagons*] Large measures of that wine in Christs banqueting house, or wine-seller, ver. 4.

*apples*] Such as fall from Christs apple-tree, ver. 3.

*sick*] Ever & sinking swooning with a love-qualme, through excess of love, & exuberancie of spiritual joy in Christ, such as he could hardly stand under, but that the raptures and ravishments thereof, the extasies thereby, do even overwhelme her spirit, Ephes. I. 18. and III. 19.

*His left hand, &c.*] Christ himself relieves my sicknesse, supplies my desires, fulfils my joy, prevents your help and comfort, or at least, works with it effectually. Christ circleth his Church with all healing, all comforting embracements.

*by the Roes, &c.*] By the things most dear and precious to you: as these are to Shepherds. As ever ye love any thing, and desire it may not perish, disquiet him not. Or rather then disturb him, abide ye from him, abide without doors, with the Roes and Hinds of the fields, as some make the meaning to be.

*until he please*] until he waken of his own accord. Be not overhasty with him, to displease or displease him; but hold out in faith and patience; Let him take his own time, who is a God that waiteth to be gracious, Esay XXX. 18. *Esay 31*

*The voice, &c.*] She being sick with pangs of love, lay lingring and

II.

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and listning, hunkering, and hearkning after her beloved; and behold here she hears his voice, *John X. 3, 4.* And sees him coming; so as neither mountains, nor hills; her enormities, or infirmities, or the worlds oppositions and enmities shall hinder his coming.

9. *beside our wall*] He is come so near.  
*looketh forth*] Or, looketh in. Thus he returnes, and comes by degrees. Never farre off, or staying long absent, upon her seeking and longing after him. Yet the full enjoyment and fruition of him is reserved for the life to come, *1 Cor. XIII. 12.*

14. *in the clofts of the rock*] *Ser. XLVIII. 28.*  
*in the secret places of the staires*] for secrecy and security; or for conscience of infirmity and modesty.

16. *my Beloved is mine, &c.*] She is sure, and speaks it boldly, *1 John IV. 16. 1 Cor. VI. 17.*

*he feedeth*] Though before, and at such a time, she knew not, *Ch. I. 7.* yet now she knows, and can tell it to others.

In this Chapter the Church implying Christs departure from her, occasioned by her own negligence and security; sets forth her diligent scrutiny, and search for him; her finding of him; her dutiful care, and behaviour towards him, and holy gloriation in his Majesty, and beauty; which she inciteth others to minde and magnifie.

## III.

1. *By night*] Even night after night.  
*I sought*] Sought and sought instantly & earnestly, *Ser. XXIX. 13.* She longed, as *David* did, *1 Chr. XI. 17.* Counts all but losse and dung in comparison of Christ, *Hos. V. 15. Psal LXXVIII. 34. Esay LXIII. 15.*

*but I found him not*] We are faultie: And yet withal too hasty; we antedate the promises; and are ready to complaine of Christs delay, though procured by our selves.

2. *I will rise*] An holy, and resolute determination.  
*now*] Presently, without losing any opportunity; while the day and time of grace lasteth: Delays are dangerous, *Hos. V. 6. Prov. I. 28. John VII. 34. & VIII. 21.* And too many sluggishly use them, as *Pro. VI. 10.*  
*the citie*] *Jerusalem*, where the Temple, Priests, and Ordinances were; Jesus was found there, *Luke II. 46. Psal. CXXII. 4.*

4. *a little that I passed from them*] From the Watchmen, the meanes, and Ordinances; that the finding might not be attributed to the excellency of the meanes, but unto God, *1 Cor. III. 6, 7. Rom. IX. 16.*

*I found him*] *Hos. VI. 3. Mark VII. 24, 25.*

*would not let him go*] As, *Gen. XXXII. 26. Job XIII. 15. Rom. VIII. 35.*

6. *Who is this*] Chap. VIII. 5. There spoken concerning the Church. See the *Observations* there. And so possibly it may be spoken here. Or else spoken by the Church, concerning Christ; as the words following all along do seeme to imply; she continuing her high expressions, and continual ascensions in her affection to Christ. The words following seeme to me to be straitened by Commentators, and tied to more particular senses and applications, then in their general meaning they

they need, or will well bear. The Church pleaseth under the Person and Parable of *Solomon*, and his glory, in his Bed; in his bed-chamber-warders, or Esquires of his body; in his Charet; in his Crowne in the day of his Espousals; and in their descriptions; to typifie, and magnifie the glorious state of Christ her Bridegroom, in all his braveries.

Christ here in a great part of this Chapter, amplifies the Praises, and the Graces of his Church, by elegant similes and ornaments of speech, not applicable to bodily, but to spiritual beauty. And proceeds to admonish and dehort her from unworthy societie and communion which he urgeth by fresh praises, and vowes of love. To which she makes a brief Reply, by desiring to be made fit for those Praises and future affections, by the work of his Spirit; and that he may come to enjoy them in her.

*faire*] Christ here interchangeably seemes, as it were, rapt and ravished, and altogether enamoured with his beautiful Bride; sets her forth in all her parts, in her eyes, haire, teeth, lips, temples, neck and breasts, in that fairnesse, and comelinesse, which indeed he himself hath put upon her, *Ezek. XVI. 14.*

*no spot in thee*] *Ephes. V. 26, 27. Apoc. XIV. 5.* Not such as *Jude ver. 12.* and *Deut. XXXII. 5.* no Leopard-spots: none that God will so account; though in many things we offend all, *James III. 2.*

*Shenir and Hermon*] *Deut. III. 9. 1 Chron. V. 23.* Of *Hermon*, see the *Observations* on *Psal. LXXXIX. 12.*

*a fountaine sealed*] For preservation from pollution, and for the excellencie of it, *John IV. 14.*

*a fountaine, &c.*] Or, Oh fountaine, &c. For some make this the Churches speech to Christ, acknowledging, that for all she is, or hath, the entire praise belongs to him alone, is derived from him, *Psalme LXXXVII. 7. John XV. 5. Esay XXVI. 12. Hos. XIV. 8. Psalme CXV. 1.*

*Awake*] The Church prays, and accordingly beleeves, that these windes, the besomes of the world, may ever blow to the good of the garden, Christs Church, for her fruitfulness, that Christ may come and reap the pleasant fruits thereof, *1 Cor. IX. 7.* He and she, make both one mystical Christ, *1 Cor. XII. 12.*

Christ pleaseth to grant the request of his Church, and cometh, and accepteth her entertainment; yea, and bringeth his friends with him, and feasteth them, *verf. 1.* But this kindness, it seemes, is not so well improved by her as it deserved, but she is surprized by another fit of drowsie negligence, and tepidity; and so she is brought into a fresh danger of losing him, who after much patient waiting, knocking, and calling upon her, and her unkinde answer thereunto, becomes angry; and being not received when he tendered himself, departs displeased, and is hardly reconciled, though she testifie much care and importunity in seeking him, and therein suffereth losses, and wounds for his sake; And chargeth others to tell him that she is sick of love.

IV. 1.

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V.

1.

*I am come, &c.*] Christ so readily answers and grants the Churches Prayer, *Psal. CXLV. 19.* and *XX. 4.* and *XXXII. 5.* and *XXXIV. 15.* *Esay LXV. 24.* *Dan. IX. 20,* — *23.* She seeks not him in vaine, *Esay XLV. 19.*

*eat O friends*] The holy Angels; or Saints on earth rather, *Esay XLI. 8.* *Iohn XV. 14.* *James II. 23.*

*abundantly*] *Ephes. V. 16.*

2.

*I sleep, but, &c.*] The Churches infirmity. As, *Matth. XXV. 5.* and *XXVI. 41.* she lets fall the watch of the Lord; and so sinnes away her inward peace, as *David* did, *Psal. LI.*

*It is the voice, &c.*] She soone hears the first call and knock; as being half awake; awake in the hidden man of the heart.

*Knocketh*] *Apoc. III. 20.* *Micah VI. 9.*

*my locks with the drops*] Thus Christ stands bare-headed, as with cap in hand, and that in foul weather too, suing, wooing, and begging admittance; and yet must go look another lodging.

3.

*I have put off my coate*] *Luke XI. 7.* A silly excuse; and yet worse then so, in seeking to mend one fault by making another. Thus the flesh is both weak and wayward: But it is to be served, as *Paul* doth, *1 Cor. IX. 27.* And as he adviseth others, *Rom. VI. 12.*

*bow*] Why, easily enough: It had beene no such great matter. Sinne and shifting came into the world together. Look to that, *Heb. XII. 25.* and *chap. II. 3.* Left refusing this Call, they hear that Command, *Matth. XXV. 41.*

4.

*by the hole*] Christ herewith is offended and gone, *ver. 6.* Seemes minded, as *Mark XIV. 41.* and *Ezek. III. 27.* Yet even then he leaves a sweet remembrance behinde him.

*my bowels*] She had no rest in her spirit, her bowels earned towards him; her heart aked and quaked for the unkindnesse she had offered him: she sorrowed according to God, or as God would have it, *2 Cor. VII. 9.*

5.

*I rose up*] She better bethinks her self, she starts and stirs, and she leaves her bed of carnal security, would mend her former fore-thought negligence.

*dropped with myrrhe,*] Testimonies and tokens of his sweetnesse left behinde him, where his hand had beene; with a secret instinct to attract her, as the Loadstone doth the Needle: that did whet, edge, steale her affections towards him; and wrought her to that resolution, *Hos. II. 7.*

6.

*I opened*] Better late then never.

*was gone*] She had presumed too much of his patience, and abused it, *Micah III. 4.* she hoped here, but missed of it.

*my soul failed*] *Psal. XXX. 7.* she suffers now; she may thank her self for it.

*I sought him*] She goes not to bed againe; but seeks him, with all her might: seeks, and calls, and gives not over. This is the guise of the godly, *Esay XXVI. 9.*

I could

*I could not finde him*] She was so justly dealt withal, *Esay* LIX. 1, 2. And this is the Churches sorest affliction, whereof they bitterly complaine, *Lam.* III. 8, 44. *Job* XXX. 20. *Hab.* I. 2. A spiritual desertion is a kinde of Hell it self to a godly soul. This sense of Losse they count heavier then the sense of Paine. And indeed the tears of Hell are not sufficient to bewaile the Losse of Heaven.

*The Watchmen*] Now she will seek him through thick and thin, by night it self, without delay, among the Watchmen, and midst of dangers. Nothing shall stay her, she is at no rest without him. See chap. III. 3.

*they smote me*] Even these Watchmen, *Ezek.* XXXIII. 2, 6, 7. smote her with the tongue of just reproof and rebuke, out of Gods Word, for her former fault, and sloathful neglect of duty.

*I charge you*] See chap. II. 7. and chap. III. 5. But here her charge varies. Tell him, and what shall ye tell him? as the Hebrew hath it. Like that phrase in *Hos.* IX. 14

*sick of love*] Chap. II. 5.

*What is thy beloved, &c.*] And they double the demand: And that by reason of her so extraordinary charging them, if not swearing and adjuring of them. Some singular thing then was in the man, and in the matter. They question likely, not as utterly ignorant of Christ; but that they might hear the Church what she had to say to him; and by her discourse they might better their knowledge, *1 Pet.* I. 12.

*My beloved, &c.*] The Churches large character of Christ to them, she describes him, and his particular praises in his several parts, in sundry Similies, but no hyperbolies; for Christ admits of no hyperbolie; he is altogether matchlesse and incomparable. She describes his colour, head, locks, eyes, cheeks, lips, hands, belly, legges, countenance, mouth; and that he is altogether lovely. Her Love wants no Rhetorick to display his parts; she thinks she can never speak enough of him.

*Whither*] The effect of the Churches speech being so full of affection and admiration, what it wrought upon the daughters of *Jerusalem*. And here they double their demand; as they did, chap. V. 9.

*thou fairest*] Though she acknowledged her self black, chap. I. 6. And was now in a distresse and a desertion.

*that we may*] They cannot help her, to satisfie her desire; but they will joyne to seek him with her. So much good they received by her holy conference with them. And so God blesteth the holy conferences of his people; and the communion of Saints, *Zech.* VIII. 21. And surely best it is to seek Christ with the Church, in her companie; she being the pillar and ground of truth, and as that pillar of fire in the Wildernesse, to guide and go before us.

*is gone downe*] See before chap. V. 6. But now she can tell it her self; and tell it to others. And she is ready so to do, apt to communicate all she knows, all she can tell them, *1 Cor.* XII. 7. Not the pouring out, but the want of pouring out, dries up the streaming of that oile of Grace, *2 Kings* IV. 6.

7.

8.

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10.

VI.

1.

2.

- into his garden] Chap. IV. 16.
3. I am my beloveds] Chap. II. 16. and chap. VII. 10. Here her faith reviveth. And come what will come, she rests upon this resolution.
4. Thou art beautiful, &c.] The Church having confessed her fault; and seeking so earnestly to repair the breach, and renew her love and interest in him; Christ hereupon is so ready to receive her, and afresh so highly to praise and commend her; as formerly he had done, *ch.* IV. which shewes that he is no changeling; and makes to her singular comfort, *Fer.* III. 22.
- as Tirza] *Josh.* XII. 24. 1 *Kings* XIV. 17. and *chap.* XV. 33. so beautiful a Citie.
- as Jerusalem] *Lam.* I. 1. and *chap.* II. 15, 16. *Psal.* CXXII. 3. and XLVIII. 2. and LXXXVII. 3. and CXXXII.
- terrible] To daunt enemies, and draw hearts unto her, she is admirable, inexpugnable.
5. Turne away thine eyes] Chap. IV. 9. If she be sick of his love, he is overcome by hers: no love lost between them.
8. threescore Queenes] This verse is put hypothetically, by way of supposition: Be it so.
9. my Dove] The rendition of the case, and comparison; Yet all those would not equal thee; yea, even they themselves would yeeld the praise and blessing to thee, *Deut.* XXXIII. 29. 2 *Sam.* VII. 23. *Pf.* CXLI V. 15.
10. Who is she, &c.] Many make this the praise which the Queenes and Concubines give the Church; not hereby doubting, but admiring her. and her excellencie. Yet I see not but they may well be a continuation of Christs speech in praising her; not unlike to that in the fourth verse foregoing.
11. I went downe] Christs inspection and care of his Church, and Congregations, and how they fructifie, and flourish, *Esay* V. 2. *Matth.* XXI. 34. 1 *Cor.* IX. 7. This phrase speaks not a present ignorance in him; no more then that phrase, *Gen.* XVIII. 21.
12. Or ever I was aware] i. e. not ignorantly; but suddenly. As *Esay* XLVII. 11.
- my soul, &c.] This seemes to denote the affectionate haste and desire, wherewith Christ was carried on, in a kind of insensible manner, to revisit his Church, and restore comforts to her, to present his ardent and longing affection to behold the flourishings and propagations of his Church.
- Aminadab] Likely some swift Charet-driver, some translate it appellatively, my willing people. Some make the whole verse to be the speech of the Church, confessing her ignorance that Christ was gone downe to that end, as is expressed in the former verse; But that he was gone away from her in angry displeasure, for her unworthy and sluggish neglect of him, *chap.* III. 3. And therefore she drove on so furiously to finde him out againe; yea, so furiously, that she over past him. So obscure is this text, and the meaning so dark and difficult to determine.

*Returne, &c.*] Various likewise are the Opinions of Interpreters here: I conceive, The word fairly come of, as the words of Christ to his Church; mainly and earnestly recalling her to return to him.

*O Shunamite*] Not *Shunamite*. Some make it the feminine of *Solomon*; and so to denote his wife; the women being usually called after their husbands names, *Esay* IV. 1. And so his Spouse is the figure of the Church of Christ throughout this Song.

*that we may look upon thee*] view and contemplate thee, and thy beauty with complacency and delight.

*What will ye see*] Seemes best to be Christs words still, in answer of his own question.

*as it were the company of two armies*] As in that joyful day at *Mahana-im*, and the Vision there to *Jacob*, *Gen.* XXXII. 2. The Spouse here likened to these two armies. Or, that she is so guarded and safe-guarded, with such armies, as *Jacob* there was. Yet some apply this to that intestine warre within her, of the flesh and spirit, fighting as two armies within her, as the twins did in *Rebecca's* womb.

Christ here to the tenth verse, continueth his Praising of her again, running over every grace and ornament in her, from the lowest to the highest; together with his joy and pleasure that he takes in her; And all under new and fresh Similies and exemplifications. And thereupon, in the tenth verse, and to the end of this chapter, the Church renews the joyful profession of her love to him, and of his desire towards her; inviting him to her Assemblies to see them how they prosper, and she promileth to give and devote all her best fruits wholly to him, for whom alone she had brought them forth, and by whose blessing she flourished with all manner & sorts of them, both new and old.

*How beautiful*] This beautifulnesse is ascribed, with admiration, to sundry parts of her; and to her whole person oftentimes.

*O Princes daughter*] 1 *John* III. 1. *John* I. 12. 2 *Cor.* VI. 18.

*the King is held in the galleries*] Christ himself. Yea, and no earthly King but would finde in his heart to be tied to these walks, and to be held, as it were, prisoner in the sight of thee and thy bravery, *Pf.* CXXXVIII. 4, 5. and XXVII. 4. being so astonished, and never satisfied with the sight of thee, and thy beauty, and so over-valuing it above his own, and all other earthly glory whatsoever.

*How faire*] Such passionate admiration of her, proceeds from his wonderful love to her; agreeing well to that saying, *Esay* LXII. 4, 5. and LXV. 19. *Zeph.* III. 17. And cannot but procure some suitable reciprocal love to him, *Ezra* IX. 13, 14. 2 *Cor.* V. 14.

*Palme-tree*] The Embleme and symbol of constancie, and fruitfulnessse, patience, and victory, *Psalme* XCII. 12, 13. *Apoc.* VII. 9, 10.

*go up to the Palme-tree*] He will familiarly dwell with his Church; and with the boughs and branches thereof, purging and pruning them, and making them fruitful.

*and the smell of thy nose*] Or nostrils; the breath that thence pro-

VII.

I.

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proceedeth, shall be sweet, odoriferous, and grateful: to those at least that have their inward senses habitually and spiritually exercised.

9. *causing the lips*] Hyperbolically, but excellently expressing the vertue and efficacy, the power and vigour of the Word and Gospel, preached under the similitude of the best wine; and the operation of it. They that have tasted of the power of the good Word of God, and of the world to come, cannot forbear to declare and speak of it to all the world, *Acts* IV. 20, and II. 4, 11, 14.

10. *I am my Beloveds*] The Churches renewed speech and profession, upon Christs so great commendations of her, and affections towards her, notwithstanding her former faylings and imperfections. She growes up to this confident assurance.

11. *Come*] She is emboldened hereupon to these Petitions following; that he will accompany her to visit the particular Churches, that his spirit and care may joyne together, to prosper hers, for the good of all the Churches. She will not now go any way, or do any thing without him and his companie. She had lately felt the sorrow and smart of his absence from her, of her being without him, and his presence. She is minded now, as *Barak* was, *Judg.* IV. 8.

21. *my loves*] The fruition of my graces, the fruits of my faith, hope, love, good works, thanksgivings, &c. She will detaine nothing that is hers from the love and service of Christ, but resigne all unto him, who is worthy alone to enjoy all.

13. *The mandrakes*] See the *Annotations* on *Gen.* XXX. 14.

*at our gates, &c.*] This may seeme to allude to the order of strawing the wedding-house doores with sweet smelling flowers: or of laying up of fruits in gate-houses and garners.

*for thee*] All for Christ. He gives all to them, all his offices and efficacies; all his merits and graces, what he did, and suffered, was for them: and they returne all to him, all that they are, and have all that they do and suffer, all their good works and services, as fruits of his owne Graces in them, they ascribe and devote unto him, *Psal.* CXV. 1. that he may be All in All.

In this last Chapter, the Church proceeds to her dearest wishes for and after Christ, How she faine would have him, and use him; in the three first verses. And in the next verse, she againe chargeth others not to disturbe or displease him.

VIII.

1. *as my brother*] That she might have more close conjunction and consociation with him, more intire familiarity and sweetnesse, more intimate union and communion with him.

*kisse thee*] *Chap.* I. 2. *Psal.* II. 12. and publicly professe thee, notwithstanding any danger.

*yet they should not despise me*] *2 Sam.* VI. 22. not dishearten me from duty and affection: but she would bravely sleight all scorning *Michols*, all contumelies and contempts for her conscience sake, and Christs sake.

2. *my mothers house*] The universal Church she calls her her mother, in

in her universal latitude of al her members; yea, sometimes comprehending in that notion Christ the head also, as, *v. 5*. And so again in the New Testament, the whole Church in all her members with her head Christ, is called Christ, *i. e.* mystical Christ, *1 Cor. XII. 12*. Thither from without, would she bring him with solemnity and joy; and there humbly welcome and entertaine his presence with all honour and obedience.

*instruct me*] The Church would do it instrumentally and subordinately, from God primarily and originaly, *John VI. 45. Esay LIV. 13. Jer. XXXI. 34.*

*of spiced wine*] *Prov. IX. 2*. This should be her hospitality and kindnesse to Christ: nothing too dear for him, as he doth the like for her, *Esay LV. 1, 2, 3.*

*who is this, &c.*] *Chap. III. 6*. Some would have this to be the speech of the Church; some, of Christ; some, of the Angels.

*that cometh up*] Sure whosoever speaks it, this is meant of the Church; it is she comes up. There are continual ascensions in the hearts of Gods people whiles here; they are ever aspiring to heaven-ward.

*from the wildernesse*] Of this world, and the tribulations of it, of sin, and the temptations and miseries of it.

*Leaning*] For otherwise without him she could not ascend. No more then the Vine without its supporter; or the Ivy without its Oak. And leanes truly; not as those, *Micah III. 11*. And leanes wholly and solely upon him; utterly unbottomed of her self, and of every creature. All other are but as, *Job VI. 17. and, VIII. 15. and, Esay XXXVI. 6.*

*I raised thee up, &c.*] Some understand these words as spoken by the Church, and in answer to Christs question; That namely, I is she her self, and no other; even she that raised him up and awoke him from under the apple-tree, by her prayers; as, *Psal. XLIV. 23. Matth. VIII. 25. Esay LXII. 7*. And there by acts of faith, and beleeving on the promise, did after a sort conceive, bear, and bring him forth. And that it is she also that in the extreme height and heat of her love and zeal, so prayes to him, and so professes, as is in the two verses following. Others understand all these words as spoken by Christ to the Church, whose grace alone did, and doth raise up his Church, depressed and fallen under the tree of offence after the eating of the forbidden fruit, lying in her blood, as it is, *Ezek. XVI. 5, 6*. then and there he said unto her, and be the mother of the living, as, *Gen. III. 20*. And so they make the rest of the words to be his command to his Church, naturally following as her duty, from the consideration of his foresaid benefits to her vouchsafed. But yet, however the words in the fifth verse be taken, I do rather incline to understand the words in the six and seven verses to be the Churches; by reason of their masculine idiome. She so begging Christs dearest love to her: and so professing her own love to him, as riding in a Chariot of triumph, victorious over all oppositions, unconquerable, unquenchable. And such indeed is the Divine mutual love between Christ and his Church, thus exalted to the highest.

6. *Set me as a scale*] Have me in precious esteeme: bear me on thy breast, and shoulders, as *Aaron* did the Tribes, *Exod.* XXVIII. 11, 12, 20, 21, 29, 30. Thus she begs to be highly remembered, preserved honoured, by Christ; in his heart dearly cherished and valued; by his arme mightily defended.

*Strong as death*] Death conquers all; is the King of terrors, *Job* XVIII. 14. yet Love as strong as death: *Jonathan* would have died for the love of *David*; and *David* for *Abalom*. See *Rom.* XVI. 4. *Apoc.* XII. 11. She would not refuse to die for him: but shall die, if he grant not her desire. Wherein the irresistible and undaunted vigour and courage of holy love and desire after Christ, is exalted to the highest.

*as the grave*] Which is never satisfied and filled, *Prov.* XXX. 16. *coales of fire*] *Luke* XII. 49. This was her fever and sicknesse, in this Song. She was carried up, as it were, in a Chariot of fire; and consumed, as it were, in her love towards Christ in the zeale of it, *Psalm* LIX. 9. and CXIX. 139. See *2 Cor.* V. 13. Not lukewarme she.

7. *Many waters, &c.*] As no good can match it, so no evil can overmatch it. Nay, the floods of afflictions are so farre from drowning this Love, that they do rather inflame and increase it; as the water that is cast upon lime, *Rom.* VIII. 35.

*all the substance of his house*] To buy this love of me, or to get it from me; or to bribe and corrupt it. Yea, his house it self, lands, life and all.

*utterly oontemned*] As, *Acts* VIII. 20. *Phil.* III. 8. *Matth.* X. 37. *Luke* XIV. 26. IX. 24.

8. *we have a little sister*] Thou Lord and I have such a one; meaning the Church of the Gentiles; so thy holy Prophets have foretold me. So as this continues to be the speech of the Church; or of them both.

*no breasts*] Not marriagable yet, imma ture yet. As once the Church of the Jews also was, *Ezek.* XVI. 7, 8.

*What shall we do*] Love is laborious, *Sichem* will do all that can be done for his beloved *Dinah*. So *Paul* for the Jewes, *Rom.* IX. 1, 2, 3. True Love is not in word only, but in deed, *John* XIV. 15.

*when she shall be spoken for*] For her good, and advancement; for to have an husband, *Gal.* IV. 4. *Rom.* XVI. 25.

9. *If she be a wall*] The answer to the foresaid question: Parabolical, very obscure, and difficult: Yet seems plaine in this, that Christ and the Jewish Church are contriving here and mentioning some good, which they purpose to do to their sister, the Church of the Gentiles: That in nothing they will be wanting unto her; but in love provide and do all for her that they can in her respective conditions. If she be a wall, strong, and well-grounded; Or when she shall be so; we will do thus and thus for her. Or, they will make her a Wall first; and afterwards enlarge her; pulling down that partition-wall, which formerly was between

between Jew and Gentile; and then making a new wall, larger, and able to comprehend both Jew and Gentile.

*We will build*] We both; yea the whole blessed Trinity, will have an hand in building the Church of the Gentiles.

*a palace of silver*] A royal precious Palace; that she may besee me to be the City of the great King, *Psal.* XLVIII. 2.

*and if she be a doore*] Or, when she shall be a doore: to open to the righteous Nation, &c. *Esay* XXVI. 2. to open to the faithful Ministers, *1 Cor.* XVI. 9 that come to build her for an habitation of God through the Spirit, *Eph.* II. 22. to open to the King of glory, *Psal.* XXIV. 7. And thus become, as it were, the gate of heaven; as *Gen.* XXVIII. 17.

*enclose her with board of Cedar.*] Board her, and beautifie her with faire, sweet, and strong Cedars; Compasse her with my everlasting mercies; and preserve her walls and her gates, that the gates of hell shall not prevaile against her, *Esay* XXVI. 1. and LX. 18. *Matth.* XVI. 18.

*I am a wall*] Saith this Church of the Gentiles; answering that in the former verse. Or, when I shall so be, as I desire to be?

*and my breasts like towers*] Not, as once, without breasts, *verse* 8. but now, as, *Ezek.* XVI. 7. yea, beyond those of my elder sister, now like towers, farre greater then those. See *Esay* XLIX. 21. and LIV. 1. and LX. 4, 8. and LXVI. 8.

*then was I, &c.*] Or, then shall I be, &c. Here is the effect and issue of her being built up through Christ. For when God shall have united these two sticks, *Ezek.* XXXVII. 19. And made way for those Kings of the earth, *Apoc.* XVI. 12. then it shall be said of both, what hath God wrought? as, *Num.* XXIII. 23. then she shall be neare her compleat happineffe, her heavenly and everlasting peace. And all this through the free favour, and, meere mercy of God in Christ.

*Solomon had a vineyard*] This, and the two next verses, are the last speech of Christ to and of his Spouse, in this Song. Wherein he magnifies the price and praise, the precious fruitfulness and worth of his Church, by the comparison of a Vineyard, the best of Vineyards, even *Solomons* in *Baalhamon*; a very fruitful place, a Lord of multitudes of wine; as the word signifieth. And yet is that far short of Christs Vineyard.

*he let out, &c.*] *Solomon* set and let out his to keepers and farmers.

*every one*] Every Tenant and Keeper, for his share.

*a thousand pieces of silver*] See *Esay* VII. 23 a thousand Vines for a thousand silverlings. Every keeper then likely had so much ground as would plant a thousand Vines. And wonderful then was the fruitfulness and increase that would raise the rent to so high a rate. Of silverlings and shekels, See the *Observations* on *Exod.* XXXVIII. 24.

*My vineyard*] The Church often called a Vineyard, *Esay* V. 1, — 7. *Psal.* LXXX. 8. Here is the other part of the comparison, the difference between Christs Vineyard, and that of *Solomons*. This superiour to that.

*which is mine*] He ownes it: And it is *his* by a manifold right of donation, purchase, conquest, plantation, preservation, fructification, *1 Pet. I. 18. 1 Cor. III. 7.*

*is before me*] Ever in his sight, dear and tender in his eyes. He is alwayes with his Church, *Matth. XXVIII. 20.* He walks among her candlesticks; having engraven her upon the palms of his hands, and her walls being continually before him, *Esay XLIX. 16.* and under his constant never-flumbring charge and protection, *ch. XXVII. 3.*

*Thou, O Solomon*] *Solomon* could not be ever with his Vineyard; nor dresse it himself. But the Keepers and Tenants must have their share of the fruits of it to themselves, as good reason they should. But I look to my Vineyard my self, *1 Cor. III. 7, 9.* Nor suffer I any part of the profits to go from me.

13. *Thou that dwellest, &c.*] Thou Church here called the inhabitresse of the gardens, because she is divided and branched into many particular Congregations, which are no lesse delightful to him then so many *Edens* and *Paradises*.

*the companions*] The Angels, say some, *Eph. III. 10. 1 Cor. XI. 10. 1 Pet. I. 10.* Or rather, Those Partakers of the same precious faith and grace with her self, *2 Pet. I. 1.*

*hearken to thy voice*] Thine obedient children will hearken to their mothers counsel, *Ier. XIII. 15, 16.* set to their seals, *Iohn III. 33.* glorifie the Word, *Acts XIII. 48.*

*cause me to hear it*] *Chap. II. 14.* In holy exercises, preaching, prayer, conference, &c. uttered by the Spirit of grace and supplication. Or, as some, *cause them to hear me*; by thy preaching of me, of my Word of truth, without mixture of hay or stubble, *1 Cor. III. 12.*

14. *Make haste*] See *chap. II. 9, 17.* They then waited for the consolation of *Israel*. Here is the Churches last speech and prayer; like that *Apoc XXII. 17, 20.* She loves, and longs, and looks for his second Advent, *2 Pet. III. 12.* As the espoused Virgin doth after the day of marriage.

*like to a Roe*] In nimblenesse and swiftnesse. Come with all speed, quickly, cut off of delaies. Yet his coming seemes long to us, because we are short; we set the Sun by our Dial.

*upon the mountaine of spices.*] Where Christ is, and whence the Church expects him; and whither she longs to be brought by him. Those high and heavenly, those sweet and precious pleasures, *Pf. XVI. 11.* are the issue and upshot of all, and the end of this spiritual heavenly Song.



**T**He Great, and Small Prophets, according to the Times wherein they lived, and prophesied, may seeme to stand in this ranck and Order; viz. *Jonah, Esay, Hosea, Joel, Amos, Micah, Nahum, Habakkuk, Zephaniah, Jeremy, Daniel, Ezekiel, Obadiah, Haggai, Zechariah, Malachi*. In the LXX. the Lesser Prophets are placed before the Greater.

## Esay.

**E**SAY Prophecies of the Destruction of the Kingdomes, of *Syria*, and *Samaria*, shortly to be accomplished by the Assyrian. And of the Kingdome of *Judah* afterwards, by the Babylonian. And of the Neighbouring Kingdomes round about, by them both. And of the Ruine of the Assyrian Empire, by the Babylonian. And of the Babylonian by the Mede, and Persian. Intermixing sharp accusations of sins, severe threatnings of judgments and comfortable Promises; chiefly to the Jewes, and Israelites: And extending his Evangelical Prophecies, and Promises to Christ, and his glorious, spiritual Kingdome; And the Vocation of the Gentiles to the Communion of it. And all in a stately stile, and lofty language. The time of his Propheying must needs be 46. years from the first of *Iotham* to the 14th of *Hezekiah*, Besides the Times that the Prophefied in the dayes of *Uzziah*, and after the 14th. of *Hezekiah*; which for the number of years are uncertaine. Yet it is recorded that he writ the Acts of *Uzziah*, first and last, 2 *Chron.* XXVI. 22: though that Book seeme not extant now, as not so necessary for the use of the Church. As neither that of *Iasher*, 2 *Sam.* I. 18. Nor that of *Jeremy*, 2 *Chron.* XXXV. 25.

The Times in *Esay* may seem to be thus distinguished; viz. In the dayes of King *Uzziah*, Chapter I. — 5. whose reigne is mentioned, chap. I. 1. and his Death, chap. VI. 1. Wherein some things most Prophetickly be spoken, and understood, both of finnes, and Punishments, which otherwise are fitting rather to the times of *Abaz*.

In the dayes of *Iotham*, chap. VI. In the dayes of *AhaZ*. Chap. VII.

— XIV. ver. 28: whose reigne is mentioned, chap. VII. 1. And his Death, chap. XIV. 28. And the rest may seeme most, if not all, to be in the dayes of *Hezekiah*; wherein there is a special notation of time in chap. XX. mentioning the year that *Tartan* (*2 Kings XVIII. 17.*) came to *Asdod* (or *Azotus*) and took it, when *Sargon*, next Predecessor to *Sennacharib*, or *Sennacharib* himself King of *Assria* sent him, which seems to be about the eighth or ninth year of *Hezekiah*. And in the XXXVI. & XXXVII. chap. mentioning the 14th year of *Hezekiah*, and the Histories contained in it. And in chap. XXXVIII, XXXIX. containing Histories that fell out in the later end of that fourteenth year of *Hezekiah*; without any other or further Notation of Times, to the end of all the Book. In this Prophecie are chiefly contained manifold Evangelical Promises and Prophecies of Christ, of his Person, and Offices, his Gospel, and Kingdome; more Particularly, of his Incarnation, and Birth; His Breeding, Calling, Teachings, Sufferings, Life, Death, Rising again, Glory ensuing, Kingdomes Length and Extent; That *Esay* is well called an Evangelical Prophet, or Prophetical Evangelist: Concluding with the destruction of *Babylon*: and the Deliverance of Gods People thence: the glorious restauration of the Church: and Numerous Vocation of the Gentiles. And by reason of the Premises it is, That this Book is so often cited in the New Testament. As in the Table ensuing may appear.

Esay

Esay.

Esay.

1. 9.	Rom. 9. 29	40. 3	Matth. 3. 3	53. 5, 6	1 Pet. 2. 24, 25
6. 9, 10	Mat. 13. 41, 45		Mark 1. 3	7, 8	Mark 15. 3, &c.
	Job. 12. 39, 40, 41		John 1. 23		Acts 8. 32
	Act. 28. 25, 26, 27	3, 4, 5	Luke. 3. 4, 5, 6	9	1 Pet. 2. 22
7. 14	Mat. 1. 22, 23	6, 7, 8	1 Pet. 1. 24, 25	12	Mark 15. 28
8. 14	Rom. 9. 33	13	Rom. 11. 34		Lu. 22. 37 & 23. 34
15	1 Pet. 2. 8		1 Cor. 2. 16	54. 1	Gal. 4. 27
	Mat. 21. 44	41. 4	Ap. 1. 17 & 22. 13	13	John 6. 45
17	Luke 20. 18	8	James 2. 23	55. 1	John 7. 37
18	Heb. 2. 13, 14	42. 1, 2, 3, 4	Mat. 12. 17, 18	3	Acts 13. 34
9. 2	Mat. 4. 14, 15, 16		19, 20		Psal. 89. 35
7	Luke 1. 32, 33	6	Acts 13. 47	56. 7	Matth. 21. 13
10. 22, 23	Rom. 9. 27, 28	43. 19	2 Cor. 5. 17		Mark 11. 17
11. 1	Mat. 2. 23	44. 3	John 7. 38, 39		Luk. 19. 46
10	Rom. 15. 12	45. 9	Rom. 9. 20	59. 7	Rom. 3. 15
13. 10	Mat. 24. 29.	23	Rom. 4. 11	17	Eph. 6. 17
21. 9	Apoc. 14. 8		Phil. 2. 10, 11		1 Thes. 5. 8
22. 13	1 Cor. 15. 32.	47. 8	Apoc. 18. 7	20	Rom. 11. 26
22	Apoc. 3. 7	49. 6	Luke 2. 32	60. 3	Apoc. 21. 24.
25. 8	1 Cor. 15. 54.		Acts 13. 47	11	Apoc. 21. 25
28. 11	Apoc. 11. 7, 17	8	2 Cor. 6. 2.	19	Ap. 21. 23. & 22. 5
	1 Cor. 14. 21	10	Apoc. 7. 16	61. 1, 2	Luk. 4. 17—21
16	1 Pet. 2. 6, 7, 8	50. 6	Luk. 22. 64	62. 11	Matth. 21. 5
	Rom. 9. 33		John 18. 22	63. 2, 3	Apoc. 19. 13, 15
29. 10	Rom. 11. 8	8	Rom. 8. 30, 34	64. 4	1 Cor. 2. 9, 11
13	Mat. 15. 7, 8, 9	52. 5	Rom. 2. 24	65. 1, 2	Rom. 10. 20, 21
	Mar. 7. 6	7	Rom. 10. 15	17	2 Pet. 3. 13.
14	1 Cor. 1. 19	10	Luke 3. 6	66. 1	Acts 7. 48, 49
33. 18	1 Cor. 1. 19, 20	11	2 Cor. 6. 17	21	1 Pet. 2. 5, 9
34. 4	Apoc. 6. 13, 14	15	Rom. 15. 21.		Apoc. 1. 6.
35. 5, 6	in many places	53. 1	John 12. 38	24	Mark 9. 44
			Rom. 10. 16		
		3	Mark 9. 12		
		4	Matth 8. 17		
		5	1 Cor. 15. 3		

Chap.

*Chap. VII. ver. 16.* hath reference to *Shear-jashub*.

*Chap. VIII. ver. 18.* hath reference to *Shear-jashub*, and *Mahershalah-hash-baz*.

*Chap. XXXVIII. ver. 5.* *Ezekiah's* tears, among other causes, might chiefly be, because at that time he had no sonne; *Manasseh* being borne after, *chap. XXXVIII. 5.* *2 Kings XXI. 1.* *2 Chron. XXXIII. 1.*

As the Sun stood still at *Joshuah's* Prayer; and the Moone likewise; and consequently with them the whole frame of the Heavenly Bodies, and their Motions, about a whole day, *Josh. X. 12, 13.* So upon *Ezekiah's* choise, the Sunne went back, and consequently the other Celestial Bodies with it, ten degrees, in the Heavens, [that the Chaldeans took notice of the wonder, *2 Chron. XXXII. 31.*] as well as in the Sun-dial of *Ahaz*, *chap. XXXVIII. 8.* Making that miraculous anomalie of time, in obedience to their Creators will.

*Esaiah* his going naked, without his upper raiment, or Prophetical rough garment, (as that, *2 Kings I. 8.* *Zech. XIII. 4.* *Matth. III. 4.*) and bare-foot; though but three dayes; (like to that, *Ezek. IV. 4, 5, 6.*) yet was a three yeares Prophetick signe, that *Egypt* and *Ethiopia*, by that time, should be led into captivity, naked and bare, by the King of *Affyria*, *chap. XX. 3, 4.*

The 185000. were slaine by the Angel, in the Camp of *Sennacharib*, not after their returne from the Ethiopians, but in that very next night after the message and promise sent from God by *Esay* to *Hezekiah*, *Esay XXXVII. 21, — 35.* And slaine either before *Jerusalem* in the Camp that *Rabshakeh* brought thither, and in his returne to the King at *Libna* left there, *Esay XXXVI. 2.* Or in *Sennacharib's* Camp before *Libna*, where himself was, so drawing near to *Jerusalem*, *chapter XXXVII. 8, 9, 14, 33, 36.* *2 Kings XIX. 8, 32, 35, 36.* *2 Chron. XXXII. 9.* If not in both Camps.

I.

1.

*The Vision*] One of those meanes whereby God in those times imparted his minde and word to his Prophets.

*Of Isaiah*] Heb. *Feshajahu*. In other places, *Feshajah*. In the Greek, *Esaïas*; whence our English, *Esay*, and *Esaiah*. It signifies Gods salvation.

*saw*] Hence the Prophets of old called *Seers*.

*Judah and Jerusalem*] Chiefly and mainly. Though likely in a relation to them, he prophesied also concerning and against other neighbouring Nations.

*Hezekiah*] Heb. *Fechizkijahu*, *Micah I. 1.* *Fechizkijah*; sometimes *Chizkijahu*; and *Chezkiyah*. Greek, *Ezekias*. Likely *Esay* died in the latter end of his reigne; and was not slain in sunder in the reigne of *Manasseh*; as commonly, out of *Heb. XI. 37.* but groundlesly, it is conceived.

2.

*Heare, &c.*] His first Sermon, in this first chapter. And if so, Then we must understand the desolations herein mentioned to be Prophetically denounced: for they seeme to have relation to *Ahaz* his time.

*O heavens,*] See *Deut. XXXII. 1.* and *XXX. 19.* and *IV. 26.* See *Micah VI. 1, 2.*

Israel]

*Israel*] The common name of Gods people; yet meaning hereby *Judah* and *Jerusalem*.

*your countrey, &c.*] Spoken Prophetically, as was said, if this were his first Sermon and Prophecie. See *chap. IX. 12. 2 Chron. XXVIII. 5, 17, 18.*

*Heare, &c.*] Thus wicked they were, likely in King *Uzziah's* time.

*upon thee*] Or rather, unto thee as the work-man turnes his hand to the work. I will once more set upon the reforming and new moulding of thee. So mitigating that direful doome in the former *verse*.

*as at the first*] Fulfilled in the times of *Hezekiah*, and *Josiah*: and after the returne from the Babylonish captivity, in *Zerubbabel*, *Joshua*, *Nehemiah*, and others.

*oaks*] Trees set apart and used for idolatrous services.

*gardens*] Where they practised Idolatry, as well as in Groves, and Woods.

*strong*] Strong Idols, as ye esteeme them.

*The word, &c.*] A second Sermon, to the end of the IV. *chap.*

*in the last dayes*] *Micah IV. 1, 2, 3.* the dayes of the Messias, and of the Gospel.

*all Nations*] The Gentiles.

*He will teach us, &c.*] The Messias will. And so, *ver. 4.*

*Nation shall not, &c.*] Such shall be the peaceable meek disposition among themselves which the Gospel shall bring them to, *Acts IV. 32.* Though the wicked will rise up in war, with fire and sword against them, *Mat. X. 21, 22. Luke XII. 49, 53.*

*O house of Jacob, let us*] Provokes the Jewes so to do, by the example of those Gentiles.

*Therefore thou hast forsaken, &c.*] A sad charge against the present people, for their grievous manifold sinnes; whereby God is brought to desert them, and proceed in fierce wrath against them.

*boweth down*] To their Idols in their Idol-worship. And therefore God will bow them down, and humble them, by his judgements, *ver. 11.*

*forgive them not*] Spoken by way of imprecation, if not rather as a meere prediction or denunciation; that God would now at length, without further delay, proceed most severely to punish them, without sparing.

*Enter into, &c.*] So foretelling what sorry shifts they should be then driven to; though to small or no purpose, *verse 19. and 21.*

*Cedars of Lebanon*] Not any, not all their strongest hopes, and helps shall any whit avails them, against the wrath of the Lord; when he ariseth to shake terribly the earth; when he comes to make a terrible earthquake in the State, for their hainous and hideous sins.

*to the moles*] His most precious Idols, in whom he trusted; seeing no help or hope in them, he shall cast them away with indignation and disdain, into the vilest and filthiest holes and corners, *chap. I. 29.*

Chapter	Verse.	356	ESSAY.
III.	22.	<i>Cease ye from man</i> ] Seeing no humane help, no might or height will availe against the Lord, therefore cease to put any confidence in frail man, <i>Psal. CXLVI. 3, 4. Ier. XVII. 5, 6. Psal. LXXXVI. 7.</i>	
	1.	<i>For, behold, &amp;c.</i> ] God will take away the stay and the staff of man, and of other creature-comforts and supports, one and other.	
	4.	<i>children</i> ] In age, or men of childish dispositions.	
	5.	<i>Oppressed</i> ] Which followes of none, or of evil government.	
	7.	<i>I will not, &amp;c.</i> ] Men will refuse publike imployment, to undertake the care and cure of the State, and to be Rulers in it, being so full of confusion, so perplexed and perilous as theirs then should be.	
	8.	<i>is ruined</i> ] And therefore for their extreme obstinacie and impudencie; as the words following do declare.	
	10.	<i>Say ye</i> ] A consolation to the small companie of the Godly among them, in those calamitous times.	
	12.	<i>As for my people</i> ] Proceeds on to declare the confusion and disorders of the times; that even boyes and women, persons so qualified, abused them, and domineered over them.	
	13.	<i>The Lord</i> ] He riseth up to plead and judge for his people, against those cruel oppressors.	
	16.	<i>Moreover, &amp;c.</i> ] Comes from the <i>Men</i> to the <i>Women</i> .	
	18.	<i>tinckling ornaments</i> ] Divers names following in this wardrobe of Women, are of conjectural, rather then certaine and sure signification, to us at this day.	
	23.	<i>glasses</i> ] Looking-glasses; of bright brasse, or Steele, or like metal, <i>Exod. XXXVIII. 8.</i> Of glasse properly so called we finde no certaine mention in the Old Testament.	
IV.	24.	<i>girdle</i> ] Girding. The word is used of those aprons or girdings, which of twigs twisted or wreathed, rather then leaves sowed together, our first parents made to cover their shame with.	
		<i>arents</i> ] Or rags.	
		<i>burning</i> ] Sun-burning, tanning.	
	26.	<i>gates</i> ] Cities, <i>Lam. I. 4.</i>	
		<i>She</i> ] The Land of <i>Iurie</i> , or the mother-City <i>Ierusalem</i> .	
	1.	<i>seven women</i> ] <i>Chap. III. 25.</i> Such should be the paucity of men surviving, as <i>chap. XIII. 2.</i> that tis uncouth, immodest motion and solicitation should fall out, and finde place with them.	
	2.	<i>In that day</i> ] After these calamities overpast; when the Lord shall have washed, &c. as it is, <i>ver. 4.</i>	
		<i>the branch</i> ] The Messias, <i>chap. XI. 1. Zech. III. 8. and VI. 12. Jer. XXIII. 5. and XXXIII. 15.</i> Yet some understand this here of the Church. And so to the end of this short Chapter.	
		<i>of the Lord</i> ] The Messias himself; And likewise the Church, and her beauty, and holinesse, and defence, and shade, and shelter, come and spring all from the Lord.	
		<i>and the fruit of the land</i> ] Literaly. And may be applied spirituallly.	
	3.	<i>that remaineth</i> ] The remnant that shall escape, be left, and survive the	

the forementioned calamities. These a Type of the Elect, *Phil.* IV. 3. *Apoc.* III. 5. and XVII. 8.

*and by the spirit of burning*] By the fire of Gods zeale, *chap.* IX. 7. the fire of his Spirit.

*And the Lord will, &c.*] A promise of Gods gracious presence among his people, for their direction, and protection, after they are so washed and purged.

*her assemblies*] for the solemne services of God, *Psal.* XLVI. 5. *Zech.* II. 5.

*a cloud*] As the Pillar was to the Israelites, *Exod.* XIII. 21. a cloud by day, and a fire by night. Even the same Pillar, *Exod.* XIV. 19, 20, 24.

*all the glorie*] All Gods people. Or rather all that glorious estate, that God would advance his people unto, as aforesaid, should continue firme and stedfast unto them, under his protection over-spreading every part of it, and preserving it from all annoiance in any kinde.

*Now will I sing, &c.*] His third Sermon.

*what could have been done more, &c?*] *Matth.* XXIII. 37. and *ch.* XI. 21. more, in regard of Ordinances and means offered and used: more, as a Vine-dresser, more in this kinde and way, by my Ministers and Labourers, and Husbandmen; more, to leave them inexcusable. Gods absolute power, and will, are not here questioned. See *Matth.* III. 9. and *ch.* XI. 25, 26. *1 Cor.* III. 6, 7. *Rom.* IX. 16.

*one bath*] See the *Observations* on *Gen.* XVIII. 6.

*an Homer*] See the *Observations* on *Exod.* XVI. 36.

*the work of the Lord*] The judgements, either impendent, or incumbent, And the Lords hand in them.

*are gone into captivity*] Or, are going. It is as sure so to be, as if it were done already. So *Jer.* IX. 1. and *John* III. 18.

*Hell*] The grave: or any kinde of receptacle of mans dead body, *Gen.* XXXVII. 35. *Jonah* II. 1, 2.

*Mean man*] See the *Annotations* on *Ch.* II. 9. *Adam*, of base earth,

*mighty man*] *Ish.*

*in judgement*] In his righteous judgements upon them.

*Then*] After the judgements threatened, are accordingly executed.

*shall the Lambs*] Literaly. Or rather the godly poore ones.

*after their maner*] Freely and quietly, as they had wont to do, before their disturbance and expulsions by their great oppressors. And this, either in the time of the captivity, when they were left in the land, and the great ones carried away; or upon their returne, quietly enjoying their own lands and meanes againe, whence by the injurious dealings of the mightier sort they had formerly beene ejected.

*strangers eat*] As *Chap.* I. 7.

*Woe*] More wilde grapes, and vile fruits that Gods Vineyard brought forth: And woes with them.

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VI.

- draw iniquity*] Toile and tire themselves with all their might to draw on iniquity, to practise it.
19. *Let him make speed*] That scoffe at his threatenings, jest at his judgements.
24. *Therefore as the fire*] Gods judgements at the heeles of sinne.
25. *their carcases*] 2 Chron. XXVIII. 6. 120000 in one day.
26. *And he will lift up, &c.*] More, and greater judgements, should follow after those, still more.
- to the Nations*] The Assyrians, in the time of *Hezekiah*. Some stretch it to the Chaldeans, in the time of *Nebuchadnezzar*.
27. *slumber or sleep*] Be drowzie and sloathful, but vigilant and diligent.
- girdle*] They shall not lay their armes aside, but be alwayes ready for journey, and march, and action.
- nor the latches*] Nothing should befall them that might retard them in their march, or hinder their expedition.
29. *roare like young lions*] See the *Annotations* on *Job* IV. 10. By sundry similies, and hyperboles he sets forth the fiercenesse of the enemies, and their armies.
30. *and if one look*] The forlorne and perplexed condition of the Jewes, by the irruption of so fierce and powerful an enemy, that cast they their eye which way soever they could, downward, or upward, yet no hope of help or comfort should appear. So again, chap. VIII. 21, 22. in the closing up of this hideous prediction.
- I. *yeare that Uzziah died*] And the beginning of *Jothams* reigne. *Jotham* had ruled some yeares in the life-time of *Uzziah*. See the *Annotations* on *Hos.* I. 1. And the *Observations* on 2 *Kings* I. But this here is after *Uzziah's* death.
- This is the fourth Vision or Sermon of *Esay*.
- I saw the Lord*] One God in Trinity of persons: as the Plural terme, ver. 8. *go for us?* seemes to imply. *Esay* saw him, not in his Essence, but in this visible module of glory here represented.
- traine*] Of his robes.
- filled the Temple*] The Throne then, it seemes, was in that high Portal of 120 Cubits high, and the traine of his robes filled the Temple or the Sanctum.
2. *flie*] Verse 6. *Dan.* IX. 21.
3. *one cried to another*] As by course singing out the praises of the Lord.
- holy*] Thrice, to denote the superlative eminencie of the Lords holinesse: and likely the holinesse of his justice.
4. *And the posts, &c.*] The Temple doores and posts shaken, and the body of the Temple filled with smoak. Signes of Gods anger and indignation, *Psal.* XV III. 8.
- at the voice of him that cried*] A loud and dreadful voice. See *A-mos* IX. 1.
5. *woe is me*] As *Hab.* III. 16. See the cause here; and, v. 7.

Altar]

*Altar*] The brazen Altar in the Court before the doore.

*the voice of the Lord*] Not of the Seraphs.

*I send*] The Unity of the Deity.

*for us*] The Trinity of the Persons.

*send me*] Being so fitted, as formerly, he now promptly offers himselfe.

*make the heart of this people fat*] This God doth not by infusing any wickednesse or corruption, of any kinde, into them: but indirectly, and by accident, and consequent, thus; By not hindering it, but permitting it; justly, for their sinnes, withholding, or withdrawing his Restraining Grace, which holds them in as a Grayhound is held in from an hare by a slip; Denying his blessing to the meanes of Grace, not vouchsafing his special and free grace and assistance to them; but withdrawing the efficacy of his Spirit, which things he is not bound to give to any: and justly leaving them so both to all Satans tentations, and his instruments; And also to their owne vile lusts, the inbred hardnesse of their hearts, rebellion of their wills, and the universal corruption of their natures; which enslaves them to sinne, and fires them after it; yea, the more for any opposition of Gods Commands, Word, or Works, or any meanes else used to the contrary; as we see Lime burne with water cast upon it. Even so the Heathen could say, *Naturam in vetitum, semper cupimusque negata*: according with that of the Apostle, *Rom. VII. verse 8, — 13*. Yea, God justly suffering and presenting such objects, and occasioning such things to fall out, as are not simply evil in themselves, yet through their default will prove stumbling-blocks unto them, as whereupon their own wicked hearts will still work and improve their own induration, excecation, and irritation to further sinning. Thus they willingly fall further into sinfull actions. The power of doing which acts, as they are acts, are yet from God alone, in whom we live, and move, and have our being; but the obliquity, malignity, and evil of them is from the wicked Agent. And all this God doth in a way of justice: It is a just thing with God, when men wilfully wink and shut their eyes against the light; And when they harden their hearts, and stop their eares against him, his Word, and Will, and Works; It is just with him, in maner aforesaid, to let them have and enjoy what they so love and desire to have and enjoy. And so to punish sin with sin. For all the premises, see *Deut. XXVIII. 28. and XXIX. 2, 4. Psal. LXIX. 23. and LXXVIII. 32. and LXXXI. 12. and CVI. 7. Esay XXVIII. 13. and XXIX. 10. and XLIV. 18. Jer. V. 21. Ezek. II. 5, 7. and III. 7. and XX. 25. Zech. VII. 11, 12. Matth. XIII. 14. John XII. 37. Acts XIV. 16. Rom. I. 21, 22, 26, 28. and II. 4, 5. and Chap. VII. ver. 8, 9, 11, 13, 23. and XI. 8. 10. 2 Cor. II. 15, 16. 2 Thes. II. 10, 11, 12. 2 Tim. III. 13. Heb. VI. 4, 6, 7. Apoc. XVI. 9, 11. All this I say is just for Him who knoweth how, and orders withal, out of the infinitenesse of his wisdom and goodnesse, so as to make them serve his providence for the producing of good out of evill, the greatest good out of the greatest sinne; as *Acts**

- IV. 28. See my *Annotations* on *Ezek. III. 20.*  
 11. Lord, how long? ] Shall this sad condition last?  
 utterly desolate ] Yet there is mention of a Reserve, *v. 13.*  
 12. farre away ] Into *Assyria*, and *Chaldea*; yea, some extend this to  
 the last destruction by *Vespasian*, and *Hadrian*, the *Romane Empe-*  
*rours.*  
 13. But yet in it shall be a tenth ] God will still in his dreadfulest judge-  
 ments preserve a small remnant, to continue his Church. Thus he  
 concludes with this comfort here : as he likewise concluded his first  
 and second Sermon.  
 a Teil-tree ] Or a Line-tree, of goodly boughs and leaves.  
 and an oak ] So most do render the word.  
 whose substance is in them when they cast their leaves ] As in winter.  
 so the holy seed ] The seed of Saints. The application of the simi-  
 litude. These God reserves, by them to propagate his Church, *Rom.*  
*XI. 15.*  
 1. And it came to passe ] The fifth Sermon.  
 in the dayes of Ahab ] In the third, or the beginning of the fourth  
 yeare of his reigne. For within the fourth of his reigne wa *Pekah*  
*flaine*, *2 Kings XV. 30, 33.* in the twentieth yeare of *Jotham*, reckon-  
 ing so both the four yeares of *Jotham* in his father *Uzziah's* life-time,  
 and the sixteen yeares of his reigne after the death of his father. Or  
 rather, reckoning from the beginning of *Jothams* sixteen. And so  
 this will fall out in the fourth of *Ahab*. See my *Observations* on *2 King.*  
*I. pag. 103.* Of the death of *Ahab*, See *chap. XIV. 28.*  
 that *Rezin* ] *Rezin* and *Pekah* severally by themselves, had made  
 some attempt against *Judah*, in the end of *Jothams*, or the very begin-  
 ning of the reigne of *Ahab*, and then mightily prevailed, *2 Kings XV.*  
*37. 2 Chron. XXVIII. 5, 8.* But now joyntly they bend their forces  
 together, to make a full conquest: yet in this prevaile not; And so  
*2 Kings XVI. 5.* One *Rezon* was the first King of *Syria*, *1 Kings XI.*  
*23.*  
 Syria ] See the *Observations* on *2 Sam. VIII. 5.*  
 2. as the trees ] Their hearts quaked and quivered, as an aspin leafe.  
 And the rather, because of what they had formerly suffered from  
 them severally. Which put them instantly upon dispatching of messen-  
 gers, for aide, unto the King of *Assyria*; which God sends here to dis-  
 swade them from, *2 Kings XVI. 7, 8.*  
 3. Shear-jashub ] Signifies the remnant shall returne. This name given  
 him in a propheticall way: as that of his other sonne, *chap. VIII. 3.* and  
 those of *Hosheah*, *chap. I. 4, 5, 9.* Here brought with *Esay*, because he  
 was to make use of him in his message to *Ahab*, *v. 16.*  
 upper poole ] The very place where *Rabshakeh* afterwards stood, *ch.*  
*XXXVI. 2. 2 Kings X. 17.* See the *Observations* on *Neh. III. 1.* And  
 the *Annotations* on this text of *Esay.*  
 fullers field ] See the *Observations* on *Neh. III. 1.*  
 6. the sonne of Tabeel ] Uncertaine who. But whoever, a King to hold  
 from and under them. within

*within sixty five yeares*] From the fourth of *Abaz*, to the four and twentieth of *Manasseh*, wherein he was carried to *Babylon*, by *Esharaddon*, 2 *Chron.* XXXIII. 11. who withal swept away the remainder of those that *Shalmaneser* had left, *Ezra* IV. 2. are 65. yeares.

*and the head of Samaria is Remaliah's sonne*] *Pekah*. And he was slaine by *Hoshea*. And *Rezin* by *Shalmaneser*; both almost presently after; 2 *Kings* XV. 30. and chap. XVI. 9. See my *Observations* on 2 *Kings* I.

*Ask thee a signe*] Seeing thou still remainest staggering and doubtful, for all this. A great grace offered to a gracelesse man.

*I will not ask*] Not as loath to tempt God; though he pretend that. But because he beleaved nothing of that the Prophet spake, and was resolved to go on another way, contrary to the Prophets minde; to seek help of the Assyrian, and not to rely on God and his help.

*O house of David*] Speaking as to him, so to his traine and attendants; alike herein faulty as he was.

*weary my God*] In distrusting him, and me his messenger?

*Therefore*] Or, Neverthelesse. Though you are unworthy of it by your refusal.

*a signe*] Such as never any was before it, or since.

*a Virgin*] This fell out in many ages after. And so things to ensue afterwards, are sometimes given for signes: as chap. XXXVII. 30. *Exod.* III. 12. *Jer.* XLIII. 9, 10. and LI. 63. By this signe God shewes that he can do a greater thing, then he promised to *Abaz*, to save him by his help against those two Kings. And this signe indeed is the foundation of all Gods promises, and of the fulfilling of them; In this Sonne all the promises of God being Yea and Amen. This here is applied to the Blessed Virgin *Mary*, *Matth.* I. 18, 23. *Luke* I. 27, 35.

*and beare a Sonne*] A Virgin still, in, and after the birth; which continues on the strangeness of this miraculous signe. Not yet but that otherwise he was borne in the ordinary maner, by the opening of the womb, *Luke* II. 22, 23.

*Butter and honey*] Meats that young children affect.

*shall he eat*] The Virgins Sonne.

*that he may know*] That he may grow up, and attaine to yeares of discretion, &c. *Luke* II. 52.

*For before the childe*] A childe: or rather, pointing to *Shear-jashub*. For no other use appears of his being there with his father, but this alone. See chap. VIII. 4.

*The Lord shall bring*] The Prophet now proceeds to foretel him, a farre worse evil then that he now feared, that should befall him and his, from the Assyrians themselves; whom he now so much rested upon.

*King of Assyria*] King or Kings collectively.

*flie*] Egyptians; or others neighbouring to them, 2 *Kings* XXII. 33, 35.

*holes of the rocks*] As Bees do. Whence is that of honey out of the rock,

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- rock, *Psalm* LXXXI. 16. *Deut.* XXXII. 13.  
 20. *that is hired*] *Ezek.* XXIX. 18, 19. Or rather, *2 Kings* XVI. 7, 8. So that *Ahaʒ* in issue, did but hire a razor to shave himself, and his estate.  
*the river*] *Euphrates*.  
 21. *And it shall, &c.*] The condition of those that should be left in the Land, after this shaving.  
*a young cow and two sheep*] That had numbers of them, before the plundering.  
 22. *abundance of milke*] Through the depopulation, and great paucity of inhabitants; and large pasturage occasioned thereby.  
 23. *where there were a thousand vines, &c.*] The richest and fruitfulest places, for want of husbanding and manuring, should be overgrowne with uselesse and harmful trash, *ver.* 24.  
 24. *with arrowes*] To defend themselves against wilde beasts, and other harmful creatures as might lurk there.  
 25. *And on all hills*] Such places on the hills, which the rich had by undue inclosures, fenced in for pleasure or profit, that such fences being now cast downe, they should lie open to cattel, great and small, to graze upon, and trample downe at pleasure.  
 I. *Moreover, &c.*] The sixth Sermon, in this, and the four Chapters following. And that of the same nature, and subject matter for the most part, with that in the last chapter aforegoing. But as that was to *Ahaʒ*; so this to the *People*.  
*and write in it*] Some think, only the name *Maher-shalal-hash-baʒ*. Others rather, this whole Sermon or Prophecie contained in these five Chapters.  
*Maher-shalal hash-baʒ*] As in relation to the King of *Assyria*, make speed to the spoile, haste to the prey; intimating what he should speedily do to *Israel* and *Syria*.  
 2. *Witnesses to record*] The name given to the childe, and the reason of it.  
*Uriah the Priest*] The High Priest. Of whom, *2 Kings* XVI.  
 3. *went unto*] Or, had gone in to. And so in the words following.  
*bare a Sonne*] Or had borne a Sonne: was newly delivered of a male-childe.  
 6. *this people*] Of *Israel* and *Samaria*.  
*of Shiloah*] The soft rivolet of *Ferusalem*.  
*over all his channels*] Or rather, with all his channels; or from all his channels, and his banks; meaning his owne; That the King of *Assur* should come with all the forces he could make.  
 8. *through Judah*] Having subdued *Israel*, should make his way thereby to passe through *Judah* also.  
*even to the neck*] To *Ferusalem*; that all *Judah* should be in danger to be drowned, by the inundation of this river, the *Assyrian* and his forces.  
 9. *Associate your selves*] Speaking to the enemies, the *Israelites*, *Syrians*

rians, Assyrians, & all their people & armies; & that in way of derision.  
and ye shall be broken] All shall turne to your ruine.

for God is with us] Even that Immanuel, ver. 8. and, ch. VII. 14.

spake thus to me] To comfort, and confirme the godly in Judah,  
against their distrusts and fears, in these calamitous times.

a confederacie] Be against that confederacie with the Assyrian.

Binde up the Testimony] God would not have the Prophet to deale  
further in this kind, with these faithless and prophane people; but re-  
serve such sacred mysteries to be imparted to the faithful, his disciples

And I will waite] The Prophets resolution, what he would do.

Behold, I, and the children] My self, and my children, chap. XX. 2,  
3. and, chap. VII. 16. and, ver. 3, 4. of this chapter. Indeed, Heb. II. 13.  
These words are produced, as spoken, either of, or by Christ: As  
likewise those words, 1 Sam. VII. 14. are applied to Christ, Heb. I.  
5. And the like is againe in that same text, Heb. II. 13. The truth is,  
Many speeches of the Prophets, concerning themselves; and many  
Prophecies concerning Cyrus, and others, who were types of Christ,  
are in the New Testament applied unto Christ; being one way, and  
in one maner verified of them; and another way, and in another man-  
er also, many times fulfilled in him.

seek unto them that have familiar spirits] People in times of straits are  
prone this way, 1 Sam. XXVIII. 7, 15. 2 Kings I. 2. And so likely at this  
time. The Prophet therefore here armes the faithful against this course.

And they shall passe] The evil that shall beride such men: In their  
distresses they shall flit and sling to and fro; but meeting with no  
meanes of succour or relief, either from above, or below, they shall be  
at their wits end.

and curse their King] Who brought them to that miserable distress,  
and should rather have saved and preserved them.

And their God] Even God himself, in their murmuring desperati-  
on. Or rather, their Idol-god.

unto the earth] Downward: or abroad into the Land, as, ch. V. 30.

Nevertheless] This Chapter hath dependance upon the Chapter a-  
foregoing, and is a continuation of that discourse. Here the beginning  
imports some allay of the calamitous condition there mentioned.

he lightly afflicted] By Pul, rather then Tiglath-Pileser, 2 Kings  
XV. 19, 20.

more grievously] By Shalmaneser, 2 Kings XVII. 3, 6. Or, by Tig-  
lath-Pileser rather, 2 Kings XV. 29.

by the way of the sea] Of Cinnereth, Josh. XIII. 27. called also the  
sea of Galilee, the sea of Tiberias, the lake of Genesareth.

beyond Jordan] Or beside Jordan, on the West-side of it. The  
word signifies either side.

in Galilee of the Gentiles] The upper Galilee, in the Tribe of Naph-  
thali; much replenished with the Gentiles, being near the Confines  
of Tyre and Sidon, and having the Cities in it, made over by Solomon  
to Hiram, though he refused them. And our Saviour preached much

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IX.

in this *Galilee* also, *Matth.* IV. 2, 13, 18, 24. The Evangelist cites this text, *Matth.* IV. 15, 16. and picks out only so much, as did concerne his present purpose, and applies it thereunto.

*The people*] In those places, on which the darknesse of affliction had first seized in those times, There the spiritual light of joy and life, had, by our Saviours preaching, first sprung forth: He includes here the lower *Galilee*, in the tribe of *Zelulun*.

*hath scene*] He speaketh in propheticall maner, of things to come, as already effected.

3. *Thou*] Speaking to God.

*hast multiplied*] Wilt multiply. The Prophet runs all along here in a propheticall straine.

*the Nation*] The Jewish Nation; in the dayes of the Messias, by the confluence of the Gentiles, of all Nations.

*and not increased the joy*] Read this interrogatively: and so it makes a strong affirmative. Or thus, Thou hast increased the joy to him, or it; that is, to the Nation.

*They joy before thee*] And the greatnesse of their joy, is amplified by two similitudes.

4. *For thou hast broken*] One reason of their joy.

*Midian*] Chap. X. 26. *Judges* V II.

5. *For every battel, &c.*] Or, to be rendered thus; When the whole battel of those that were in battel, was with clashing of armes, and rayment rolled in gore blood; which by burning became food for the fire. Thus it was in the Midianite's Camp.

6. *a childe is borne*] Who it is, and what maner of person, by whom all that hath beene said, shall be effected. *Emmanuel*, the Vigin's Son.

*Unto us*] And for us.

8. *The Lord sent a word*] After these comfortable Promises interlaced, for the stay of the faithful, the Prophet here returnes again, to relate the calamities that should, for their excessse of sin, and obstinacie therein, befall the people of Israel, and the Syrian King their confederate.

*hath lighted*] Shall light.

11. *adversaries of Rezin*] The Assyrians.

*against him*] Against Rezin.

*his enemies*] Israel's enemies. Under the Assyrian afterwards. Or, rather, these enemies are the Assyrians and Philistines, *ver.* 12.

12. *Thy Syrians*] The Syrians, being now subdued by the Assyrian, shall now as his subjects, come under his conduct and command.

14. *cut off*] By *Shalmanezzer*.

*and rush*] *2 Kings* XVII. 6, 23, 24.

17. *an hypocrite*] Or rather prophane.

19. *no man shall spare his brother*] But plunder and spoile one another, *Jer.* XIX. 9.

*his owne arme*] Prey, and devour the substance of those that are nearest unto them.

*Manasse Ephraim*] The Israelites one against another.

and

and they together] Both of them against *Judah*.

*Woe*] Here is a further charge, with a denunciation annexed to it against *Israel*. Though some would apply it to *Judah*.

*What will ye do, &c?*] As, *Matth. XXIII. 33. Rom. II. 3. Job XXXI. 14, 23.*

*from far*] From the *Assyrian*.

*without me, &c.*] What will ye do then? or to whom will ye flee for help? ye shall by no shift be able to escape, either to be taken prisoners, or be put to the sword.

*O Assyrian,*] Here might best besee me this Chapter to begin. God purposing to use the *Assyrian* as the rod of his anger, against his people; doth here for the support and comfort of his faithful ones, insert a denunciation of destruction to befall him afterwards: and a gracious promise of deliverance of his people from him. Of the *Assyrians*, see the *Observations* on *1 Chron. V. 26.*

*Is not Calno, &c.*] Cities here mentioned, were near *Euphrates*.

*As I have done unto Samaria*] The successe of his predecessors, *Tiglath-Pileser*, and *Shalman-Eser* against *Samaria*, *Sennacherib* here takes to himself.

*I will punish*] *Chap. XXXVII. 23, 29, 36, 37, 38.*

*egges that are left*] The dam forsaking them for fear.

*his fat ones leanness*] Among the chief and choise ones in his armies, upon his hoasts, God will send a consumption.

*And the light of Israel shall be for a fire*] A light to his people; a fire to his adversaries.

*in one day*] *Chap. XXXVII. 36.*

*stay upon him that smote them*] The *Assyrian*.

*a remnant*] As but a remnant only of *Sennacherib's* armie.

*thy people Israel*] As God speaking to the Prophet; or rather thy people, *O Israel*, speaking so to *Jacob* of his posterity.

*yet a remnant*] And but a remnant only. Alluding again to *Shear-jashub's* name. See *Rom. IX. 27, 29.* and *XI. 5.* That remnant being a type of Gods elect.

*the consumption decreed*] The reason, why but a remnant.

*Therefore*] Comforts the few faithful ones.

*and as his rod was upon the sea; so shall he lift it up after the manner of Egypt*] As God destroyed the Egyptians then, so he will the *Assyrians* now. Allusion is here had to *Moses* his lifting up his rod over the red sea.

*because of the anointing*] Christ the anointed.

*He is come*] The Prophet here describes the Progresse of *Sennacherib* with his armie, through *Benjamin*, whereunto most of the townes here mentioned did appertaine, to and against *Jerusalem*; as if he plainly beheld it in a propheticall rapture and vision.

*They are gone over the passage*] Not of *Jordan*; but the straits between the hills near *Michmash*, *1 Sam. XIII. 23.* and *XIV. 1, 4, 5.*

*Gallim*] *1 Sam. XXV. 44.*

XI.

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34.

*top the bough*] The chief and principal in *Sennacherib's* armie.  
*and Lebanon shall fall*] The Assyrian King is called a Cedar of *Lebanon*, *Ezek. XXXI. 3.* And *Carmel*, though a mount of *Israel*, is in this very argument applied to him, and his forces, *verse 18.* These then may resemble other great States, Persons, and People, as well as those of the Jewes. And therefore by the tenure of the context, *Lebanon* here is no other then the Assyrian vast host.

*by a mighty one*] An Angel, *chap. XXXVII. 36.*

I.

*And there shall come*] Here, as usually upon occasion of particular great deliverances, the Prophet riseth higher, and proceeds unto that spiritual deliverance of the Church by the Messias, at his coming: This temporal being a kinde of type of that spiritual. And withal, it shews a reason why it was said, *for the anointing, chap. X. 27.* Here then in this *Chapter* we have Christ the Messias prophesied of, and described, by his descent, and meane appearance, and low condition, in our humane nature; the meane estate his parents were then brought unto; his transcendent excellencies and endowments, by meanes whereof he should be enabled to effect and accomplish such strange and unheard of achievements as are herein mentioned; and particularly, the Calling of the Gentiles.

II.

*second time*] As formerly out of *Egypt*,

*to recover*] Into his possession againe.

*the remnant*] A small parcel. See *chap. X. 22.*

*of his people*] The Jewes; distinguished from those, *ver. 10.* See *Apoc. VII. 4, — 9.*

*from Assyria, &c.*] And other forreigne places here mentioned, where they were scattered.

12.

*for the Nations*] Or, to the Nations; for them bring or send in, the Israelies that are in captivity with them, or sojourne among them. This typically and chiefly relates to the calling home of the elect of them to Christ, wheresoever dispersed; some at one time, some at another, and also the maine body of the residue, in his own appointed season, *Acts II. 41. and IV. 4. and XXI. 20. Rom. XI. 5, 25, 26. 2 Cor. III. 16.*

13.

*The envie also of Ephraim*] That had beene between them, and *Judah*, since the rent of the Kingdomes by *Feroboam* the Ephraimite, *I Kings XII.* was to cease, when united either to other in Christ, *Ezek. XXXVII. 16. Jer. III. 18.*

*and the adversaries of Judah shall be cut off*] In the time of the Messias, the obstinate enemies of the Church of God, shall by Christ be destroyed, see *chap. LX. 12.*

14.

*But they shall flie, &c.*] They shall subdue these inveterate enemies, the enemies of the spiritual Kingdome of Christ hereby typified.

15.

*the tongue of the Egyptian sea*] The Prophet here promiseth from God a removal of all impediments that might hinder the Jewes in this their returne into their land. This their returne, shadowing out the reducing of people to the obedience of Christ, and his spiritual Kingdome.

dome. By this tongue there is meant the red-sea, which is like a tongue.

*the river*] Nilus.

*in the seven streames*] By which, as by so many mouths, it emptieth it self into the Sea. To make way for the Jewes returne from her into their own land. The meaning is, that no impediment or obstacle should be so great, that might hinder those, who were to be brought home to Christ, and his Church, out of all quarters; but it should be removed.

*an high way*] The same meaning for *Assyria*, as in the former verse, for Egypt.

*in that day*] Of thy returne home.

*thou shalt say*] And sing, these or the like Hymnes of Praise; composed by the Prophet, as set formes; or as directories to them; or both. So 1 Chron. XVI. 7, 35, 36.

*in that day*] A preface or passage into a new forme, another ditty: and this in way of exhortation to others, to do the like.

*Babylon*] Here begin Prophecies, purposely against forreign States.

And first against *Babylon*, that should be their principal enemy. The Inscription of this Sermon is here in the first words. Of Burden, See Jer. XXIII. 33, 36. Of *Babylon*, see my *Observations* on Dan. IV. 30. Of her Fall, see Jer. L. and LI. And this seemes to be the seventh Sermon.

*Lift ye up a banner*] To summon those that were to be employed against *Babylon*.

*nobles*] The great Peeres of *Babylon*.

*my sanctified ones*] Set apart to this service, ver. 17. Jer. LI. 27, 28.

*a far countrey*] Media and Persia.

*whole land*] Of *Chaldea*.

*Howle ye*] Babylonians.

*their faces shall be as flames*] Lam. IV. 8. and V. 10. Ezek. XX.

47. Yet this here seemes to be for fear of evil yet to come. See therefore that, Jer. XXX. 5, 6. Joel II. 6. Nahum II. 10. Yet the Original word seemes to incline, to the faces of Lybians, or tawny-moores.

*the stars*] All shall be so full of horror and terror, that the heavenly bodies may seem to have lost their light; no glimps of comfort shall appeare.

*Ophir*] See the *Observations* on 1 King. X. 11.

*shake the heavens*] I will cause them to be in such confusion and distraction, as if heaven it self were falling upon their heads, and the earth moving or removing from under their feet.

*And it shall be*] *Babylon*.

*turne to his owne people*] *Babylon* shall be forsaken by her hired forces, and confederates.

*found*] Medes and Persians.

*Medes*] Under the conduct of *Cyrus* and *Darius*.

*overthrew Sodom*] This utter devastation of *Babylon* was not at

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once, but began at the conquest of it by *Cyrus*, and in the succeeding ages was consummated.

20. *It shall never be inhabited*] *Fer.* LI. 26, 29, 43.

22. *and her time is near to come*] *Esay* in vision seeth the judgements as if presently approaching: or, this may be taken as spoken to and for them that then should be living in the time of the captivity of the LXX. years.

XIV.

1. *For the Lord*] The reason of the hastening of the destruction of *Babylon*, which is Gods mercie and compassion towards his people; the deliverance of whom depended upon *Babylons* destruction.

*strangers shall be joyned*] See the like, *ch.* 5. XLIV. and LVI. 3. and LX. 3. *Esther* VIII. 17. *Psal.* XLVII. 8, 9. This partly accomplished at their returne from *Babylon*; but more in the Kingdome of Christ, by the Ministry of the Gospel.

2. *possesse them*] These Profelites and Converts.

*take them captive, &c.*] Partly verified in the time of the *Macca-bees* literally: but most of all spiritually by the means and ministry of the Apostles, and Preachers, subduing them to the obedience of Christs Scepter.

4. *this Proverb*] Or by-word, or taunting speech. Here the Prophet continues the denanciation of the destruction of *Babylon*.

*the King*] i. e. the Kingdome.

12. *O Lucifer*] Meaning the Babylonian.

13. *the mount of the Congregation*] Mount *Sion*; or mount *Moriah*, being in the North-side of *Jerusalem*, 2 *Chron.* III. 1. *Psal.* XLVIII. 2.

17. *that opened not the house of his prisoners*] But kept them LXX. years in captivity.

21. *Prepare slaughter*] *Esay* speaks to the Medes and Persians.

23. *for the bitterne*] See *chap.* XIII. 21, 22.

25. *that I will break the Assyrian in my land*] Rather as in breaking the Assyrian in my land. *Sennacheribs* overthrow, it seemes, was before this. And it is brought in as an argument and example to prove, that as God had done the one, so he would as certainly do the other, that is, overthrow *Babylon* in its time.

28. *In the yeare that King Ahaz died*] Here begins another Sermon, or Prophecie. And might well be the beginning of another Chapter. *Chap.* VI. did beare the date of the death of *Uzziah*. This, of the death of *Ahaz*.

29. *Palestina*] Meaning here the Westerne part of *Jury* that was inhabited by the Philistines. Of the Philistines, see my *Annotations* on *Zech.* IX. 6. The Babylonians were the greatest enemies to the Jews, farthest off. The Philistines were their greatest enemies, nearest at hand.

*because the rod, &c.*] This is meant of King *Uzziah*, who prevailed much in his wars against them, 2 *Chron.* XXVI. 6, 7. But in *Ahaz* his reigne the state and strength of the Jews was much weakened: whereat the Philistines did much rejoyce. But *Esay* biddeth them not to be overjoyed; for it should not last long.

*a cockatrice*]

a cockatrice] *Ezekiah*, 2 *Kings* XVIII. 8.

and his fruit shall be a fiery flying Serpent] The Serpents fruit should be a cockatrice, yea more then so, a fiery flying Serpent.

And the first-borne of the poore] The extremely poore, as the Jewes at that time were.

shall feed] Freely, fully, and quietly without fear of the Philistines; when they should want, and famish.

and he shall slay thy remnant.] A remnant still reserved of Gods people, in his fearfulest judgements. But not a remnant left here by *Ezekiah* to the Philistines: or at least a slaughter was among that remnant. For *Jeremy*, *Ezekiel*, and *Zephaniah*, all after *Ezekiah*s dayes do againe denounce judgements against them.

thou whole Palestina] As thou whole *Palestina* didst rejoyce before, *verse* 29. so thy dread and desolation shall be now as general and universal.

from the North] *Judea*, and *Jerusalem*, that stood North-East from the Philistines.

as smok] *Ezekiah*s forces.

and none shall be alone in his appointed times] Or, Assemblies, *Ezekiah*s forces should come against them in flocks at his set times, and places for their rendezvous. Or, none of the Philistines should care or endure to stay in their meeting places and strong holds, when *Ezekiah*s forces should as smok break in upon them.

What shall one then answer?] To any messengers in genetal, that upon any occasion shall come to *Jerusalem*.

of Moab] Of *Moab*, see the Annotations on *Amos* II. 1. See *Jer.* XLVIII, wherein are many passages found borrowed from hence.

because] Relates the destruction and devastations of some of their chief Cities, and principal parts of their Countrey; together with the Moabites distraction, and vaine devotions thereupon, flocking unto their Idols, who could do them no good.

is laid waste] The usual maner of Prophetical language. And this was done at several times, by *Shalmanezzer*, *Sennacherib*, and *Nebuchadnezzar*. Of which see more on *chap.* XVI. 14.

an heifer of three years old] *Ier.* XLVIII. 34. as an heifer of three years old, i. e. such shall the criers, or the cry be.

shall they carry away] The enemies shall.

to the brook of the willows] Some place in *Moab*; there to share it; and thence to carry it into *Assyria*.

Send ye the Lamb] The tribute due.

to the Ruler of the Land] The King of *Judah*; *Ezekiah*; of *David*s race. See 2 *Sam.* VIII. 2. *Moab* subdued by *David*. After the division of the Kingdomes, it fell to *Israel*. After the death of *Ahab*, it rebelled, 2 *Kings* I 1. and *ch.* III. *ver* 4, 5. and so denied the tribute, whereupon *Iehoram*, with the assistance of King *Iehoshaphat*, and the King of *Edom*, makes that warre against *Moab*, 1 *Kings* III. 7, 9. Here the Prophet seemes to admonish *Moab* what course she should take, and

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and might have taken, for the prevention of the judgements here denounced against her, to wit, by paying their due tribute to the King of *Judah*; And by performing kind offices unto Gods people, in the times specially of their distresse, *verse 3, 4.* Wherein failing, they are again menaced with the judgements before mentioned, *verse 7, — 13.* And a certain time set for the execution of the same, *verse 14.*

*from Sela in the wildernesse*] Or, as some, to the wildernesse.

*unto the account*] Where the King had his palace.

2. *at the fords of Arnon*] Which bounded their Countrey on the one side, *Num. XXI. 13*

4. *consumed out of the land*] Of *Judah*. As indeed *Sennacherib* was. And therefore the performance of the kinde offices oi the Moabites to the Jewes should not last long, or be over-burdenfome.

5. *the throne*] Of *Judah*.

*and he shall sit*] *Ezekiah*, the Type, Christ, the Truth.

*and hastening justice*] Without needlesse delays.

6. *his lies shall not be so*] All his haughty and wrathful thoughts, shall not take such effect, as in the pride of his heart he imagineth.

12. *his Sanctuarie*] The Temple of his chief idol *Chemosh*, *1 Kings XI. 7. Jer. XLVIII. 46.*

13. *since that time*] That this judgement past upon *Moab*, was first revealed to the Prophet; That which followeth, *ver. 14.* being added afterwards thereunto.

14. *within three years*] Most likely thus; Conceiving this prophecie and denunciation to have beene delivered about the fourteenth or fifteenth year of *Ezekiah*, then it took effect about the eighteenth or nineteenth year of his reigne; and was put in execution by *Ezarhaddon* the Assyrian King. Though the utter and final destruction of *Moab*, here before denounced, and by *Jeremy* long after seconded, was to be executed by *Nebuchadnezzar*. That which was speedily effected, helping to confirme the truth of the former denunciation, though that were to take effect long after. Yet some conceive this to be done by *Ezarhaddon* in the tenth of *Hezekiah*. Others, by *Shalmanezar*, in his way as he came to besiege *Samaria*.

XVII.

1. *Damascus*] Of *Damascus*, see the Annotations on *Amos I. 3, 4.* The like burden against *Damascus*, see *chap. XLIX. 23. Amos I. 2. Zech. IX. 1.*

*is taken away*] This was partly effected by *Tiglath-pilezar*, *2 King. XVI. 9.* and after by *Shalmaneser*, and after by *Nebuchadnezzar*.

4. *the glory of Iacob shall be made thin*] Of *Israel* the ten Tribes.

7. *At that day, &c.*] The residue of Gods people, refined and reformed by these forementioned calamities, shall then abandon their idols, and seek unto God.

9. *Which they left for the children of Israel*] The enemy left. God so disposing things out of his gracious affection to his people.

10. *plant*] Curiously.

*but the harvest*] For all thy curious planting, and sowing, the harvest shall be an heap, ruined, spoyled, destroyed. Woe

*Woe to the multitude of many people*] Those forces that *Sennacherib* led against Gods people. See *chap. XXX. 28. and XXXVI. and XXXVII.* that served under him.

*and they shall flee farre off*] So did *Sennacherib*, *chap. XXXI. 9.*

*at evenintide trouble*] In *Jerusalem.*

*before morning he is not*] Most slaine by the Angel, and the rest fled.

*This is the portion*] A sweet Close.

A new Sermon or Prophecie. But very obscure; and full of various interpretations.

*Woe*] Some sence this, as if it were a Compellation *Ho.*

*Shadowing with wings*] Meaning *Egypt*, say some: *Ethiopia*, say others.

*beyond the rivers of Ethiopia*] The rivers and streames of *Nilus* above in *Ethiopia*, South of *Egypt*; where *Meroe* is a chief Island, say some. Others understand it of the rivers of *Ethiopia*, not above, but under *Egypt*. And they there do place *Meroe*, where they conceive the Queen *Candace* reigned.

*That sendeth Ambassadors*] Some say, The Ethiopians send them, and namely *Tirhakab*. Others, the Egyptians send them.

*by the Sea*] The Red-Sea.

*Goye swift*] The words of *Tirhakab*, say some. Of the Egyptians, say others.

*a Nation scattered*] The Assyrians, say some; *Tirhakab* so provoking them to warre and battel. The Ethiopians, say others; the Egyptians thus warning them of their ruine approaching by the Assyrians. And a third sort would understand by this scattered, peeled, terrible Nation, the Israelites.

*a Nation meted out, and trodden down*] The Ethiopians were such, and so here to be entreated and used. But they that understand hereby the Assyrians; or the Israelites either, render the words *a Nation meting out, and treading down*; arrogating so much to themselves, and acting accordingly.

*the rivers have spoiled*] The forces of the King of *Assyria*, say some, thus should spoile the land of the Ethiopians. The others understanding here the land of the Assyrians, conceive it here to be thus described by the rivers, and the abundance and violence of them, and their streams in it.

*All ye inhabitants*] *Esay* calls all the world to observe, how remarkable and conspicuous, Gods judgements and the execution of them by the Assyrians, should be upon the Ethiopians, say some: Gods judgements upon and against the Assyrians, say others. And accordingly they apply what is set down in the 4, 5, and 6. verses following; the one, for the Assyrian executing the judgement upon the Ethiopian: the other, for God executing his judgement upon the Assyrian; asserting to himself the defence and security of his owne people.

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XVIII.

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Chapter	Verse	372	ESAY.
	7.	<i>In that time</i> ] A prophecie of the Conversion of the Ethiopians to Christ, in the dayes of the Messias, <i>Acts</i> VIII. 27, — 39. As most hold.	
		<i>shall the present be brought</i> ] By the Ethiopians, a present of their spiritual services. Others expound it, a present of the prey of <i>Sennacherib's</i> armie, chap. XXXIII. 23. consecrated to Gods service, and in way of Thanksgiving to him, <i>Fer.</i> LI. 44.	
XIX.	1.	<i>of Egypt</i> ] Of Egypt see the <i>Observations</i> on <i>Gen.</i> XII. 10. Of this burden of Egypt, see likewise <i>Fer.</i> XLIII. 10. and XLIV. 30. and XLVI. 2, 13. <i>Ezek.</i> XXIX. and XXX. and XXXI. 2, 18. and XXXII.	
		<i>swift cloud</i> ] Swiftnesse for expedition: cloud, in an extraordinary manner, for clouds are not ordinarily seen in Egypt, <i>Psal.</i> CIV. 3.	
	4.	<i>a cruel Lord, and a fierce King</i> ] Which some understand of <i>Sennacherib</i> , some of <i>Nebuchadnezzar</i> ; some rather of one of their own Kings, as namely, <i>Psammetichus</i> , who had beene a pettie King of one of the two Provinces, into which Egypt had beene divided after the death of <i>Sethon</i> , who had beene King of the whole Countrey before. But this <i>Psammetichus</i> at last overpowering the rest, made himselfe Lord of all Egypt, and was the father of <i>Nechoh</i> , who slew the good King <i>Josias</i> , 2 <i>Kings</i> XXIII. 29. See <i>Herodotus</i> , lib. 2. <i>Diodor.</i> lib. 1.	
	5.	<i>And the waters shall faile from the Sea</i> ] This may imply the impeaching of their trade and traffick by Sea.	
		<i>and the river shall be wasted</i> ] <i>Nilus</i> ; upon which the wealth and felicitie of Egypt did depend. The miseries which should ensue upon the wasting and drying up of it, are set downe in the five verses following.	
	11.	<i>of Zoan</i> ] See <i>Num.</i> XIII. 22. <i>Psal.</i> LXXVIII. 12.	
	17.	<i>Land of Judah shall be a terror</i> ] <i>Judah's</i> overthrow shall fright Egypt; lest the like befall them, and their own turne come next.	
	18.	<i>In that day five Cities</i> ] A gracious prediction of the conversion of Egypt to God, and his service; which principaly hath reference to the dayes of the Messias. So againe, <i>Fer.</i> XLVI. 26. See the like comfortable closes, chap. VI. 13. and XVII. 7. and XVIII. 7. and XXIII. 17, 18.	
		<i>one shall be called the Citie of destruction</i> ] Or, of Heres. Or, of the Sunne. See the <i>Observations</i> on <i>Josh.</i> XIX. 38.	
	19.	<i>at the border thereof</i> ] Alluding to that, <i>Josh.</i> XXII. 10, 24, 25, 27.	
	20.	<i>a Saviour, and a Great one</i> ] Principaly the Lord Jesus.	
	23.	<i>Egyptians shall serve with the Assyrians</i> ] Both serve the Lord. And <i>Israel</i> be the third. All three, serve the Lord, <i>ver.</i> 24, 25.	
XX.	1.	<i>In the year</i> ] The time when this Prophecie was delivered.	
		<i>that Tartan</i> ] One of the three that <i>Sennacherib</i> sent to <i>Ezekiah</i> , 2 <i>Kings</i> XVIII. 17.	
		<i>came to Ashdod</i> ] Of <i>Ashdod</i> , see the <i>Annotations</i> on <i>Amos</i> III. 9.	
		<i>When Sargon</i> ] Of him, see the <i>Observations</i> on 2 <i>Kings</i> XV. 19.	
		and	

*and took it*] Some say, in the twelfth year of *Ezekiah*: some in the fourteenth, some in the fourth. But most likely, about the eight, or ninth year of *Ezekiah* after *Shalmanezers* decease. And the *Egyptians*, and *Ethiopians* coming to the relief of *Ashdod*, were by the *Affyrians* defeated, and carried captives, in such scornful and despiteful manner; as is described, *ver. 4.*

*the sackcloth*] Not here a mourning weed: but such an upper garment, made of coarse and hairy stuff, as the Prophets ordinarily were wont to wear, *2 King. I. 8. Zech. XIII 4. Mat. III 4.*

*naked*] Not stark naked. But stript of his Prophetical mantle. As, *1 Sam. XIX. 24. Job. XXI. 7. Mic. I. 8. Act. XIX. 16.* As captives are wont to be led.

*three yeares*] And well might the siege of *Ashdod* continue three yeares, as well as that of *Samariah*; most likely the Prophet went so three dayes, so fourty dayes, for fourty years, *Num. XIV. 33, 34. Ezek. IV. 4, 5, 6.*

*upon Egypt, and upon Ethiopia*] Judgements denounced upon them before, severally; upon *Ethiopia*, *Chap. XVIII.* upon *Egypt*, *Chap. XIX.* Here now upon them joynly.

*so shall*] The explication of the signe. It shall be so at the end of three yeares, from the beginning of the siege of *Ashdod*.

*And they shall be afraid*] both the *Ashdodites*, and *Fews*, that relied so much upon their aid.

*Isle*] See the Observations on, *Gen. X. 6.*

*of the desert of the sea*] Another Sermon and prophetic against *Babylon*. And so there are many Sermons against the *Affyrians*; and also against the *Egyptians*; by this Prophet. *Babylon* and *Caldea* is here called *the desert of the sea*; a desert, because a large desert, or wide Wildernesse lay between *Caldea*, and *Media*; or, it self should be made so, by the judgements ensuing. Or the word here used signifieth a Plaine, and in a plaine *Babylon* was built, *Gen. XI. 2.* And called a sea, because of the great river *Euphrates*, on the banks whereof *Babylon* was built; and because of the vast lakes made out of the river. And hence is *Babylon* said to sit upon many waters, *Jer. LI. 13. and ver. 36. I will dry up the sea.*

*As whirlwindes*] such shall the violent irruptions be of the *Medes* and *Persians* breaking into *Chaldea*.

*The treacherous dealer*] hath now his match; is now paid in his own coine. Or, the treacherous dealer, dealing treacherously, which some apply to the *Chaldeans*, some to the *Medes* and *Persians*.

*and the spoiler spoyleth*] Some apply only these words to the *Medes* and *Persians*.

*O Elam*] The Persian.

*all the fighting*] Wherewith *Babylon* made my people fight.

*Therefore loines*] Spoken in the person of the *Babylonians*.

*The night of my pleasure*] Even in their festival night was *Babylon* taken by *Cyrus*, *Dan. 5. 1, 30.*

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XXI.

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Chapter	Verse.	374	ESAY.
		<i>bath he turned</i> ] Though it were done about 170. years after. This is an usual Prophetick phrase.	
	5.	<i>Prepare the table</i> ] Most likely K. <i>Belshazzars</i> words, for the Feast, and for the Watch.	
		<i>arise ye Princes</i> ] <i>Cyrus</i> , and <i>Darius</i> .	
	6.	<i>set a watchman</i> ] Gods word to the Prophet. And that as if God willed him to stand as on a watch-tower, to see what he could descry. And for him to relate what himself in Vision had seene; as <i>chap. VI. 1.</i> For this seemes to be done, in a Vision; as that <i>1 Kings XXII. 17, 19,—22.</i>	
	7.	<i>bearkened diligently with much heed</i> ] A through watch-master.	
	8.	<i>A Lion</i> ] <i>Viç.</i> leads them. Or rather, he cried loud, as a Lion; by his hideous noise expressing much fear and terror.	
		<i>my Lord, I stand</i> ] The watchmans words: professing his constant vigilancie.	
	9.	<i>here cometh</i> ] Even now are gone into <i>Babylon</i> , speaking as of a thing suddenly done: the issue of what he had hitherto so vigilantly expected.	
		<i>Babylon is fallen</i> ] God himself expounding more fully to the Prophet, what this apparition all tended to.	
	10.	<i>O my threshing</i> ] My threshed ones, saith the Prophet; my afflicted ones; though not by me.	
		<i>that which I have heard</i> ] Foreseene, and foresheved, is no dreame or relation of my own devising; but what by revelation I have received from God. As, <i>1 Cor. XI. 23.</i>	
	11.	<i>Dumah</i> ] In <i>Arabia</i> say some. <i>Edome</i> say others. Another Prophecie; short, and sharp; obscure and difficult; wrapt up in two verses.	
		<i>He calleth to me out of Seir</i> ] <i>Seir</i> so called from <i>Seir</i> the Horite, <i>Gen. XXXVI. 20.</i> in whose race it continued, untill the Edomites, or posterity of <i>Esau</i> , thence expelled them, <i>Deut. II. 12.</i>	
		<i>Watchman, what of the night?</i> ] Either in a scoffing way. Or rather, implying a distracting and hazardous condition of those by whom they were uttered, unto whomsoever they were directed. <i>What of the night?</i> or, <i>in the night.</i> Or, <i>concerning the night</i> , hast thou seene, and observed? The night of black affliction that at the present lay heavie upon them, they seeme to enquire of.	
	12.	<i>The watchman said</i> ] As by Divine Oracle.	
		<i>The morning cometh</i> ] either a faire morning; as ye suppose, having shaken off that yoke wherewith <i>Jacobs</i> issue kept you under, <i>Gen. XXVII. 40.</i> Yet this faire morning should not last long. In issue, this morning should be such a morning, as shall afford you no light or comfort at all.	
		<i>and also the night</i> ] Cometh. A night of calamitie and misery will by the Assyrians ere long seize upon you; worse then the Israelitish yoke. And this as sure, as night succeedeth day.	
		<i>If ye will enquire</i> ] Not scoffingly, but seriously; do it then with all	

all earnest, eager, and ardent inquisition.

*returne, come*] Returne to God; Come to his People.

*upon Arabia*] Another Prophecie. Of *Arabia* see the *Annotati-  
ons* here. They did wander up and down, and did pitch in tents, *chap.*  
*XIII.* 20. The Arabians were neere the Egyptians, *2 Chron.* XXI. 16.  
Mount *Sinai* was in it, *Gal.* IV. 25. *Paul* went into it, *Gal.* I. 17. *So-  
lomon* had yearly gold from all the Kings of it, *1 Kings* X. 15. They  
traded with *Tyre*, in Lambs, and Rams, and Goats, *Ezek.* XXVII. 21.  
They brought *Jehoshaphat* presents, flocks, 7700. Rams, and 7700.  
He Goats, *2 Chron.* XVII. 11. But they rose up against his sonne *Je-  
horam* in battel; and their camp slew all his eldest sonnes, save onely  
the youngest, *2 Chron.* XXI. 16. and XXII. 1. In *Uzziah's* time, God  
helped him against them, *2 Chron.* XXVI. 7. *Nebuchadnezzar* sub-  
dued them, *Fer.* XXV. 24. Yet afterwards in *Nehemiah's* time, they  
eagerly endeavoured to hinder him in the building of the walls of *Je-  
rusalem*, *Neh.* II. 19. and IV. 7, 8.

*In the forrest*] Leaving their abode in the champion, they should  
be driven to seek shelter in the Woods. See *Fer.* XLIX. 28, 29.

*O ye travelling companies of Dedanim*] A people of *Arabia*, de-  
scended from *Dedan*, one of *Abrahams* sonnes by *Keturah*, *Gen.* XXV.  
3. These travelling companies, are like those, *Gen.* XXXVII. 25, 28.  
We now call them Caravans.

*Tema*] Another people of *Arabia*: of *Ismaels* race, *Gen.* XXV. 15.  
*Arabia* had in it a mingled people. See *Fer.* XXV. 23, 24. *Job* VI. 19.  
This intimated unto the *Temanites*, what distresse their Countrey-  
men of other parts of *Arabia* should be brought unto.

*For they fled*] It was no groundlesse feare that makes them flee  
thus.

*within a yeare*] A shorter time then that assigned to the *Moabites*,  
*chap.* XVI. 14. Or that, to the Egyptians and Ethiopians joyntly to-  
gether, *chap.* XX. 3. the Assyrian falling in upon these parts of *Arabia*,  
before those other of the other Countries.

*an hireling*] Which reckons his year accurately.

*Kedar*] The sonne of *Ismael*, *Gen.* XXV. 13. Another people of  
*Arabia*. They and their Princes also occupied with *Tyre*, in Lambs,  
and Rams, and Goats, *Ezek.* XXVII. 21. They also dwelled in tents;  
and therefore called *Scenites*, which they were wont to remove from  
place to place, to procure change of pasture for their cattel. See *Psal.*  
CXX. 5. *Cant.* I. 5. *Nebuchadnezzar* did smite them, *Fer.* XLIX. 28.  
Yet in the dayes of the Gospel they should be converted unto Christ,  
*Esay* XLII. 11. and *chap.* LX. 7.

*valley of Vision*] *Judah*, and *Jerusalem*, *ver.* 4, 8, 10. *Jerusalem*  
and *Judea*, were full of mountains; and consequently of *Valleys*. And  
the Patriarchs, and Prophets, had therein many *Visions* from God.

*What aileth thee now*] In this distresse by *Sennacherib*, in the dayes  
of *Ezekiah*. Rather then that by *Nebuchadnezzar*.

*house tops*] To lament; or look about for help, &c.

13.

14.

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16.

XXII.

1.

	2.	<i>not slaine with the sword</i> ] But, as it were, stark dead with fear, ere they came to any fight.
	3.	<i>they are bound by the archers</i> ] Or, <i>from the bowe</i> . Their hands are so restrained, and tied up with extremity of fear, that they are not able to manage and make use of their bowes. Or, they are bound and captived by the archers of the enemies.
	5.	<i>of crying to the mountains</i> ] So loud, as will cause the mountains to ring againe with it. Or, so making to the mountains for shelter and safeguard.
	6.	<i>Elam</i> ] Under the Assyrian, fighting in his army. <i>Kir</i> ] A Citie in <i>Media</i> , and under the dominion then of the Assyrian, 2 Kings XVI. 9. Amos I. 5.
	8.	<i>thou didst look</i> ] About thee, and bestir thee. <i>in that day</i> ] When the Countrey was full of forreigne forces. <i>to the house of the forrest</i> ] The name of an armory situate within Jerusalem. Most likely that which Solomon built, and called the house of the forrest of Lebanon, 1 Kings VII. 2. See the Observations there.
	9.	<i>of the lower poole</i> ] See the Observations on Neh. III. 1. <i>between the two walls</i> ] See 2 Chron. XXXII. 5. Jer. XXXIX. 4.
	13.	<i>for to morrow we shall die</i> ] Either desperately: or rather thus mocking the threatnings of the Prophets.
	14.	<i>revealed</i> ] The Lord of Hosts did in my hearing reveale himself, saying, &c.
	15.	<i>Shebna</i> ] He was a rotten-hearted man, and one that had much abused his power; being in likelihood of meane parentage; and it may be a stranger by descent. See ver. 16. and chap. XXXVI. 3. He is called the Scribe, or Secretarie, 2 Kings XVIII. 18. Here, over the house; as high Steward. Wherein Eliakim succeeded, He was one of the three sent out to Rabshake.
	17.	<i>and will surely cover thee</i> ] With shame and sorrow. As Ester VII. 8. 2 Sam. XV. 30. Job IX. 24. Ezek. XII. 6, 12.
	20.	<i>Eliakim</i> ] Invested, after the devesting of Shebna.
	24.	<i>they shall hang upon him</i> ] As things are wont to be hanged on a pin. <i>his fathers house, the off-spring and the issue</i> ] All his kindred and allies, as well small, as great shall partake of his honour, one way or other. Or, there should be nothing in the Kings house but should be under his power, and have dependance on him.
	25.	<i>fastened in a sure place</i> ] As Shebna accounted himself to be. <i>be cut downe</i> ] Meaning Shebna. <i>Tyre</i> ] Of Tyre, see the Observations on Job. XIX. 29. And the Annotations on Amos I. 9. See the like Prophecies against this Towne and State, Jer. XXV. 22. and XLVII. 4. Ezek. XXVI. XXVII. XXVIII. chapters, Amos II. 9. Zech. IX. 2, 4.
XXIII.	1.	<i>Tarshish</i> ] Of this see the Observations on 1 Kings X. 22. <i>from the land of Chittim it is revealed to them</i> ] It is revealed, and the report is come unto them that formerly traded with Tyre, how it fared

fared with her, that she is sacked; so that now all harbour in *Tyre*, or entrance into it is denied unto them. Who these of the Land of *Chittim* should be, there are variable conjectures; but little certainty.

*inhabitants of the Isle*] Ye, Tyrians.

*the seed of Sihor*] *Tyre* described here, by her traffick with *Egypt*; as formerly with *Sidon*. See *Ezek. XXVII. 7.* By the great waters of the midland Sea, the graine of *Egypt*, and all the trade and commodities of it, of *Sihor*, that is, *Nilus*, were brought to *Tyre*. Of this *Sihor*, or *Shichor*; and that it is *Nilus*, see the large *Annotations* upon this Text.

*the Seabath spoken*] *Tyre*.

*The Lord of Hosts hath purposed it*] By his Agents to do it. By *Nebuchadnezzar*, who spent thirteen years in the siege of it, as *Josephus* against *Appion*, lib. 1. doth testifie. And by *Alexander the Great* long after, in his rage; as *Curtius* in his fourth Book, IV. Chapter doth witnesse.

*He*] The Lord.

*Behold the Land of the Chaldeans*] This is, or shall be brought to ruine. And therefore it is not impossible but *Tyre* may be so.

*in that day*] Wherein *Tyres* calamities here foretold shall be accomplished, by *Nebuchadnezzar*, *Ezek. XXVI. 7.*

*seventy years*] During the same time of the Jewes captivity in *Babylon*.

*dayes of one King*] One Kingdome; as, *Dan. VII. 17.* and *VIII. 21.* to wit, in the dayes and reignes of *Nebuchadnezzar*, and his sonne, and his sonnes sonne, *Jer. XVII. 7.*

*sing as an harlot*] To renew her lovers; her traders and traffickers.

*turne to her hire*] Of trading and traffick.

*with all the Kingdomes*] The amplitude of her commerce and trade, ver. 8.

*Holinesse to the Lord*] The conversion of the Tyrians to God, in the Kingdome of the Messias.

*it shall not be treasured, nor laid up*] Not reserved for any common or prophane use, publike or private, for themselves or their posterity.

*that dwell before the Lord*] The Lords Ministers for their plentiful maintenance, in food and clothing.

*the earth empty*] Another Sermon or Prophecie; continuing to the end of Chapter XXVII. This is more General then those going before: And comprehends *Judea*, and the neighbouring Nations on every side. And the judgements herein denounced, to be executed, partly by the Assyrians, and partly by the Chaldeans, and afterwards also by others, upon them. See the like, *Jer. XXV. 15, — 38.* and *XXVII. 2, — 8.*

*as with the people, &c.*] All estates, and conditions should fare alike.

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XXIV.

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Chapter	Verse	378	E S A Y.
	5.	<i>is defiled</i> ] The reason of the former denunciations.	
	7.	<i>The new wine</i> ] He proceedeth in particular, to instance in some specialties of judgements	
	10.	<i>The Citie</i> ] Taken collectively, as, <i>chap. XXV. 2. and XXVII. 10. every house is shut up</i> ] So as there is no going out, or in.	
	13.	<i>as the shaking of an Olive-tree</i> ] Few shall be left, yet this remnant shall be to praise the Lord, <i>ver. 14.</i>	
	14.	<i>from the Sea</i> ] The transmarine lands, and Sea-coasts in general.	
	15.	<i>God in the fires</i> ] In the fires of tribulations, glorifie God, by patient sufferings, and depending upon him for deliverances.	
	16.	<i>uttermost</i> ] The generality of the joy of this Remnant left. <i>my leanneffe, my leanneffe</i> ] The Prophet breaks off here his relation of the glad some joy, and praises of the foresaid Remnant; And falls into a passionate bemoaning of himself, and regret, for the miseries, that were the mean while, for their sins, to befall the others.	
	18.	<i>the windows from on high are opened</i> ] Gods vengeance surprizing them, both from above, and from beneath; as well over their heads, as under their feet; and as no shelter for them against the one, so no steady standing for them against the other. To amplify which, hyperbolies are here used.	
	21.	<i>the host of the high ones</i> ] Such as the Assyrian, and Chaldean Monarchs were.	
	22.	<i>and after many dayes shall they be visited</i> ] In favour and mercy. Verified of sundry States and Nations, in the Gospel-times, under the Messias.	
	23.	<i>Then the Moone, &amp;c.</i> ] <i>Esay</i> closeth this first part, after his wonted manner; with a passage concerning the spiritual, yet illustrious glory and majesty of Gods reigning in his Church, in the times of the Gospel; the brightnesse and splendor whereof should be such, as no light of Sunne, or Moone; no glory, or magnificence of any worldly estate, should be comparable thereunto.	
XXV.	1.	<i>O Lord, &amp;c.</i> ] <i>Esay</i> falleth into a solemne celebration and praising of God, for his foresaid wonderful works, as well of judgement, as of mercy.	
	3.	<i>the Citie</i> ] Collectively. <i>of the terrible Nations</i> ] That were a terrour to others, shall then stand in awe of thee.	
	4.	<i>when the blast</i> ] Even in times of most need, and greatest dangers.	
	6.	<i>And in this mountain</i> ] Mount Zion, a Type of the Church. <i>unto all people</i> ] As well Gentiles, as Jewes. <i>wines on the lees</i> ] Pure and strong wines.	
	7.	<i>The face of the covering</i> ] That ignorance and obstinacy, wherewith the minds and hearts of the Gentiles were formerly possessed. <i>veil</i> ] 2 Cor. III. 14, 16.	
	8.	<i>death</i> ] The second benefit accrewing to the convert Nations; a freeing them from the power of death, of death spiritual.	

*in victorie*] Or, unto victory, *i. e.* until an utter conquest be made of him. So the LXX. which the Apostle retaineth, 1 Cor. XV. 54 because the sense is good and sound; though it do not exactly render the letter; for the Hebrew is, *for ever*.

*wipe away*] A third benefit accrewing to the godly converted ones: fulfilled partly in this life, and perfectly in the next.

*Shall be said*] Their thankful and joyful acknowledgement for those his mercies and favours.

*For*] A reason of their rejoycing and triumphing.

*in this mountain*] Verse 6, 7.

*Moab*] Put for the enemies of Gods people in general.

*And he*] The Lord.

*Swimmeth*] Stretcheth out his armes with all his might. So shall the Lord in powerful maner, reach and smite his enemies, on either side, Zech. V. 3.

*thy walls*] The walls of Moab, ver. 11.

*this Song*] A large Song of purpose penned in this set forme, by Esay, for Gods people, then to be made use of, what time these fore-said benefits should betide them. XXVI.

*For in the Lord Jehovah*] Heb. *Jah Iehovah*. See the Observations on Psal. LXVIII. 4. Both used distinctly, Psal. CXXXV. 1. *Iehovah* the usual name, &c.

*the feet of the poore*] He setteth up his poore formerly afflicted ones, over the power of their proud oppressors.

*Thou most upright*] Esay directeth his speech unto God; and so runneth on in the greatest part of that which followeth; relating therein the various passages of his Providence; and acknowledging his goodnesse in going along with them, for his people, and in due time giving a good issue of them.

*wilt learne*] Or should learne.

*for their envie at the people*] Their envious and spiteful carriage towards Gods people. Or, thy zeale and ardent affection which thou bearest towards thy people, and in behalf of them, against those that oppose them.

*yea the fire of thine enemies*] The fire prepared for thine enemies, the fire whereof they are the object.

*Lord,*] Esay speaks still in the person of Gods people.

*all our works*] Those gracious protections, and strange deliverances, to God alone they ascribe them; all our works, not done by us, but for us.

*in us*] Heb. *unto us*, to our hand, or for us.

*They are dead*] Gods dealing with other people and persons, irrecoverably destroying them.

*Thou hast increased the Nation*] He deales otherwise with his owne people, ver. 19. though he variously afflict and chastise them.

*we have not wrought any deliverance in the earth*] By all their devices, and designs, they were not able to compasse or accomplishought for the succour or safeguard of them, and their Countrey.

XXVII

20.

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12.

XXVIII.

13.

1.

2.

*Thy dead men*] In opposition to that, *ver. 14.* Thus Gods people relate their faith and confidence in God, even in the midst of their deepest miseries: Alluding haply herein, to the general resurrection at the last day.

*my dead body*] In this restitution, and National resurrection of the Jewish people, no one of them shall faile to have his share in the same.

*Come my people*] *Esay* having ended his Song; adviseth Gods people to hide and shelter themselves, under Gods protection, till the storme of Gods foresaid general indignation be overpast.

*In that day*] Justice shall be done upon those, be they never so great, that have been the murtherers and oppressors of Gods people.

*even Leviathan that crooked Serpent*] Collectively taken, not of any one particular person alone, but of sundry great Tyrants, that had been principal oppressors of Gods people, *ch. XXVI. 13.*

*In that day*] When the potent adversaries of Gods people shall be destroyed; and Gods people by the former afflictions and chastisements pruned and purged.

*Fury is not in me*] No implacable fury towards mine; as it is towards mine, and my Churches enemies. I am towards my people reconcilable, *Fer. III. 1.*

*Who would set the briars*] Sinners set against me in their strength, should by me be soone consumed.

*Or let him*] So much rather let the Sinner do.

*He shall cause them*] The blessing and benefit upon such as should so make peace with him.

*Hath he smitten him, as*] Not so. He deales better in his chastisements of his people.

*In measure*] Not over-roughly, but accordingly as he enables them to beare, *Fer. XXX. 11. 1 Cor. X. 13. Psal. LXXVIII. 38.*

*when he maketh all the stones of the Altar*] When *Jacob*, by his repentance, shall abolish all monuments and reliques of his idolatry.

*yet the defenced Citie*] But Gods dealing with his enemies shall be as followeth in this, and the next *verse*, even without mixture of mercy.

*in that day*] *Esay*, after his wonted maner, Concludes this long Sermon, with a gracious promise of Gods restitution of his people, after the maine body of the obstinate wicked were by his judgements destroyed from among them, and the residue reformed.

*the Lord shall beat off*] Sever his dispersed people from the Nations among whom they remained; to gather them to him, and his worship.

*the great trumpet*] *Cyrus* his Proclamation, *Ezra I. 1, 2.*

*Wee*] Another Sermon or Prophecie.

*Ephraim*] Describes them, as men drunk with pride and prosperity, and drowned in sensuality. Thus were the ten Tribes, whereof *Ephraim* was the head.

*fat valleys*] Under the mountaine of *Samaria*.

*and strong one*] *Salmanazer*.

with

<i>with the hand.]</i> By maine might.		
<i>unto the residue of his people]</i> To <i>Judah</i> .		5.
<i>to the gate]</i> Of the enemy; beat them thither.		6.
<i>But they]</i> Even they of <i>Judah</i> , whom God vouchsafeth these favours unto, yet take the same evil courses with <i>Ephraim</i> .		7.
<i>Whom shall he teach]</i> Their sensuality and riotous excesses, made them sottish, and unteachable.		9.
<i>Precept upon precept]</i> Yet all to as little purpose to them, as if it were done to a new weaned infant.		10.
<i>another tongue]</i> They no more reaped fruit from ought spoken to them, then if it had been spoken in a strange tongue, utterly unknown to them. See <i>1 Cor. XIV. 21.</i>		11.
<i>he said]</i> God by his Prophets.		12.
<i>This is the rest]</i> The only means to procure rest and refreshing.		
<i>But the word of the Lord]</i> Through their obstinacie, and Gods judgement thereupon.		13.
<i>scornful men]</i> Verse 15. <i>2 Pet. 2, 3.</i>		14.
<i>are we at agreement]</i> We have made provision for our safety, ver.		15.
18.		
<i>come unto us]</i> Or at us.		
<i>I lay in Zion]</i> For the stay of the minds and hearts of the faithful ones, in the midst of all the ensuing judgements, God maketh this provision for them to rest and build upon.		16.
<i>a precious corner stone]</i> Jesus Christ, <i>Psal. CXVIII. 22, Matth. XXI. 42. Acts IV. 11. 1 Pet. I. 4.</i>		
<i>shall not make haste]</i> But with patience wait and expect, <i>Rom. IX. 33.</i> the Apostle in his quotation renders it, <i>shall not be abashed or confounded</i> ; regarding not the words, but the matter. Or having an eye to this text, and that also, <i>ch. XLIX. 23.</i> As in the former part of that quotation he joyneth two places together, <i>ch. VIII. 14.</i> and <i>XXVIII</i>		
16.		
<i>lay to the line]</i> God will in an exact and precise way of justice proceed against those sensual, secure, and scornful wretches. A metaphor taken from Carpenters.		17.
<i>For the bed]</i> They should be in such straits and distresses, as all their wiles and shifts should not be able either to secure, or succour them in.		20.
<i>as in mount Perazim]</i> <i>2 Sam. V. 20.</i> See the like, <i>ch. X. 26.</i> and <i>XIII. 19.</i>		21.
<i>Valley of Gibeon]</i> Either, that <i>2 Sam. V. 25.</i> Or, that <i>Josh. X. 10.</i>		
<i>his strange work]</i> His dismal judgement; and that upon his owne people; grown to such an extreme height of sin and obstinacie. Strange, in it self, strange to God, to deale so with the body of his own people.		
<i>lest your bands]</i> Lest God tie them up the shorter for it.		22.
<i>a consumption]</i> Of such of you, as so continue, through the whole land.		
<i>Doth the ploughman]</i> He doth not alwayes insist upon one piece of		24.
his		

X XIX.

1.

his work. And so God will not alwayes, and only be menacing.

Another Sermon seemes to begin ; and to continue, *ch. XXX. and XXXI.*

*Woe*] A sad prophesie against *Ierusalem*, and the Temple ; and consequently the whole State of the Jewes.

*to Ariel*] The word signifies a *Lion of God*. Hereby is meant the *brazen Altar*, so called, *Ezek. XLIII. 15, 16.* and called Gods furnace or chimney, *ch. XXXI. 9.*

*the Citie*] Or *of*, Or *in*. Or, and to the Citie.

*adde ye year to year*] Cause feastival sacrifices still to be flaine.

2.

*and it shall be unto me as Ariel*] The whole Citie shall be as an *Ariel* ; all on a light fire, all full of gore blood, and dead bodie ; of men slaughtered, after the surprisal of it.

3.

*And I will camp*] Bring an enemy to do it, *verse 8.* my self commanding them, as in chief. This enemy may be understood both of the Assyrian *Sennacherib*, and the Babylonian *Nebuchadnezzar*.

5.

*of thy strangers*] All thy help's from abroad, or at home.

6.

*with thunder*] In a most dreadful and direful maner.

8.

*As when an hungry man*] Sets out the appetite, the eagernesse and unsatiableness of the enemies cruelty and thirst after blood.

9.

*and wonder*] At the strange stupidity of the body of the people ; that regarded not what had been threatned.

10.

*the Lord hath powred*] *Verse 14.* See the *Observations* on *ch. VI. 10.* See *ch. XIX. 14.* And the Apostles allegation of this text, *Rom. XI. 8.*

13.

*draw near me with their mouth*] *Matth. XV. 3, 8, 9.*

15.

*deep to hide*] Hide deep, from the Lord, for him to be able to discern and discover. Thus these scoffing States-men conceived of their own contrivances, their wiles and shifts for themselves : and derided all that the Prophets spake.

16.

*as the potters clay*] Lieth as open to his eye ; and as easie for him to mould, or marre.

17.

*Is it not yet, &c.*] This seemes rather a Promise, then a Commination, *chap. XXXII. 15.* That great should be the fruitfulness of the Land, upon the restitution of their State, either after the Assyrian devastation ; or after the Babylonian deportation.

18.

*shall the deaf hear*] *Esay* here, after his usual maner, beginneth to close up his Sermon, with matter of comfort, and gracious promises ; fulfilled partly in those times ; but chiefly in the Kingdome of the Messias : The Promises concerne the illumination of the minde, in this *verse*, the joy of the godly, *verse 19.* the confusion of those that wronged them, *verse 20, 21.* the vindication from shame and fear ; and the propagation and enlargement of the Church, by access of many Profelites, *verse 22, 23, 24.*

In this, and the next Chapter, *Esay* principally bends himself against those that sought and trusted to forreigne helps and succours ; and not to God.

*Zoan*] This; and *Hanes*, otherwise called *Tahapanes*, and *Tahpanhes*, were famous Cities in *Egypt*. Thither they sent for help against the *Assyrian*: and after, against the *Babylonian*.

XXX. 4.

*The burden of the beasts of the South*] The burden that the beasts of the *Jewes* were to carry Southward into *Egypt*, either to secure their treasures there, or to procure aid thence.

6.

*from whence come the young and the old Lion*,] The way thither so dangerous. And the *Egyptians* themselves should prove such and so dangerous to the *Jewes*.

*write it before them in a table*] Or, write this prophesie on a table, that it may be with them: to witnesse against them hereafter.

8.

*And therefore*] Having reference to what followes. Or, *Notwithstanding*, if it relate to the premises.

18.

*Will the Lord wait*] Here is matter of comfort, concerning the deliverance and restitution of Gods people, *ver. 18, — 26.* And the destruction of the *Assyrian*, their enemy, *ver. 27, — 33.*

*and thine cares*] Not as before, *ver. 10, 11.*

21.

*Get thee hence*] As *Matth. IV. 10.* and *ch. XVI. 23.*

22.

*great slaughter*] Of *Sennacherib*s camp.

25.

*towers fall*] His great ones, and Princes in state and place.

*as the light of seven dayes*] Put all in one. So great then should their joy be.

26.

*burning with his anger*] The destruction of *Sennacherib*, and his forces: And the great joy that Gods people should have thereupon. With the same are divers Chapters and Sermons concluded: as *ch. X. 33, 34.* and *XIV. 24, 25.* and *XVII. 12, — 14.* and *XXXI. 8, 9.* and *XXXIII. 13, 14.*

27.

*the Nations*] That served under *Sennacherib*.

28.

*causing them to erre*] And wander to and fro, to make what haste they could into their own Countrey again.

*as in the night*] Of their holy Festivals. Some solemne night-wakes they used to have, before, or after the day of their Feastivals.

29.

*goeth with a pipe*] With musick in the way going up to Gods House: to cheere up themselves; the journey being sometimes long.

*scattering, and tempest, and hailstones*] It may seeme that together with the Angel smiting, there was an horrible and hideous tempest, wherewith the *Assyrians* were surprized. And thus also it is by some deemed that God disturbed the *Egyptian* at the red-sea, with a storme like this described.

30.

*Assyrian*] *Sennacherib*.

31.

*Tophet*] See the *Observations* on *2 Kings XXIII. 10.*

33.

*for the King*] His forces, wherein he suffered; or those Kings that served under *Sennacherib*: yea, his Commanders he counted as Kings, *ch. X. 8. 33.* For himself, his Temple was his *Topheth*, *chapter XXXVII. ver. 38.*

This Chapter is of the same subject with the former,

Chapter	Verse.	384	ESAY.
XXXI.	1.	<i>for help</i> ] Against the Assyrians, <i>chap.</i> XXX. 6, 7. and XXXVI. 8. As after in proceſſe of time, against the Chaldeans, <i>Fer.</i> XXXVII. 5. and XLIII. 5, 6, 7.	
	4.	<i>For thus</i> ] Here beginneth the Comfortable part of this Prophecie. <i>to fight for mount Zion</i> ] Farre higher mounts incircled it.	
	5.	<i>As birds flying</i> ] And fluttering about their neſts, to defend their young ones, in what they may; ſo God in all affection and ſedulity will defend <i>Jeruſalem</i> , and thoſe that truſt in him.	
	6.	<i>Turne ye unto him</i> ] And ſo ſhould they partake of the promiſed protection.	
		<i>children of Iſrael</i> ] Meaning here <i>Judah</i> .	
		<i>deeply revolted</i> ] <i>Hof.</i> V. 2. and IX. 9.	
	7.	<i>caſt away his idols</i> ] Wherein they truſted for help, <i>ch.</i> II. 20.	
	8.	<i>fall with the ſword</i> ] Not of a man; but of an Angel.	
		<i>flee</i> ] As he did, <i>ch.</i> XXXVII. 37.	
XXXII	9.	<i>ſtrong hold</i> ] To <i>Nineveh</i> .	
		<i>afraid of the Enſigne</i> ] That God by his Angel had liſted up, in the ſlaughter of their fellowes.	
		<i>whoſe fire is in Zion</i> ] Kept on his Altar there ever burning. Or rather, fire to burne up the enemies of him, his worſhip, his people.	
	1.	<i>a King</i> ] <i>Ezekiah</i> . Yet a type of Chriſt; as before him, <i>David</i> ; <i>Ezek.</i> XXXIV. 24.	
		<i>Shall reigne</i> ] Hence ſome ſuppoſe this Prophecie to have been delivered in <i>Ahaz</i> his dayes. Some in <i>Hezekiahs</i> , concerning his religious and righteous government of his people, ſpecially after the overthrow of <i>Sennacherib</i> ; and his recovery out of his ſickneſſe.	
		<i>Princes</i> ] Under <i>Hezekiah</i> .	
	2.	<i>And a man</i> ] Each one under him.	
		<i>in a weary land</i> ] Where men are weary of travelling, through heat, and drought.	
	3.	<i>not be dim</i> ] Or cloſed, as thoſe, <i>ch.</i> XXIX. 10. and VI. 9. Not look another way, from God, unto Idols: from the light of Gods Word, and his judgements conſpicuouſly maniſeſted unto them; not wilfully ſhut their eyes, or turne them aſide from them; as thoſe, <i>chap.</i> XXVI. 11.	
		<i>Shall hearken</i> ] Not reſuſe to hear, as formerly, <i>chap.</i> XXVIII. 9, — 13. and XLVIII. 18. but hearkeu diligently, as <i>chap.</i> XXI. 7. and XXIX. 18. and XXX. 21. and XXXV. 5.	
	4.	<i>ſtammerers</i> ] That did but ſtammer before at any good and religious ſpeech, ſhall now manifeſt the inward alteration and change of their hearts by their ready religious ſpeaking the language of <i>Canaan</i> , that which may miniſter grace and edification to the hearers.	
	5.	<i>no more called liberal</i> ] They ſhall no more call vice, vertue; evil, good; but they ſhall in ſingleneſſe of ſoul call ſinne, ſinne, a ſpade, a ſpade.	
	6.	<i>For the vile perſon</i> ] His deſcription.	
	7.	<i>Churle</i> ] His deſcription.	

*Liberal*] His description. The drift seemes to be this, That in *Hezekiah's* reigne, base-minded, and evil-affected persons should not be now raised and advanced unto places of honour and authority, as in his father *Ahaz* his time too many had been; and too likely base and wicked *Shebna*: But now, only worthy men.

*Rise up*] *Esay* here returnes to speak of those troubles that were to come, before the establishment of the State, in maner before described.

*ye women*] The Court-Ladies especialy, that were faulty, as the men; and the more secure and carelesse, as lesse fore-seeing dangers to come; and yet must suffer in them alike, though lesse able to bear them then the men. Therefore *Esay* rouseth up them; and by them, the men.

*Many dayes and years*] Heb. *Many dayes above a year*. Some use the translation in the text: and apply it to the LXX years in the Babylonish captivity: Others rather use the marginal reading; and apply it to a just and exact limitation of that calamitous time of almost two years, whiles the Assyrian abode in the land; For full two years he could not be there, considering he came in, in the fourteenth year of *Hezekiah*, 2 Kings XVIII. 13. And afterwards *Hezekiah's* life was prolonged fifteen years, chap. XXXVIII. 5. And he reigned but 29. in all, 2 Kings XVIII. 2.

*for the teats*] Which were to them as teats. Some translate, *There shall be beating upon the breasts*, Nahum II. 7.

*shall come up thornes*] *Esay* seemes here to passe from that short invasion of the Assyrian, to that greater and longer of the Chaldean *Nebuchadnezzar*: As if he should say, I am now farther to acquaint you with this later; and which is far worse every way, and of a far longer continuance; in this, and the next verse.

*for ever*] a long time, about seventy years. Of, *ever*, see the Observations on Deut. XV. 17.

*Untill the Spirit*] *Esay* concludes, as usually, with gracious Promises. This promise may extend also to the time of the Messias.

*when it shall haile coming down on the forrest*] God will preserve the fruits of the earth for them, that they shall not with storme and tempest be destroyed.

*and the Citie shall be low in a low place*] Though the Cities built there, yet shall be there secure, verse 18. even though, say some, it haile never so much; and Cities be brought never so low.

*Blessed are ye*] Gods blessing on their husbandry and labours. Applicable to Gods spiritual husbandry, in the Ministry of the Gospel.

This Chapter seemes to begin another Sermon, continued on in the two next Chapters. And in the whole Sermon *Esay* mainly insists upon the destruction of the enemies of Gods people; and upon their defence and deliverance, their priviledges, and joyful flourishing estate, thereupon ensuing, and opposed thereunto.

This Chapter is much of the same nature and subject with the former Chapter.

Woe

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XXXIII.

1. *Woe to thee* ] *Nebuchadnezzar*; or rather *Sennacherib*, ver. 8.  
*they shall deale treacherously with thee* ] This may relate to *Sennacherib*s two sons slaying their father, *ch. XXXVII. 38.*
2. *O Lord* ] The Prayer of the faithful in time of trouble.
3. *At the noise* ] This is in way of answer to the former Prayer.  
*fled* ] As the maner of the Prophets is, to speak of things future as past. So it came to passe in the Assyrian Camp.
4. *your spoils* ] Speaking to the Assyrians.  
*shall he run upon them* ] The Jew pillaging the Assyrian camp.
6. *of thy times* ] *O Hezekiah.*
7. *their valient ones shall cry* ] Shew the distresse of Gods people, the Jewes should be in.  
*the Ambassadors* ] Sent with presents to *Sennacherib*, 2 Kings XVIII. 14. Or those sent out to *Rabshakeh*, *ch. XXXVI. 3.*
8. *He hath broken the Covenant* ] *Sennacherib* did so, 2 Kings XVIII. 14, 17.
10. *Now will I arise* ] To help and deliver my people, in this extremity.
11. *ye shall conceive chaffe* ] The Assyrians.
12. *as the burnings of lime* ] Describes that fatal blow in the Assyrian Camp.
14. *The sinners in Zion are afraid* ] Terrified with this dreadful execution done upon the Assyrians, and complaining, and fearing lest the like vengeance might light also upon them, as they knew they deserved it; As, *Num. XVI. 34.*  
*with devouring fire?* ] With God, who is a consuming fire?  
*He that walketh* ] The Prophets answer.
15. *Thine eyes shall see the King* ] A further blessing that such should enjoy, the sight of their King, and State settled in prosperity and glory.  
*the land that is very far off* ] Liberty to travel abroad in safety, unto the remotest parts of the land, without danger or disturbance. Or, as some, remote lands subdued by the King.
18. *Where is the Scribe?* ] So now taunting *Sennacherib*, and his Officers in the Camp, 1 Cor. I. 20. either minds not this Text; or alludes only to the phrase in it.  
*not see* ] For they shall be slaine, or flee.
19. *Look upon Zion* ] See how safe, and whole it is.
20. *No galley* ] Of any enemy shall be able with help of winde and oars, to get up to it, to annoy it.
21. *Thy tacklings* ] Speaking to the Assyrians.
23. *the inhabitant* ] Of *Jerusalem.*
24. *forgiven their iniquity* ] Being refined by their chastisements, and reformed; and so God reconciled to them.
- XXXIV. This Chapter, for the subject matter of it, agreeth much with *ch. XXIV.* This being a Prophecie of the destruction of the enemies of Gods people: And more particularly of the Edomites in *Idumea*: set forth

forth in many hyperbolical expressions.

*And all the host of heaven*] So strange and dreadful shall Gods judgements be, that the whole frame of the world shall seeme to be dissolved. It is the maner of Gods Prophets, in their descriptions of some extraordinary judgements to set them forth in such colours, as if they were deciphering the face of that last universal judgement; whereof such are, in some sort, resemblances and forerunners. And again to set forth the restitution and restauration of Gods people out of greatest calamities, in such termes, as have occasioned many to be mistaken in them. conceiving no other then the general and joyful resurrection at the last day to be described in them.

*Unicorns*] Or *Rhinoceros*. See the *Observations on Num.* XXIII. 22.

*for ever and ever*] Heb. ever of evers.

*The Cormorant*] See the like, *Chap.* XIII. 18,—22. and XIV. 23. *Zeph.* II. 13, 14. *Apoc.* XVIII. 2.

*Seek ye out*] The certainty of this Prophecie: As if each thing here were entred into a roll of Record. In the day of the execution of this judgement, take this Book, read this passage, and see if any of these be found wanting then and there.

*they shall*] These wilde creatures shall.

This *Chapter* agreeth much with *chap.* XXV. And containes the joyful and glorious restitution, exaltation, and exultation of Gods people.

*Sharon*] A fertil region, and pleasant, lying beneath mount *Lebanon*, in the Tribe of *Gad*, and adjoyning unto *Bashan*, *1 Chron.* V. 16. There were the *Roses* mentioned, *Cant.* II. 1. There had *David* his herds feeding, *1 Chron.* XXVII. 29. Likely it is the same with *Las Sharon*, *Josh.* XII. 18.

*Strengthen ye*] He incites them to hearten and encourage one another, with faith and patience to expect the accomplishment of those glorious promises.

*Then the eyes of the blind*] Fulfilled in Christs time, both corporally and spiritually.

*For in the wilderness*] Literally true in the Jewish Kingdome: being therein a Type of Christs.

*And an high way*] They shall be blessed with peace, and safety.

*the way of holinesse*] A Type of the way to heaven.

*but it shall be for those*] Holy ones, *verse* 5, 6.

*No Lion shall be there*] As the way so plaine; so as free from danger.

This History is brought in to confirme and seale up the truth of some of the Prophecies and Predictions aforegoing. This is recorded, *2 Kings* XVIII. and XIX. *2 Chron.* XXXII.

*came up*] Upon pretence likely of the Contribution withheld by *Hezekiah*, which his father *Ahaz* had paid to *Tiglath-Pilezer*, *2 Kings* XVI. 7, 9. and XVIII. 7.

Chapter	Verse.	388	E S A Y.
	10.	<i>without the Lord</i> ] Heb. Jehovah, that sonne of four letters, as the Hebrews call it: used here by <i>Rabshakeh</i> six times in his Speech.	
	11.	<i>Syrian language</i> ] See the <i>Observations</i> on <i>Ezra</i> IV. 7.	
	12.	<i>dung and pisse</i> ] See the <i>Observations</i> on <i>2 Kings</i> X. 27.	
	17.	<i>and take you away</i> ] The maner of Conquerours to transplant the Natives.	
	19.	<i>Sepharvaim</i> ] Subdued before his time, <i>2 Kings</i> XVII. 24.	
	22.	<i>Eliakim</i> ] Now in <i>Shebna's</i> office and place. And <i>Shebna</i> now the Scribe; and so here is the beginning of his fall, <i>chap.</i> XXII. 20, 21. <i>chap.</i> XXXVII. 2.	
XXXVII.		This Chapter the same in substance with <i>2 Kings</i> XIX.	
	7.	<i>a rumor</i> ] <i>Verse</i> 9. and 36.	
	8.	<i>So Rabshakeh returned</i> ] Most likely leaving the armie still before <i>Jerusalem</i> .	
		<i>Libnah</i> ] See the <i>Observations</i> on <i>2 Kings</i> VIII. 22.	
		<i>Lachish</i> ] See the <i>Annotations</i> on <i>Micah</i> I. 13.	
		<i>Ethiopia</i> ] See the <i>Observations</i> on <i>Gen.</i> II. 13.	
	9.	<i>warre with thee</i> ] Either to assist the Jewes; or in <i>Assyria</i> , in the absence of <i>Sennacherib</i> and his forces.	
	10.	<i>Thus shall ye speak</i> ] Instructions to his messengers, delivered to them in writing; and so by them in writing to <i>Hezekiah</i> : Likely as if he scorned to write himself to <i>Hezekiah</i> , but sent him only a Copie of the Instructions.	
	12.	<i>Eden</i> ] See the <i>Observations</i> on <i>Gen.</i> II. 8.	
	16.	<i>Cherubims</i> ] See the <i>Observations</i> on <i>Gen.</i> III. 24. And the <i>Annotations</i> on <i>Ezek.</i> IX. 3. and on this text.	
	30.	<i>a Signe</i> ] See the <i>Observations</i> on <i>chap.</i> VII. 14. and on <i>Exod.</i> III. 12.	
		<i>ye shall eat this yeare</i> ] A confirmation of <i>Sennacherib's</i> sudden departure and returne home: And also including in it an assurance of a comfortable provision of necessary food for them, out of the Land; notwithstanding all the havock that <i>Sennacherib's</i> armies had made in it; and the coincident Sabbatical year, for intermission of culture. See the <i>Observations</i> on <i>Lev.</i> XXV. 21.	
	36.	<i>Then</i> ] In that night, <i>2 Kings</i> XIX. 35. the very next night after the message sent from God, by <i>Esay</i> .	
		<i>and smote</i> ] The maner how is not expressed.	
		<i>in the camp</i> ] Likely both before <i>Jerusalem</i> , and <i>Libnah</i> . See <i>Ch.</i> XXXVI. 2. and <i>verse</i> 8, 9, 14, 33. of this Chapter.	
		<i>all dead corpses</i> ] All in a maner. Yet some escaped, and fled with <i>Sennacherib</i> himself. See <i>chap.</i> XVII. 14.	
	37.	<i>Nineveh</i> ] See the <i>Annotations</i> on <i>Jonah</i> I. 2. and on this text.	
	38.	<i>his sonnes</i> ] These words here written; are read in the margin, but not written in the text, <i>2 Kings</i> XIX. 37.	
		<i>Armenia</i> ] Heb. <i>Ararat</i> on the mountains whereof the Arke rested.	
		<i>Esarhaddon</i> ] See the <i>Observations</i> on <i>Ezra</i> IV. 2.	

*In those dayes*] Shortly after *Sennacheribs* defeat and departure.  
*shalt die*] Yet a secret reservation there was. See *Fer. XVIII. 7, 8.*  
*Ezek. III. 18.* See the *Observations on Fonah III. 4.*

*to the wall*] Which haply might be towards the Temple: or by that withdrawing, that he might with the more privacie, and intention, make his addresse to God.

*remember now*] Humbly appealing to God, touching the integrity and sincerity of his heart, and endeavours.

*wept sore*] One cause might be the want of a son. *Manasseh* was not yet born. And the State of Church, and Common-wealth much unsetled.

*Then*] Afore *Esay* was gone out into the middle Court, *2 Kings XX. 4.* where the text is *Citie*; but the margin, *Court*. And the first Court of the Kings house, that neere the Palace, and farthest from the street or *Citie*, seemes here to be meant.

*to thy dayes*] That he had lived already.

*fifteene years*] About the one half of his reigne.

*will deliver thee and this Citie*] The promise before made, is again here renewed; assuring him, as of his life; so of peace and tranquility to be continued to him, with it; that *Sennacherib* should not return; or any *Affyrian* to molest him, or this *Citie*, *2 Chron. XXXII. 22.* which yet afterwards was done in the dayes of his son *Manasseh*, *2 Chron. XXXIII. 11.*

*a Signe*] Asked by *Hezekiah*, *ver. 22.* and put to his choise, *2 Kings XX. 8, 10.*

*So the Sunne returned ten degrees*] Not the shadow only: which indeed depended upon the Sunne. Nor could forraigne people in remote places have taken notice of this miracle, had no alteration beene in the course of the Universe, *2 Cron. XXXII. 31.* For this miracle as it was visible in *Judea*, so in other parts of the world also; particularly in *Babylon*; the King and Princes whereof observing the thing, yet ignorant of the occasion, except by report only, which might deceive, for their further satisfaction send Ambassadors to *Hezekiah*, not only to congratulate his recovery, but to enquire of the wonder, *2 Chron. XXXII. 31.* In this Miracle, if the Sunne went back in its ordinary pace and swiftnesse; and in like sort did returne forward againe, then that Day-light must be long thirty two hours, if by a degree, an hour be understood. If the Sunne returned back ten degrees in an instant, then it must be long twenty two hours. But by a degree here most likely half an hour is understood. See more of this in the *Annotations* on this text, and my *Observations* on *2 Kings XX. 9, 10, 11.*

*by these things men live*] By thy promises, and preformances of the same, by his speaking and doing, *verse 15.*

*is the life of my spirit*] As the life of all men is so continued; so by these things is the life of my spirit miraculously prolonged, and I recovered; and shall out-live in all the rest of my years that bitterness of my soul into which I was formerly cast, *ver. 15.*

*For Peace I had great bitterness*] Instead of it, or presently after it,

XXXIX.

- and upon it, upon that peace from the Assyrian, by his overthrow; then this grievous bitter affliction suddenly surprized me.
21. *a lump of figs*] This might have no power in it; or, if any at all, yet not sufficient to this so signal and sudden a cure.
22. *that I shall go*] So soone as within three dayes, as God had graciously promised, 2 Kings XX. 5. And for which he asked the Signe, 2 Kings XX. 8.
1. *Merodach Baladan*] 2 Kings XX. 12. *Beredach Baladan*. Of the change of letters, see the *Observations* on *Gtn.* IV. 25. and 2 *Sam.* VIII. 3. And of *Names*, see the *Annotations* on *Dan.* I. 7. And on this text, *Merodach*, one of their Idols, *Jer.* L. 2.
2. *King of Babylon*] Under the Assyrian.
7. *glad*] over-much, for self-ends, of pride, or profit.
7. *And of thy somes*] *Manassch* was carried thither, 2 *Chron.* XXXIII. 11.

XL.

- Eunuchs*] Or Officers. Thus those of the posterity, and issue of *Hezekiah*, 2 *Chron.* XXXVI. 6, 10, 20. *Dan.* I. 3, 4.
8. *for there shall be peace*] An humble submission preceding.. And here an acknowledging this interim of favour, in the delaying and deferring the judgement.
- In the former Chapter *Esay*, upon the occasion therein related, having made some mention of the Babylonian captivity; doth now in the ensuing Prophecies most what insist upon that same subject matter. For the sublequent Sermons are generally most, if not all of them, concerning that their Captivity, the delivery out of it, and the restitution of their Church and State, in after-times. Yet so, as that all this reacheth farther, unto the spiritual delivery of Gods people from the thraldome under sinne and Satan, by the Messias herein typified, and the glorious advancement, and enlargement of his spirituall Kingdome, in the dayes of the Gospel.
1. *Comfort ye*] The Promulgation and approach of Gods purpose, concerning his peoples deliverance, he commands, for their comfort, to be published to them; Relating herein both to the time of the Babylonish captivity; and also to the time of the coming of the Messias.
2. *double*] Abundantly; so much to the full as God deemed fit to be inflicted.
3. *The voice*] The undoubted certainty of the performance of it, is set forth, and confirmed, notwithstanding all obstructions and difficulties lying in the way. And that first, by the stability of Gods Word; illustrated by the sicklenesse and frailty of all humane excellencie, *ver.* 3. — 8.
- of him that crieth*] This applied to *John* the Baptist more especially, *Mal.* IV. 5. *Matth.* XI. 14. *Marke* I. 2, 3. *John* I. 23.
7. *surely the people is grasse*] Yea, even the Babylonian Monarchy; and it cannot hinder the performance of Gods Word, purpose, and promise for the deliverance of his people. Saint *Peter* applies this to the work

work of Regeneration, wrought in the soul, by the Ministry of the Word, 1 Pet. I. 23, 24, 25. So, *John* VIII. 51. 2 *John* II.

*O Zion, that bringest good tydings*] Or, thou that bringest good tydings to Zion] A second command, for the promulgation and proclamation of this good tydings to Zion, to *Jerusalem*.

*be not afraid*] Make no scruple or doubt of publishing it.

*and his work before him*] even that work, *verse* 11. lies open, and easie to him.

*who hath measured*] A second proof of the undoubted certainty of Gods performance of this his glorious Promise, from the immensity of his power and essence, illustrated by the feebleness and vanity of all Creatures, of Idols especially, *ver.* 12, — 20.

*To whom then will ye liken God*] He is not like to Idols. They are not able to hinder him in the performance of his gracious promise for the glorious deliverance of his people.

*Have ye not known*] Applicable both to the people of God; and also to the Heathen Idolaters.

*yea, they shall not be planted*] Be, as if not planted; &c.

*How sayest thou, O Jacob*] He taxeth now his own people, who had been taught better things, for their diffidence and distrust.

*my way is hid from the Lord*] He looketh not after me, what I endure and suffer; or what course is to be taken for my deliverance.

*He giveth power to the faint*] He maketh his might to appeare in mans weakness.

This is much of the same argument with the former Chapter.

*Keep silence*] God standing up to debate his cause, by his Prophet, against the enemies of his people, with them and their Idols, requireth silence, that he may be heard.

*renew their strength*] To support themselves, and their Idols; and to hinder my work for the recovery of my people, if they can.

*the righteous man from the East*] *Cyrus* from *Persia*, to manifest my righteousness in fulfilling my promises, and in righting the wrongs done to my people. Yet *Cyrus* herein a type of Christ.

*calling the generations*] Having them at call and command.

*saw it*] These strange works of God, by *Cyrus*, set on foot for the deliverance of his people.

*and feared*] Their own safety.

*drew near, and came*] Not to God; but to take counsel together, how to secure and save themselves.

*So the Carpenter*] They made recourse to their Idols, making more of them, as if their safety consisted in the multitude of them.

*But thou*] Confirms and strengthens his against all fear from the enemies; undertaking to secure them, and make them successful against all that should oppose them.

*whom I have taken*] *Abram* from *Ur* of the *Chaldees*.

*Sharp threshing instrument*] To thresh the mountains; even thy greatest enemies.

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XLI.

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Chapter	Verse.	392	ESAT.
XLII.	18.	<i>I will open rivers</i> ]	Rather then my people shall want meanes of comfortable subsistence.
	19.	<i>the Cedar, &amp;c.</i> ]	God will by his providence and provision so accommodate them, as if such things had been done.
	21.	<i>Produce your cause</i> ]	God challengeth the Idolaters to produce the strongest pleas they can, in the behalf of their Idols; and to prove the truth of their religion, by producing the like works, foretold first, and effected afterwards, by their Idols, to those of his before mentioned, when they shall see them accomplished, and withal so long foretold.
	25.	<i>from the North</i> ]	<i>Cyrus</i> , who was a Medo-Perſian, <i>Media</i> lying more Northerly; and <i>Perſia</i> more Easterly, <i>ver. 2.</i> He brought people and forces from both parts, against <i>Babylon</i> .
	26.	<i>shall he call upon my Name</i> ]	Or proclaime my name, <i>Ezra I. 1, 2.</i>
		<i>who hath declared</i> ]	Which of your Idols?
	27.	<i>from the beginning</i> ]	Of old time; near two hundred years before it shall come to passe.
		<i>he is righteous</i> ]	That so he may be rightly called a God.
	28.	<i>The first shall say</i> ]	Or, I say first to <i>Zion</i> ; I am the first that signified ought to <i>Zion</i> concerning her deliverance; or the destruction of <i>Babylon</i> ; and the persons by whom these should be effected; which none of your Idols could do, <i>ver. 26.</i>
		<i>amongst them</i> ]	Their Idols.
	29.	<i>all vanity</i> ]	The conclusion, of, and against their Idols.
	Another Sermon, in this, and the three <i>Chapters</i> following; which are much of one Subject with the former: Foretelling the <i>Blessings</i> that God would confer upon his people, partly by <i>Cyrus</i> ; and principally by Christ: <i>Discovering</i> the vanity of Idols, and sottishnesse of Idolaters: <i>Taxing</i> his people for their incredulity, blindnesse, excesses, and obstinacie, the causes of their captivity: and yet <i>Promising</i> pardon, and restitution, upon their sincere repentance.		
	1.	<i>my servant</i> ]	Christ the Messias, <i>Matth. XII. 14, 18, 19, 20.</i> Some weakly, and in a low degree, make also application of this; and what follows, to <i>Cyrus</i> , in some sort herein as a Type of Christ.
	6.	<i>thee</i> ]	My Sonne, the Messias.
	8.	<i>neither my praise to graven Images</i> ]	By my failings in my Predictions, and promises.
	11.	<i>of the rock sing</i> ]	Of <i>Petra</i> , the chief Citie of <i>Arabia</i> , <i>chap. XVI. 1.</i>
	13.	<i>The Lord shall go forth</i> ]	To warre, against the enemies of his people.
	14.	<i>I have</i> ]	The words of God himself. He long restrained his wrath: but now will hasten the execution of it; and lay desolate the whole Countrey of <i>Chaldea</i> , and of those that were adjacent, and adjutant to it.
	15.	<i>the rivers Islands</i> ]	It was so done by <i>Cyrus</i> , in the siege of <i>Babylon</i> .
	16.	<i>And I will bring the blinde</i> ]	Partly true, in the returne of the Jewes

Jewes out of the Babylonish Captivity more true, spiritually, in the Conversion of Jew and Gentile to grace in the Kingdome of Christ, under the Gospel.

*Hear ye deaf*] Jewes, of whom many still continued such; notwithstanding all that God had said and done, and they had heard and seene.

*who is blinde*] A reason why he gave his own people those titles, ver. 18. because they deserved them, as well, yea rather, then any other.

*as he that is perfect*] Should be so; and hath best means to be so.

*opening the eares*] In shew at least, listening.

*he will magnifie his Law*] He is pleased to magnifie his Law; as well by execution of justice upon the transgressors of it, as by making good his Promises unto those that observe it. Or, he magnified and dignified him with his Law.

*But this is a people*] After all those favours and honours conferred upon them, yet see what calamities and miseries are befallen them, for their sins.

*will give eare to this*] To amend, and grow wiser for time to come?

*laid it not to heart*] Their extreme stupidity; even in their present afflictions.

*But now*] though a great part of my people continue still thus obstinate and impenitent, yet I will have care of my chosen ones among them, whom I will protect in all dangers, and in due time restore.

*I gave Egypt for thy ransom*] *Exod.* XIV. 20, — 38. and *XV.* 9, 10.

*Ethiopia, and Seba for thee*] *2 Chron.* XIV. 9, — 15.

*bring thy seed*] by *Cyrus* temporally, by *Christ* spiritually.

*Bring forth the blinde people,*] challenging the *Gentiles*, who were blinde and deaf, as their idols, to see if they can yet produce ought in defence of their idols, ver. 9.

*who among them*] which of their idols could foretel those, or the like things?

*It is truth*] that the Lord alone is the true God, and they all but base idols.

*ye are my witnesses*] ye my people; speaking thus to them, that had plentiful and pregnant proofs of his divine power and providence.

*and my servant*] the *Messias*: and in some degree, *Cyrus*.

*that I am he*] the onely true God, ver. 12.

*whose cry is in the ships.*] They wanting water, by *Cyrus* his draynings, to carry them in their flight away: Or, they cry, to the ships, to the ships, for safety; as *chap.* XXII. 5. to the hills, to the hills. Yet some translate thus, the *Chaldeans*, together with their choise ships which they vaunt of.

*which maketh a way in the sea*] Red-Sea; and *Jordan*.

*Chariot*] *Pharaoh* and his armie.

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XLVIII.

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Chapter.	Verse	394	E S A Y.
XLVI.	18.	<i>they shall lie together</i> ] In the bottome of the Sea, <i>Exod. XV. 10.</i> <i>Remember ye not the former things</i> ] in comparison of the New; the deliverance by <i>Cyrus</i> ; but principally and spiritually by <i>Christ</i> .	
	19.	<i>I will even make a way</i> ] I will fit, and furnish them in the way as they shall returne from <i>Babylon</i> .	
	21.	<i>they shall shew forth my praise</i> ] Or at least <i>should</i> ; It was their duty.	
	22.	<i>But thou</i> ] Hast not beene so careful to worship me: But hast been weary of me, and my service.	
	23.	<i>me</i> ] But Idols, and strange gods.	
		<i>I have not caused thee</i> ] Not I, but thine Idols have made thee at so much cost with them, tying thee out, as a slave to them, with such services.	
	24.	<i>But thou hast</i> ] Hitherto of their <i>Failings</i> ; now of their <i>Faults</i> . And all this, to shew, that the deliverance of them from their thralldome, was of his own free favour and mercie, not for any merit or desert of theirs, as in the two next verses.	
	27.	<i>Tby first father</i> ] Or forefathers, and not you alone, have sinned. And therefore no cause in your selves, or them, why I should do you so great a favour, as this is.	
	1.	<i>yet now</i> ] Notwithstanding all, their sinnes; and his judgements and chastisements; yet he would now at length, relieve and refresh them, restore them, and cause them to thrive and prosper again.	
	3.	<i>I will poure</i> ] A type of that spiritual blessing, and growth and increase of Gods Church, and the members of it, under the <i>Messias</i> , by the graces, and comforts of his Spirit.	
	5.	<i>One shall say</i> ] Gods blessing to them, in the addition of many <i>Prophets</i> .	
	7.	<i>since I appointed the ancient people</i> ] The lineage of <i>Abraham</i> to be my peculiar people.	
		<i>things that are coming</i> ] Things to come, in a continued course, from the first to the last, like lincks of a chaine, hanging one upon another.	
	8.	<i>Is there a God besides me?</i> ] That can so foretel, and do?	
	9.	<i>They that make a graven Image</i> ] The sottishnesse of them, their makers, and worshippers, is largely set down, <i>ver. 9, — 20.</i>	
	21.	<i>Remember these</i> ] Their sottishnesse: and thy duty, by all my dealings with thee, so freely, and bountifully, above my dealings with others.	
	23.	<i>Sing, O ye heavens</i> ] At the redemption and deliverance of Gods people. Implying such abundant matter of joy, as might well affect the whole Creation, were it all sensible of it.	
	25.	<i>that frustrateth the tokens of the liars</i> ] Specially those that would prognosticate the long continuance of the <i>Babylonian Monarchy</i> .	
	26.	<i>messengers</i> ] Such as <i>Esay</i> , <i>Feremy</i> , <i>Ezekiel</i> , and others.	
	28.	<i>That saith of Cyrus</i> ] Thus naming him about two hundred yeares before	

before he was borne. So to assure them of their deliverance by him.

This Chapter is also of the same subject with the former: And begins where that d.d end.

*two-leaved gates*] Such as great mens houses and Palaces are wont to have.

*and create evil*] Specialy to the Babylonians.

*Drop down*] A command of a Blessing from God: That Gods mercy and goodnesse should so manifestly and plentifully appear in the deliverance of his people, and disposing all things for their behoof; as if the heavens, and the earth, were full of blessings for them, even of righteousness, and salvation.

*woe to him that*] A curb to restrain the impatiencie of some, that murmured at their miseries, and at the delay of their deliverance. Or, against the Babylonians, that would strive, even against God himself, to keep his people in perpetual slavery. And many other passages of Gods providence, concerning the affaires of those times, might be, which flesh and blood would be over-prone to be quarrelling with God about, and controuling his carriage of them.

*Ask me*] Or by interrogation; will ye presume to appoint and direct me, what I shall do, and how I shall carry matters concerning the disposition and ordering of my people? Or positively; seek to me for these things, concerning my sonnes; and not to Idols.

*raised him up*] *Cyrus*.

*build my Citie*] Give order for it; and the Temple especially, *Ezra I. 1.*

*shall come over unto thee*] How, and by whom, they should be furnished with supply of all requisite commodities, *Ezra I. 4. and chap. VII. 21, 22.*

Some expound this whole passage of *Cyrus* himself; That because he had dealt so freely with Gods people, God would therefore give him, as a reward, the wealth of those rich Kingdomes, and Countries, which together with *Babylon*, of whom they formerly held, at the fall of that State, fell also into his hands.

*surely God is in thee*] Or, with thee, with *Cyrus* typically; with Christ really: And he, in his Church.

*verily*] *Esay* here admires the hidden depth of Gods dispensations, in the passages of his providence. And men ought not therefore to take upon them, to control and censure him therein.

*I have not spoken in secret*] As your false gods deliver their Oracles: But plainly.

*Assemble your selves*] Ye that escaped the sword of *Cyrus*; ye Chaldeans, and other Nations; seeing now how much God is able to do for his people; how little their Idols for those that served them.

*Look unto me*] Leaving Idols, betake your selves unto me, who am the only true God, and able to save you, *ver. 16, 17.*

*unto me every knee shall bow*] And it is your wisest course there-

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fore, to come willingly in unto me, *ver. 22. Psal. II. 8, 10.* The Apostle, *Rom. IV. 11.* applyeth this text to the last judgement, which is a thing herein necessarily included.

25. *be justified*] God approving their innocencie, and unjust sufferings at the hands of their enemies; notwithstanding their pretences in doing justice upon them on Gods behalf, for their sinnes; and therefore they took them as lawful prize. God would clear them, deliver them: and punish their enemies.

XLVI.

In this Chapter, and the next (as in the 13. and 14. Chapters before) is set down a full and pregnant Prophecie against *Babylon*, and of her utter overthrow: and of Gods deliverie of the Jewes from her. Asserting withal, the vanity of the Babylonian Idols; and his owne incomparable divine power, to effect it.

1. *Bel*] This Chapter begins with the ruine of their Idols: See the *Observations on Judges VIII. 33.*

*Nebo*] Another of their Idols. Whose name is found inserted in many of the names of their Kings, and Nobles; as *Nabonassar*, *Nabopolassar*, *Nebuchadnezzar*, *Nabuzardan*. The name imports Prophecie. And so this may seeme, their *Apollo*, as *Bel*, their *Jupiter*.

*A burden to the weary beast*] On whose backs the Medes and Persians lead them, to carry them away.

3. *which are borne*] Minding them of his Divine power and love. God not like to those Idols, *ver. 1, 2.*

8. *and shew your selves men*] Not beasts, like these idolaters.

10. *Declaring the end from the beginning*] Foretelling the issue of things; in a continued course and progresse, from the first to the last: which no other then my self can do.

11. *bird from the East*] *Cyrus* from *Persia*, which is East from *Babylon*.

12. *ye stout-hearted*] Impious obstinate of the Jewes: or rather, stomackful and proud enemies.

*far from righteousness*] Or righteous dealing with my people.

13. *my righteousness*] In executing judgements on you; and righting the wrong done to my people.

XLVII

This Chapter prosecutes the destruction of *Babylon*: and begins with the ruine of their State. And describes throughout it, her dejected and despicable condition upon her overthrow, together with the procuring Causes, and the suddenesse, and unavoidablenesse of it.

2. *Uncover thy locks*] Cast off thy stately head-tire; and go bare headed, as captives and drudges are wont to do.

3. *as a man*] But in full wrath, and power, as God.

9. *in a moment, in one day*] That night of *Belteshazzars* feast, *Dan. V.*

XLVIII.

39. This Chapter is also much of the same subject; and frame, especially with Chapters XLIII and XLVI.

1. *out of the waters of Judah*] The Stock of *Judah*, the royal Tribe; that had kept the true worship of God; and not fallen away, as the ten Tribes.

and

*and thy neck is an iron sinew*] A reason why God was pleased to foretel things to his people, that they might not be ascribed to their Idols, or to any other, which he foreknew that this stiff obdurate people would be too prone to do, *ver. 5.*

*new things*] Yet further to convince thee of thy wilful obstinacie I acquaint thee again, with other of my secret counsels, which shall also in their due time be fulfilled.

*very treacherously*] In ascribing them, and the foreknowledge of them to thine Idols, or Southsayers.

*For my Names sake*] No merit of thine. My mercy and might, my grace and glory.

*but not with silver*] Not so fully as silver, till all the dross be exactly wrought out. But chastised them with moderation, regarding their infirmities.

*my glorie unto another*] He is charie and jealous of a corival.

*loved him*] *Cyrus.*

*hath sent me*] Me the Prophet *Esay.* This added, to give the greater assurance of the truth and certainty of it.

*Go ye forth from Babylon*] *Ezra I. 1.*

*Esay* having prophesied much of the *Returne of the Jewes* from the Babylonish captivity; from the fourtieth Chapter hitherto: doth now mainly insist upon the *instauration of the Church by Christ*; And plaies the Evangelist, as it were, to the end of this Book and Prophecie.

*Listen, O isles,*] Christ calls for audience; declaring his *Calling to his Office*, by the Lord, to be the Saviour both of Jew and Gentile.

*from the womb*] Yet designed thereto from eternity, *1 Pet. I. 20.*

*my mouth like a sharp sword*] God furnisheth him with abilities to this great office and work of mans Redemption.

*Thou art my servant, O Israel, &c.*] Or rather thus; *Israel* it is, in whom I will be glorified by thee, the true *Israel* of God. And indeed to the Jewes in general he was first sent, as the minister of Circumcision.

*whom man despiseth*] Christ in the dayes of his flesh and humiliation.

*Kings shall*] *Chap. XLV. 23. and LII. 15. Psal. LXXII. 10, 11. Ephes. I. 21 Phil. II. 10.*

*In an acceptable time*] God the Father speaking unto Christ.

*to establish the earth*] Of *Judea*, to restore and settle the State of it againe, after their returne from the Captivity: A Type of the other.

*prisoners, Go forth*] From *Babels* bonds, corporaly: from Satans bonds spirituallly.

*They shall feed in the wayes*] In their returne from *Babylon* to *Judea*, God will provide them of all necessities in the way; and make it even and easie to them.

*Sinim*] Or, *Sini*, the Sinites, that lived in the desert of *Sin*, or about mount *Sinai*. Or, from *Sin*, a chief Citie in *Egypt*, *Ezek. XXX.*

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XLIX.

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- 15, 16. And all this a Type of those that out of all quarters of the world should be converted unto Christ, and come in to him.
14. *But Zion said*] Her objection.
15. *Can a woman*] Gods answer, full of a tender affection to her.
18. *gather themselves together*] A Type of those numberlesse numbers that should be brought home to the Church of God, under Christ, by the Ministry of the Gospel.
22. *to the Gentiles*] Their Conversion should make up this numberlesse number.
23. *And Kings shall be thy nursing fathers*] As Persian Emperours first; and much more Christian Emperours afterwards.
- and lick up*] An expression of the lowest submission that may be.
25. *even the captives of the mighty*] Notwithstanding their pretended might and right; God would yet deliver his people from them.
26. *And I will feed them*] And thus destroy their enemies.
- This, and the next Chapter, seeme to make one Sermon.
1. *Where is the Bill*] A conviction of the Jewish people, as authors of their own forlorn condition; together with a justification of God and his Ministers against them, *verse 1, — 9.*
- divorcement*] Either, none at all; or not for sleight causes, as they used to give Bills of divorcement, but for great disloyalty, yet God ever had his reserved remnant, in all times among them, *Rom. XI. 1, — 5.*
2. *none to answer?*] Their wilful obstinacie; and rebellious, refractory courses. This retarded their delivery, and kept them in this deplorable plight, this desolate and disconsolate condition.
- is my hand shortned?*] No want of power in God, to deliver them.
4. *tongue of the learned*] The Prophet *Esay* maintains his own Ministry, and his faithful discharge of it: So to justifie God, that there was nothing wanting on his part, to reclaime and reduce them. It is true, that divers understand all this as spoken in the person of Christ. And indeed there are divers passages, that very fitly agree to him, and whereof concerning *Esay* there is no mention in the holy Story. And it is true, that the same may be said of sundry particulars, in *Psal. XXII.* and *XL.* and *LXIX.* applied expressely unto our Saviour Christ, in the New Testament, *Matth. XXVII. 34, 35, 43, 46. Heb. X. 5, — 10.* And yet none make doubt, but that those *Psalmes*, as they were by *David* composed, so in his own person they concerned him; and that in all likelihood, in some particulars which yet are not found expressely recorded in the story of him. The like may be here.
6. *my back to the smiters*] *Matth. XXVI. 27.* and *XXVII. 26. John XVIII. 22.*
8. *He is neere that justifieth me*] Saint *Paul* alludes to this, *Rom. VIII. 33, 34.* The Apostles maner is, to enlarge the promises of God, made to some particular persons, as to *Jacob, Joshuah, David*, and others, *Gen. XXVIII. 15. Josh. I. 5. Psal. XXIII. 1.* extending them to all the

the faithful in general, as having a joynt interest therein, with them, *Heb. XIII. 5, 6.* And the Apostles argument, borrowed hence, stands firme and good, in general.

*Who is among you*] An exhortation to the godly party among them, to rest and rely upon God, in these calamitous times: with a sad commination to those that trusted to ought else; notwithstanding all their shifts and fetches: for which *Esay* derides them.

*Hearken*] *Esay* returnes to *Comfort* the godly party again, endeavouring to keep them from being dismaid, either by the consideration of their own fewnesse and feeblenesse, or by the apprehension of the supposed might, malice, and multitude of the adverse party.

*alone, and blessed him, and increased him*] And so I will deale with you.

*shall comfort Zion*] God can do, and will do, as much for his Church, as he sometime did for *Abraham*.

*a Law*] As a Law, at mount *Sinai*; so a second Law, even the Gospel.

*my salvation is gone forth*] Aiming at *Cyrus* his Proclamation, *Ezra I. 1, 2.*

*the Isles shall wait upon me*] The Gentiles, at the law of the Gospel.

*Awake, awake,*] Spoken either in the person of Gods people; or by the Prophet himself, moving in their behalf.

*Rahab*] *Egypt.*

*Dragon*] *Pharaoh.*

*returne*] From the Babylonish captivity. Gods answer to the former supplication.

*and where is the fury?*] The Babylonians are perished; and their fury is gone.

*thy mouth*] The mouth of *Esay*. Yet so as more eminently intending Christ.

*that I may plant the heavens,*] To make a new world, a new heavens, and a new earth, *chap. LXV. 17. and LXVI. 22. 2 Cor. V. 17, 18. 2 Pet. III. 13.*

*Awake, awake,*] He largely declares the deep misery of Gods people; their delivery; and the utter overthrow of their enemies; in the residue of the *Chapter*.

To the thirteenth verse, seemes to be an Appendix to the foregoing Prophecie; running all along in the same tenor with the latter part of it.

*How beautiful*] These bringers of good tydings of the delivery from *Babels* captivity: And much more from Satans slavery, by preaching the Gospel of Christ: that publish salvation, corporal by *Cyrus*; spiritual by Christ.

*Behold, my Servant*] Here seemes to begin a new Sermon; and continued in the end of the next *Chapter*, joyntly making up an entire Prophecie, of Christ, his person, parentage, condition, manner of life, sufferings, humiliation, exaltation, benefit redounding thence to his, and to himself.

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LII.

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LIII.

15. *shut their mouthes at him*] In admiration, and reverence.  
 1. *our report*] Chap. LII. 7. Unto the times of his being in the flesh, we finde these words applied in *Iohn XII. 37, 38. Rom. X. 16.*  
 5. *Stripes*] *Mat. XXVI. 67. and XXVII. 16.*  
 7. *Opened not his mouth*] *Mat. XXVI. 39, 42. 1 Pet. II. 23. Acts VIII. 32.*  
 8. *He was taken from prison, and from judgement*] From all those harsh and cruel courses, as under pretence of judgement were exercised upon our Saviour, whereby his life was taken from him.  
 9. *And he made his grave, &c.*] His burial was at the disposal of wicked ones, and of rich ones, or Rulers, at his death. They not only took his life from him, but disposed of his burial, at their pleasure.  
 10. *he shall*] Christ shall die no more, but live and reigne for ever.  
 11. *by his Knowledge*] Objectively. The words of God the Father. *justify many*] The maine fruit and effect of Christs Passion. *many*] So, *verse 12. Matth. XX. 28. and XXVI. 28. Rom. V. 15,*  
 19.  
 12. *Therefore I will divide him*] God the Father will.  
*a portion with the great, and he shall*] God would bestow *many* upon him, or give *many* unto him, to be his subjects; whether with an allusion to a portion of inheritance, or distribution of spoils, it is indifferent. This intimates the numerous, or rather innumerable multitude of those that should be converted unto Christ.  
*was numbred with the transgressors.*] *Mat. XXVII. 38. Marke XV. 27, 28. Barrabbas* let loose, rather then he should be let live.  
*made intercession*] *Luke XXIII. 34.* Yet may relate further, to Christs intercession, which still continueth, *Rom. VIII. 34. Heb. VII. 25. and IX. 24. 1 Iohn II. 1, 2.*

LIV.

- Another Sermon or Prophecie, this seemes to be distinct from the former: though much of the same subject and argument; and depends well upon the latter end of it. For this insists upon swarmes of people that should come in to Christ, and become members of his Church.  
 1. *O barren*] The Church under the New Testament; that little sister, *Cant. VIII. 8.*  
*of the desolate*] She that had been desolate: the Church of the Gentiles; then that of the Synagogue of the Jews.  
 2. *Enlarge*] Thou Christian Church.  
 6. *when thou wast refused*] As in the time of the Babylonish captivity.  
 9. *I have sworne*] No expresse mention of that oath. As neither of that to *Isaac, Psal. CV. 9.* yet meanes as much as if he had taken a solemne oath; as he used in such solemne Covenants.  
*nor rebuke thee*] To forsake thee utterly.  
 10. *For the mountains shall depart*] Sooner may.  
 11. *tossed with tempest*] In the Babylonish captivity; seemingly then forsaken of man, and of God.  
*thy stones with fair colours*] The spiritual excellencies of the Church under the Messias are here described in way of hyperbolies. See the like,

like, *Apoc. XXI. 11, — 21.* The stones here seeme to be those of the Pavement.

*borders*] Or walls.

12.

*taught of the Lord*] *Fer. XXXI. 34. John VI. 45. 1 Cor. II. 10. 2 Cor. XIII. 3. Ephes. IV. 20, 21. 1 John II. 20, 27.*

13.

*gather together*] To attempt against thee.

15.

*No weapon that is formed against thee*] By the Smith, *ver. 16.*

17.

*tongue that shall rise*] To accuse or charge thee wrongfully.

*their righteousness*] The reward of their righteousness.

*Ho,*] A free invitation of all that are thirsty and hungry, both Jew, and Gentile to come and partake of the true spiritual food and graces of Christ in the Gospel, *Mat. XI. 28. John VI. 35, 37.*

LV.

1.

*buy*] This impeacheth not the freeness of the Gift. A Princes almes may be said to be freely given, albeit it be required, that those that desire to share in them, do repaire to his Almoner. And a Scholar may be said to have his learning freely given him, when no stipend is required for the teaching; yet must he ply the School hard.

*the sure mercies of David*] *Acts XIII. 34.* In this Citation the Apostle addes this, *I will give you*, for the fuller explication, and fitter application of it; to his purpose. The like is, *Luke IV. 18.* See *Psal. LXXXIX.* and *2 Chron. VI. 42.* touching these mercies of *David.* But the full meaning is, The mercies of the Messias, the *David*, not past, but to come; the mercies before promised, and to be exhibited in, and by him; in whom the Covenant is made with Gods people, and in whom all Gods Promises are Yea and Amen, *2 Cor. I. 20.* which Promises had never been made good, had not Christ been raised up from the dead; And therefore the Apostle, *Acts XIII. 34.* to good purpose alledgeth this Text.

3.

*I have given him*] The words of God the Father concerning the Messias.

4.

*And Nations that knew not thee*] The Gentiles.

5.

*he hath glorified thee*] When after thy state of humiliation he shall have glorified thee in heaven.

*Seek ye the Lord*] An exhortation both to Jew and Gentile, to make request to Christ for grace and favour; to repent, and amend; and turn to him.

6.

*his thoughts*] They not free.

7.

*For my thoughts are not*] But prone to pardon; and constant and immutable therein: as that shews which follows.

8.

*For as the heavens*] My disposition and dealings, both for mercie and goodnesse, and for firmnesse and faithfulnessse, is as farre above yours, as, &c.

9.

*So shall the Word*] My Promise to my people concerning reconciliation with them, upon their returne to me; and my deliverance of them out of captivity, be as firme and sure, and take effect.

11.

*In stead*] Relating to the Jewes returne out of the Babylonish captivity, *chap. IV. 1. and XXXV. 1, 2.* The face and state of their

13.

Land

Land and State should be strangely altered to the better. And generally the flourishing estate of the Church of God, hereby is intimated, as abounding in spiritual graces and comforts.

*signe*] Monument, Memorial, Trophie: an everlasting honour to God, and a signe to his Church of his mercie to her.

LVI.

1.

*Keep ye judgement*] God admonisheth his people to do that whereby they may obtaine a part in the favours and mercies last mentioned.

3.

*Neither let the Sonne of the stranger*] He comforts the Profelyte, and Eunuch. The Partition-wall should be broken down under the Messias.

5.

*a Name better*] Of great honour, and more durable; an everlasting Name, that should more then countervaille the other defect.

8.

*yet will I gather others to him*] *John* X. 16. *Acts* X. 34, 35.

9.

*All ye beasts*] Here seemes to begin a new Sermon: Declaring againe Gods most fearful judgements upon his People, by their enemies, the Babylonians especialy, and those that served under them: And that for the manifold shameful finnes of the Jewish watch-men, Shepherds, and Seers.

LVII.

1.

*The righteous perisheth*] *Esay* here inserts somewhat for the Comfort of the godly, though by death taken away in those sad times: The wicked nothing heeding Gods hand and end in it.

*from the evil to come*] As was the sonne of *Jeroboam*, *1 Kings* XIV. 12, 13. and good *Josiah*, *2 Kings* XXII. 20. the evil, in the general ruine of the State, and deportation of the people.

3.

*But draw neere*] *Esay* returnes now to the surviving wicked ones; as having another maner of errand to them: in lively colours laying out their abominable courses.

4.

*are ye not, &c?*] Deny it if ye can.

5.

*slaying the children*] *2 Kings* XVI. 3. *Psal.* CVI. 37, 38.

6.

*is thy portion*] Thine Altars, and thine Idol-service, is thy portion that thou choosest and delightest in. As God is to his people, *Psalme* XVI. 5, 6.

*a drink-offering*] Used and annexed to most Kinds of sacrifices. Of this kind were those, *Fer.* VII. 18. and XLIV. 19. offered to the Queen of heaven.

9.

*And thou wentest to the King*] i. e. Kings, collectively, for forreign aid and succour.

*unto hell*] Abasing thy self to them in most servile maner.

10.

*thou hast found the life of thine hand*] Thou still imaginest so to do, and thinkest thou hast found sufficient means and aids to support thee, and to strengthen thine hand. And therefore thou wast not grieved in so doing.

11.

*And of whom*] Whom needest thou to have feared, and sought for forreign aid, if thou hadst feared me?

*hast lyed*] And dealt disloyaly with me.

*my peace, even of old*] My Lenity thou abusest.

thy

*thy righteousness]* As thou esteemest it: But I so call it ironically.  
*let thy companies deliver thee]* Thy troopes of strangers, or strange  
gods, *Judg. X. 13, 14.*

*And he shall say]* God; or, it shall be said.

*for the spirit should faile]* This moveth God, in way of commise-  
ration to stay his hand, *Psal LXXVIII. 38, 39. and LXXXIX. 47.*

*and will heale him]* For my own Names sake, and free mercie; not-  
withstanding his frowardnesse, and crosse and contrary wayes.

*Peace, Peace]* Whereas before was no speech but of warre; Now  
it shall be of abundant peace and prosperity; and consequently of  
praise and thanksgiving. The fuller complement of this is under the  
Messias in the Gospel.

In this *Chapter Esay* reproves them mainly for their Hypocrisie in  
Fasting.

*and take delight]* They seeme so to do.

*you finde pleasure]* You do not break off your sinful desires, minds,  
pleasures, and purposes; but persist still in a purpose to pursue them;  
though haply not upon the very day of the Fast to act them.

*and exact all your labours]* Debts, and services; with all rigour.

*for strife and debate]* Your fastings end in, and are seconded with  
vexatious suits, quarrels, and brawles.

*to make your voice to be heard on high]* By your loud *clamours* used  
in your prayers in the times of fasting. Or, that God on high should by  
fasting be induced to hear your voice, and grant your requests.

*Is not this the Fast]* When it is joyned with reformation and a-  
mendment of your lives? As, *Acts X. 2, 4.*

*Then shalt thou call,]* Then no cause to complaine, as, *verse 3.*

*the putting forth of the finger]* Forbearing not acts of violence, and  
threatening termes only, but even all gestures, and expressions of that  
kinde whatsoever.

*and makes fat thy bones.]* Fill them with marrow, arme and  
strengthen them.

*the old waste places]* Of *Jerusalem*, and the Cities of *Judah*, and  
other like places.

*thy foot from the Sabbath]* Thy affections, and wayes, which would  
pollute the Sabbath. Whether it be the yearly, or the weekly Sab-  
bath.

*a delight]* See *Psal. XXVII. 4. and XXXVI. 8. and XLII. 1, 2, 4.*  
and *XLIII. 2, 3, 4. and LXV. 1, — 5. and LXXXIV. and CXXII.*  
*1, 2.*

*honour him]* In it; by sanctifying him, and it.

*thine own wayes]* Wicked works, and courses.

*nor speaking thine own words]* Those, *verse 9.*

*to ride upon the high places of the earth]* Aloft, in places of secu-  
rity, and safety, *ch. XXXIII. 16. Deut. XXXII. 13.*

This *Chapter* relates their various enormous iniquities; and them  
to be the causes of their sad calamities, *verse 1, — 15.* And a promise

12.

13.

14.

16.

18.

19.

LVIII.

2.

3.

4.

6.

9.

11.

12.

14.

LIX.

Chapter	verse.	404	ESAY.
		to the faithful ones, of deliverance from them; and of spiritual mercies and blessings in and from the Messias, <i>ver.</i> 16, — 21.	
	1.	<i>is not shortened</i> ] Either to hear, and help you out of those calamities; or to make good those large and liberal blessings promised upon your repentance.	
	5.	<i>spiders web</i> ] To entangle and destroy others.	
		<i>he that eateth</i> ] There is no safe dealing any way with them.	
	7.	<i>Their feet</i> ] <i>Rom.</i> III. 15, 16, 17.	
	8.	<i>not know peace</i> ] Experimentally, to have and enjoy it. See <i>Phil.</i> III.	
	10.	<i>Apoc.</i> II. 17.	
	9.	<i>Therefore is judgement farre from us</i> ] God stands off farre from you, neither executing judgement and vengeance on your enemies, nor protecting you against their wrongs.	
	12.	<i>our transgressions are with us</i> ] Stick close to us; we cannot shun, or shift them off.	
	14.	<i>is fallen</i> ] For want of support.	
		<i>cannot enter</i> ] But is shut out by violence.	
	15.	<i>a prey</i> ] He cannot be safe, that will not be wicked.	
	16.	<i>wondered</i> ] Spoken in an humane straine, <i>Rom.</i> III. 9, — 19, the Apostle concludes hereupon the universal depravation of man-kind, in his natural condition.	
		<i>no intercessor</i> ] No interposer.	
		<i>his arme</i> ] He did the work alone himself.	
		<i>brought salvation</i> ] Temporal, <i>vers.</i> 17, 18, 19. Spiritual, <i>verse</i> 20, 21.	
	17.	<i>breast-plate</i> ] Here is God, as a man of armes.	
	18.	<i>repay</i> ] Vengeance to the enemies of his people.	
	20.	<i>And the Redeemer</i> ] <i>Rom.</i> XI. 26. the Apostle applies this <i>verse</i> to Christ; and the conversion of the Jewes, when the fulnesse of the Gentiles be come in. Where the Apostle retaines the Ancient Greek version, as <i>Hierom</i> witnesseth it to have beene in his time, having nothing in it disagreeing from truth, or crossing that in ought for which he alleadgeth it. This then cannot have relation to the Angel slaying <i>Sennacheribs</i> army; or to <i>Cyrus</i> , further then as Types of Christ, and his spiritual deliverance. And <i>Esay</i> useth to slip from temporal deliverances, in a close way, unto spiritual; and to close up the Prophecies of the one, with the Promises of the other.	
	21.	<i>my Covenant</i> ] Of sending the Redeemer to them; and of continuing his Word and Spirit to <i>Zion</i> , his Church.	
LX.		This Chapter containes the glorious state of the Church under the Messias; the abundant accessse of the Gentiles; and their Kings, and chief ones adjoynded to it, and their riches, endowments, and services humbly submitted, and cheerfully yeelded unto it.	
	1.	<i>Thy light is come</i> ] The night of affliction is over; and the day is dawning, the light of the morning is risen upon thee.	
		<i>glory of the Lord</i> ] In thy deliverance, and restauration.	
	2.	<i>But the Lord shall arise</i> ] The Sunne of righteousness, <i>Mal.</i> IV. 2.	
		And	

*And Gentiles*] To congratulate with thee, and to enjoy the light together with thee.

*and thine heart shall fear*] With admiration, and joyes so sudden and excessive.

*shall come in to thee*] By tendering both themselves, and whatsoever they are stored with, unto thee, and thy service.

*Ephah*] The posterity of *Midian*, by his eldest sonne, *Gen.* XXV. 4.

*the praises of the Lord*] Repairing thither not for traffick, but to worship, *Acts* VIII. 27.

*the house of my glory*] My Temple, a Type of the Church.

*what are these*] A question moved by *Zion*, touching their multitude, and speed.

*Surely*] The Answer returned.

*first*] With the first, or among the first.

*their silver*] *Ezra* I. 4, 6, — *II. ch.* LXVI. 20. and *LV. 5. Rem.* XV. 16.

*sonnes of strangers*] Profelytes.

*Kings*] *Cyrus*, and others his successors.

*and I will make the place of my feet glorious*] The Ark, Temple, *Zion*, all resembling the Church. *verse* 7.

*suck the breasts of Kings*] Being as thy foster-fathers, *chap.* XLIX. 23. and *LXVI. 12.*

*For brasse*] Thy damages shall be repaired with advantage,

*thine exactors righteousness*] Overseers; not such as shall pill and poll thee, exact upon thee; but deale most righteously, moderately, and mercifully.

*thy walls salvation*] All should be safe with them, under Gods protection.

*The Sunne*] Their chief and principal light and comfort should consist in such a plentiful enjoyment of Gods gracious love, favour and kindnesse, that in comparison thereof the Sunne and Moone should be as of no account or regard. This may relate to the glory of the life to come.

*Thy Sunne*] Not clouded, or eclipsed; but continually shine, without interruption.

*Thy people*] Sanctified here, perfected hereafter.

*inherit the land for ever*] The new world, *chap.* LVII. 13. and *LXV. 17, 18. 2 Pet. III. 13. Apoc. XXI. 5, 7. Canaan* was a Type of this.

*the branch of my planting*] *My* in the margin: *his* in the text. The meaning may be this, A branch of my plantations (by way of eminencie and excellencie,) a work of my hands, to glory in.

*A like one*] A miraculous multiplication of the Church.

*in his time*] Speedily, when its due time is come, and till then they must expect, *chap.* XIII. 22. and *XXVIII. 16. and XXXVIII. 18. Hab. II. 3. Luke I. 20.*

LXI.

This Chapter is much of the same matter, and to the like purpose, with the former.

1. *The Spirit of the Lord*] Christs calling to his Ministry, and the exercise of his Prophetical Office; Shadowed out in that of *Esay* here. Christ applieth this to himself, *Luke IV. 18.*

*bath anointed me*] In a special manner above his fellowes, *Pf. XLV. 7. Acts X. 38. Col. II. 3, 9. Heb. I. 8.*

*good tidings*] Whence our Gospel; signifying, not Gods-spel or Word; but Good-spel, *Evangeliū.*

*to proclaim liberty*] Temporal, by *Cyrus*; spiritual, by Christ, *Luke IV. 8.*

2. *year of the Lord*] Relating to the Jubile.

*of vengeance*] For his people, of their Oppressors.

4. *build the old wastes*] Upon their returne to their own countrey, reedifie the Cities and townes that had been ruinated, during the captivity.

5. *And strangers shall stand*] As servants waiting and attending on their Master.

6. *the Priests of the Lord*] In that repute, as they; as near to God, and in as honourable a condition, as they; *1 Pet. II. 9. Heb. XIII. 15. Apoc. I. 6. and V. 10.*

7. *For your shame, double*] Honour, *verse 6.* as *1 Tim. V. 17. Zech. IX. 12.*

*possesse double*] Double in extent, or double in worth upon Gods blessing, when they returne to their land againe.

8. *love judgement*] And therefore will right and repay the wrongs and dammages done to my people.

*and I will direct*] As *verse 7.* returning them a reward in lieu of their misery: And directing their affairs in a successeful course, in a prosperous way.

9. *shall be known*] Eminently, As, *Psal. LXXVI. 1.*

10. *I will greatly rejoyce*] A solemne acknowledgement made in the Churches name, of the manifold blessings of God, bestowed on her; mentioned, *verse 3. and 7.*

LXII.

1. *For Zions sake*] *Esay* his resolution constantly to sollicite God, for the compleat performance of his Churches restitution, promised before, *chap. LX. and LXI.*

2. *thy righteousness*] The Prophet *Esay* turneth his speech to *Zion.*

*a new name*] *verse 4. chap. LXV. 15.*

4. *Hephzibah*] i. e. my delight is in her, *Psal. XVI. 2.*

*Bentah*] i. e. married.

5. *thy sonnes marry thee*] Thy sonnes shall as in marriage possesse thee, keep thee, enjoy thee; in such a chearful and comfortable maner.

*thy God*] Christ, God and Man.

6. *I have set*] Spoken in the person of God. *Have, Or, will.*

*Watchmen*] Prophets, and Pastors.

make

*make mention*] Are his remembrancers; specially by office and function.

*arms*] Let me not be deemed Almighty, if, &c. Of which forme of an Oath, see on *chap. V. 9.* and *XXII. 14.*

*Go through,*] The gates of *Babylon*, to returne to your land, as *ch. XLVIII. 20.* and *LII. 11.*

*gather out the stones*] That nothing may hinder them in the way.

*Proclaimed*] By *Cyrus*.

*thy salvation*] God thy Saviour, as *Luke II. 30.*

*sought out*] Or, sought unto, sought after.

*Who is this*] This seemes to have relation to that, *chap. LXII. 11.* *LXIII.*

*Esay* asks this question, to whom the sight or apparition was offered in a vision or extasie.

*from Edom*] *Idumea*. And *Bozrah*, the head-Citie of it. Put here for the enemies of Gods people.

*died garments*] *Verse 3. Apoc. XIX. 13.*

*glorious*] Gorgeous; as great Commanders and Generals use in warre; and returning in triumph from the slaughter. See *Psal. LXVIII. 7, 8, 21, 22, 23.*

*travelling*] Marching, stalking, with a stately gate, as victor.

*I*] Gods answer.

*thou red*] Saith *Esay* againe.

*I have troden*] Gods answer to *Esay* again. Sometimes he treads down thus Gods people themselves for their sins, as *Lam. I. 15.* Sometimes the wine-presse of Gods wrath, to expiate the finnes of his people, *Apoc. XIX. 15.* Here, the enemies of his people as grapes in a wine-presse.

*alone*] In the greatnesse of his strength, *verse 1.* So, *Dent. XXXII. 12.* Yet see *verse 12.* in this Chapter. And so, *Zech. IV. 6.* The power of the instrument is from him alone. Some application of this may be made to that, *Apoc. XIX. 15.*

*them*] The Edomites, none of them to withstand me, nor any other assistant to me.

*staine all my raiment*] Not with my blood in my passion; but the Edomites blood.

*none to help*] *Chap. LIX. 16.* Then God struck in, when all humane helps failed, *chap. XXVI. 18, 19.* and *XXXVII. 3, 36.* *2 Chron. XX. 12, 15, 16, 17.*

*drunck*] With their own blood.

Here seemes to begin a new Sermon; and to continue to the end of the next chapter.

*I will mention*] *Esay's* thankful acknowledgement of Gods great goodnesse, and manifold mercies, to his people.

*so he was their Saviour*] Upon those hopes, and expectations.

*In all their affliction*] He took to heart their afflictions, *Psal. CVI. 44.* *Zech. II 8.*

*the Angel*] Christ the Messias, *Exod. XXIII. 21, 22, 23.* and *XIII. 21.* and *XIV. 10, 24.* *Gen. XLVIII. 24.* *Mal. III. 1.* *Acts VII. 38.*

10. *But they rebelled*] Their ungracious and rebellious demeanour towards God.

11. *Where is he*] The Prophet, or the people then saying this. As, *Judg. VI. 13.* The want of this enquiry is complained of, *Fer. II. 6, 8* And punished with the want of Gods presence in time of adversity, *Hof. V. 6.* And thereupon that admonition is, *Chap. LV. 6.*

15. *Look down*] A prayer of the people, or of the Prophet in their person.

*Where is thy Zeale*] What is become of them? *Psal. LXXXIX. 49.*

*the sounding of thy bowels*] *Chap. XVI. 11.* rumbling, yearning in compassion, *1 Kings III. 26. Fer. XXXI. 20. Hof. XI. 8.*

16. *though Abraham be ignorant of us*] As being dead, he and *Israel* long ago.

17. *made us to erre*] By denying us the conduct of thy Spirit; and leaving us to our selves, and giving us up to the spirit of error. Or, why shouldest thou give this people any occasion so to do? as, *1 Sam. XXVI. 19. Psal. CXXV. 3.* See the *Observations* on *chap. VI. 9, 10.*

18. *but a little while*] In comparison of thy promise.

This Chapter beginneth in the middle of a *verse*, according to the distinctions in the Hebrew.

1. *wouldest rent*] Considering the indignities, and outrages against thee, and thy people, *chap. LXII. 18.*

*come down*] *Psal. XVIII. 9, — 16.*

3. *terrible things*] Of old, on the behalf of thy people, *Pf. LXXVIII. and CV. and CVI. Nehem. IX. Exod. III. 8.*

*welooked not for*] Were then unexpected, or beyond expectation.

*mountains flowed down*] *Judg. V. 5. Psal. XLVII. 5. Dent. IV. 11. Exod. XIV. 3, 9. Hab. III. 3, — 15.*

4. *For since the beginning of the world*] This brought in, as in the person of Gods people, to intimate that they wanted not some good ground to sollicite God to do for them, as they here desire, in their present distresse; because they knew him to be such a God, as was able to do, had done, and would do such things for his people that rested and relied upon him, as no humane eye, or eare had ever either seene, or heard, or any other God was ever known to have done, or was able to do, *chap. LXVI. 8.* The Apostle, *1 Cor. II. 9.* seemeth to have made use of the Prophets words in this *verse*, applying them to his present discourse; as he doth those other of the Psalmist, *XIX. 4.* in that place of *Rom X. 18.*

*that waiteth for him*] *1 Cor. II. 9.* that love him. And those that wait for him, do love him.

5. *For thou*] A continuation of their commemoration of Gods dealings for, and with, his people in times past.

*meetest*] Or, didst meet, was wont to meet. As, *Luke XV. 20. Psal. XXI. 2, 3.*

*him that rejoyceth, and worketh righteousness*] Him that rejoyceth to work righteousness, and delights in well-doing, *Deut. XXVIII. 47. Psal. II. 11. and XXXVII. 4. and LXVIII. 3. and CXII. 1. and ch. LVIII. 13.*

*in thy wayes*] Of Providence; and of precepts and direction.

*in those is continuance, and we shall be saved*] In those *thy wayes*. Or, in our finnes; and shall we be saved? interrogatively: importing the cleane contrary. Or, in those righteous works, and by their being with and among us, is our continuance, and meanes of being saved.

*But we*] And so none of us fit to intercede. We not like those; *ver. 4. 5. Psal. CVI. 23. Those are now all gone, verse 7. Jer. V. 1. Mic. VII. 2. Psal. XII. 1.*

*our righteousnesses are as filthy rags*] So noting out, not the defects and defilements, the inbred vicioussities of meere infirmities, in all the best works, even of the best, and in the best maner performed; But the vile and abominable practices which had so highly incensed the Lord against his people. And the most righteous among us, for all our outward semblances of holinesse and righteousness, are indeed no better then such, *Micah VII. 4. 2 Sam. XXIII. 6. 7.*

*None*] So few, as are drowned in the multitude.

*hold of thee*] To stay thee with us; or bring thee back unto us.

*But now*] A pathetical imploration of Gods favour and mercie.

*thy people*] *thy peculiar people*] *Chap. LXIII. 19. Deut. V. 3. and XXIX. 10, ——— 15.*

*Our holy and our beautiful house*] *Chap. LX. 7. and LVI. 7. and LXXXIV. 1, 2.*

*burnt*] *2 Kings XXV. 9. Lam I. 7, 10.*

*refraine thy self*] Canst thou endure to see them, and be still, and suffer them?

Another Sermon.

*I am sought of them that*] *Rom. X. 20.* cleare this to be spoken by Christ of the Gentiles, and of their coming in to him, *Acts XIII. 46.*

*not called by my Name*] *Chap. LXIII. 19.*

*I have spread out*] To the Jewes, *Rom. X. 21.* See *Rom. XI. 11, ——— 24.*

*in gardens*] To their Idols.

*altars of brick*] Of matter, and maner, according to their owne devising.

*which remaine among the graves*] To consult with spirits, that haunt such places; or to have dealings with the dead; necromancers, *chap. VIII. 19. Deut. XVIII. 11. 1 Sam. XXVIII. 8, 11.*

*and lodge in the monuments*] In their idol-temples; or, in Caves under ground, haply to expect dreams from their imaginary deities; or among the corpses; as that possessed man did, *Mar. V. 5.*

*and broth*] Wherein unclean flesh had been sod.

*Stand by thy self*] Though themselves so impure and vile, *Luke VII. 39.* Such sinners would yet be such Saints.

*a smock*]

6.

7.

8.

9.

11.

12.

LXV.

1.

2.

3.

4.

5.

6. *a smoak*] A continual provocation, and vexation to me.  
*written before me*] Upon record in my sight.
7. *and the iniquities of your fathers together*] Though God lay nothing upon any person, but what indeed comes farre short of what is due to him; Yet he hath an eye oft in inflicting judgements on notorious wicked ones descended also from such like fathers, unto the sins of the fathers also, either enhauncing, or lengthening the judgements, to make their sufferings the more exemplarie, that men may observe how execution of vengeance, though delayed for a time, yet at length falleth, with a full storme, on the race of the wicked, *1 Sam. III. 12. Lam. V. 7. Matth. XXIII. 32, 35, 36. 1 Thes. II. 15, 16.*
8. *a blessing in it*] The little liquor in the cluster argued life and sap to be in the plant; and so hope of recovery, to become fruitful againe.  
*not destroy them all.*] A Remnant still reserved and saved, *ver. 9.* for the propagating of the Church, *Fer. XXX. 11. Amos IX. 8.*
10. *Sharon*] Under *Libanus*, *1 Chron. XXVII. 29.*  
*valley of Achor*] Neere *Fericho*.
11. *that prepare a table for that troope*] Feasts, for their troope of idols; pointed at as it were with the finger, in contempt, by the Prophet here. Some by this troope understand the hoast of heaven. Some, one particular Star, as *Jupiter*.  
*that furnish the drink-offering*] *Heb.* that fill mixture; *i. e.* wine, *Apoc. XIV. 10. Psal. LXXV. 8. Prov. IX. 2.* strong wine is in these places meant, without mixture of water. For they would not offer such to their Idols; though in their ordinary drinking they did mix it for themselves.
13. *behold*] A strange alteration, four times repeated.
15. *by another name*] *Verse 16. chap. LXII. 2, 4, 12.* as being in another state and condition, then you, or they formerly. Such a name as should be used, not in Cursing, but in Blessing. See *Hof. I. 6, 9.* and *II. 1, 23. Rom. IX. 26. 1 Pet. II. 10.*
17. *I create new heavens*] A further more strange alteration. Make, as it were, a new world: Their change shall be such, that coming suddenly out of such adversity, into such prosperity, they shall seeme to be in a new, in another world. But this is chiefly applyable to the times of the Gospel, under Christ, in a spiritual sense; in regard of those plentiful endowments of spiritual graces that therein should abound, *John I. 16, 17, Acts II. 17, 33. Heb. IX. 9, — 12.* And hereunto is this change applied *chap. LXVI. 22. 2 Cor. V. 17.* begun here: to be perfected in heaven, *2 Pet. III. 13. Apoc. XXI. 1, 5.*  
*and the former*] *Fer. III. 16. 1 Cor. II. 9. 2 Cor. III. 7, — 10.*
18. *But be ye glad*] Gods speech, as, *chap. III. 10. and XXX. 10.*
20. *the childe*] He that was once a childe. None among them, young, or old, should be taken away by untimely death, but should live to the utmost course of nature, wont usually to be attained, *verse 22.*  
*but the sinner*] Such among them as remained still unreformed, unrefined, unreclaimed, though he live never so long, shall at length prove a cursed wretch

as the dayes of a tree] As the Oake, and Elme.

22.

before they call] Chap. LVIII. 9. Psal. XXXII. 5. Dan. X. 12. and IX. 20, — 23. Luke XV. 18, 20. Acts X. 44. and XI. 15. John XIV. 13, 14. and XV. 7, 16. and XVI. 23, 24, 26.

24.

The wolf and the lamb] Such as had beene of a wolvis disposition formerly, should now be thus transformed. All shall be harmlesse, ch. XI. 6, — 9.

25.

Another Sermon, like the former; and that as in matter; so also in many expressions, agreeing with it. LXVI.

The heaven is my throne,] Cited Acts VII. 48, 49, 50. See Psalme CIII. 19. Matth. V. 34.

1.

where is the House] That ye have, or should, or can, build unto me, when as I fill heaven and earth with my presence, Jer. XXIII. 24 See 1 Kings VIII. 27. Acts XVII. 14, 25. And this is to take off their minds from the Temple of Jerusalem, wherein they over-much trusted, and gloried, Jer. VII. 4.

place of my rest] Psal. CXXXII. 8, 14. Not but that he can well be without them; as he was also before they were. He needs no house to receive him, nor service of man to be done to him, Psal. XVI. 2. and L. 10, 11. He needs not these things, as their idols do.

contrite spirit] John IV. 21, 23, 24. God looks to him more then to his material Temple, Psal. XXXIV. 18. and CXXXVIII. 6.

2.

He that killeth an Oxe] For sacrifice. As in the Temple, so in their Sacrifices, the Jewes much confided and boasted, 2 Chron. XIII. 10, 11. But when they rested in these outward things and exercises, without any grace and goodnesse in the soul, and with much filthinesse, and wickednesse in their hearts and lives, God loaths their persons and their sacrifices, chap. I. 11, — 14. Prov. XV. 8. and XXI. 27. Jer. VI. 20. and VII. 21, 22, 23. Amos V. 21, 22, 23. Micah VI. 6, 7. Ezek. XX. 39.

3.

blessed an idol] With a Present or oblation, Gen. XXXIII. 10. and XLIII. 11.

I also will choofe] An implication of a Retaliation; As, chap. LXV. 12. Levit. XXVI. 27, 28. Psal. XVIII. 26. Jer. XXXIV. 17.

4.

their delusions] Passively, or objectively; their illusions or mockages, that they shall be exposed and subject unto. As they have made choice of such wayes and courses, as please not me; so will I make choice of such things for them, as they shall finde small pleasure in.

their fears]. Prov. X. 24.

that cast you out] Either by unjust Censure, under pretence of a legal proceeding; or that shun you, as persons so polluted and defiled, that there is no dealing with you, without being defiled by you. See John IX. 34. and XVI. 2. See chap. LXV. 5. Lam. IV. 15. Niddui a word of this root is the lowest degree of Excommunication in the Jewish Church

5.

for my Names sake] For your loyalty to me; As, Matth. X. 22.

Let the Lord be glorified] Spoken in way of derision. Let him manifest

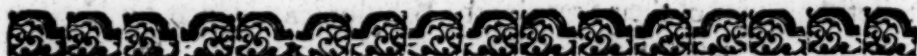
- nifest his might and majesty, in doing some remarkable matter for you, if ye be so dear to him, as ye deemt your selves to be. Thus yearning their trust and confidence in God; As, *chap. V. 19. Psal. XXII. 7, 8. Matth. XXVII. 43. 2 Pet. III. 3, 4.*
- but he shall appear*] The answer to that year.
6. *A voice*] *Esay* breaks out into these words, as if in a Prophetical rapture he heard the noise and voice. Like that, *chap. XIII. 4. Jer. L. 22, 28. and LI. 54.* A voice or noise of the destruction of *Jerusalem*, and the Temple, by the Chaldeans, or by the Romanes.
- from the Temple*] To control their vaine confidence in it; as implying, how little relief or safeguard they should then receive from it, *Lam. II. 20.*
- to his enemies*] Most likely, the obstinately wicked amongst the Jewes, *verse V. 14. chap. LXV. 6, 7, and I. 24.*
7. *Before she travelled*] A prophetic of the strange sudden, and unexpected restitution of the Church, and the dilatation of it into all parts. This may relate to the delivery out of *Babylon* by *Cyrus*, done at an instant by his Proclamation: not with so much ado, as that was out of *Egypt*. Here *Zion* is like the Hebrew women, *Exod. I. 19.* But principally this relates to the times of the Gospel, and the Christian Church, under Christ; to which the other is subordinate.
- a man-child*] Collectively multitudes are meant, *verse 8. Ezra II. 64, 65. Acts II. 41. and IV. 4.*
9. *shall I*] Set upon a work, and not go through with it?
11. *suck*] *Chap. LX. 16.*
14. *and your bowes*] Shall get vigor, and verdure againe: as those bones, *Ezek. XXXVII. 1, 10.*
15. *come with fire*] Towards and against his enemies. Fully to be accomplished at the last day of judgement.
17. *They that sanctifie themselves*] Using superstitious rites of expiation.
- in the gardens*] Set apart for idolatrous services.
- behinde one in the midst*] Or, one person, or company after another; possibly purifying themselves in the fountaine in the midst of the garden.
18. *he shall come*] Since this people do take such courses, *ver. 3, 4.* I will execute judgement upon them, and casting them off, take in the Gentiles, *Rom. XI. 11, 12, 15, 17.*
19. *Set a signe*] A Signe or Ensigne to gather them. Or, a saving signe and mark upon them; as, *Ezek. IX. 4, 6. Apoc. VII. 3. and IX. 4.*
- those that escape of them*] The reserves and holy remnant of the Jewish Nation; the Apostles, and other faithful; to all Nations, to call them in by the preaching of the Gospel.
20. *your brethren*] In Christ, the Converts of the Gentiles, *chap. LX. 4, 9.*
21. *for Priests, and for Levites*] Make of them Ministers of the Gospel.

*For as the new heaven*] Chap. LXV. 17. Heb. XII. 28.  
*remain*] Stand, continue for ever, *Matth.* XVI. 18.  
*to worship before me*] By allusion in termes to the old Jewish maner  
 of worship, *Zech* XIV. 16.  
*and look upon the carcases*] Be spectators and witnesses of the ex-  
 ecution of Gods vengeance upon those wicked ones, *verse* 15, 16. *Psal.*  
 LVIII. 10.  
*for their worme*] Hell here is principally intended. See *chap.* XXX.  
 33. *Matth.* III. 12. and X. 28. and *XVIII.* 8, 9. and *XXV.* 41. *James*  
 V. 3. *Apoc.* XIV. 10, 11, and XIX. 20. and XX. 14, 15.

22.

23.

24.



## JEREMIAH





# Jeremiah.

**J**EREMIE, a Priest of *Anathoth* in *Benjamin*, prophesied forty one years, and upwards; thus, From the thirteenth of King *Josiah's* reigne, to the end of it, being nineteene years; eleven in the reigne of *Jehojakim*; and eleven in the reigne of *Zedekiah*, chap. I. 1, 2. and chap. XXV. 3. and XXXIX. 11. And he prophesied some years after that, in *Judea* first, and *Egypt* last, ch. XLII. 2. and XLIII. 10. and XLIV. 8, 24. But how long is uncertaine. He was much opposed by false Prophets: and sustained much hard measure from the Priests, Princes, and People. And after the taking, and destruction of *Jerusalem*, Citie, and Temple, we read of his usage, chap. XXXIX. 11, — 14. and chap. XL. 1, — 6. and XLII. 2. and XLIII. 2, 6. *Jeremiah* in this Book mainly preacheth against the sinnes of the Jewes. And for them foretelleth the ruine of their State by the *Babylonians*, which he lived to see; and to lamente in his Book of *Lamentations*. He foretels the LXX. years captivity there; Their returne thence, and happy enlargement under that blessed Branch, the *Messias*; And he propesieth also in the latter part of his Book against other Nations, the Enemies and Oppressors of Gods people, against *Egypt*; the *Philistines*; *Moab*; the *Ammonites*; *Edom*; *Damascus*; *Kedar*; *HaZor*; *Elam*; And foretels chiefly the utter ruine of *Babylon*. and the Empire by *Cyrus*; the *Medes* and *Persians*.

His Chapters as they now stand numbered, and placed in the Hebrew text, and in our English Translations, if they were rancked according to the course and Histories of the times, and the things done in them, after the first twenty Chapters, would follow in this ensuing Order, keeping the numbers of the Chapters that we now have, 20. 22. 23. 47. 26. 25. 36. 1--8. 45. 46. 36. 9--32. 35. 27. 24. 49. v. 34 --39. 29. 30. 31. 28. 51. v. 59--64. 21. 32. 33. 34. 37. 38. 39. 40. 41. 42. 43. 44. 48. 49. 50. 51. v. 1--59. 52. Thus much varying from the Order wherein we have them. The LXX. also marshal them in another rank and order much differing from the Hebrew Text. And as Chapters here are thus displaced; so also in *Daniel* partly. And the Hebrew Text seemes sometimes not so rightly to divide the Chapters, as *Esay* LXIV. And in our English Bibles, Chapters sometimes are not so fitly and exactly divided, as *Esay* 4. 1. and 26. 20. and 52. 13. 14. 15. And in other Books. No nor verses neither; as *Esay* 53. 9, 10. and 58.

58. 9. and 59. 15. The end of his Book, Chap. 52. 31--34. was written by some Prophet after *Jeremies* death. But when, and where he died, is not recorded.

*in the thirteenth year of his reigne*] Then *Jeremie* was called from being ordinary Priest, to be an extraordinary Prophet.

*captive*] There were Captives under *Jehojakim*, and under *Jeco-niah*: But this is the last and greatest of *Jerusalem* it self; when both Citie, and Temple was sackt, and burnt, and the Kingdome destroyed, in the dayes of *Zedekiah*.

*in the fifth moneth*] This might end the eleventh year of *Zedekiah's* reigne, chap. LII. 12

*Then*] When God first called him. As thus, the Time; So now followes in this Chapter, the maner of his Calling; and such general instructions as God was pleased then to give him concerning his carriage in it, and discharge of it.

*I sanctified thee*] Designed thee to be a Prophet: to which Office I do now call thee. So, *Gal. I. 15*. See the like use of the word, *Esay XIII. 3*. This stretcheth not to inward sanctification; as that of *Iohn Baptist* doth, *Luke I. 15*.

*Nations*] Both Jewes, and other Nations also, *verse 10. Chap. XXV. 15, &c. And chap. XLIII. and XLVI. and XLVII. and XLVIII. and XLIX. and L. and LI.*

*I cannot speak*] Not dumb, as *Zacharie*, *Luke I. 20, 22*. or slow, and stammering, as *Moses*, *Exod. IV. 10, 14*. But that he could not deliver such a message in that maner as was fitting; considering his childhood, and weaknesse, wanting that gravity, &c.

*put forth his hand*] In a Vision.

*to root out*] By publishing my word, in Threatenings, and in Promises; which should as certainly be performed, as if the Prophet himself had acted them, *chap. XVIII. 7, 8, 9*. A foolish application is made of these words to the Popes pretended power over Kingdomes,

*came unto me*] Seemingly at the same time with the former.

*What seest thou?*] See the like, *Amos VII. 8. and VIII. 2. Zech. IV. 2. and V. 1.*

*I see*] In a Vision.

*Almond tree*] That doth bud and blossome, the earliest of any.

*hasten my word to performe it*] *2 Kings XXIII. 33, 35. and chap. XXIV. 2.*

*a seething pot*] Resembling *Jerusalem*.

*Kingdomes of the North*] Babylonians, and their Assistants.

*gird up thy loines*] Adresse thy self manfully to thy employment.

In this Chapter *Jeremie* directs his speech and Sermon to the whole body of the State, as in the name and person of God, debating the case, and exhorting with them, thus, *viz.* minding them of Gods mercies and favours towards them; taxing them for their base and unwor-

thy carriage towards him; convincing them of their extreme folly and madnesse, in bringing mischief and misery upon themselves; and forewarning them of the sorry successe they should finde by relying on such as would not be able to relieve them.

2. *the kindnesse of thy youth*] What kindnesse, and love, God then had shewed them; As, *Psal. CVI. 4. Esay XLVI. 3.*

*when thou wentest*] Gods kindnesse to them then, even though they then did but ill deserve it, *Psal. CVI. 7, 32, 33. Amos V. 25, 26.*

5. *what iniquity*] No fault in God, that he is now changed towards them.

7. *mine heritage*] As dear to me, as mine heritage; and by me assigned to you for an heritage.

9. *and with your childrens children will I plead*] As I formerly pleaded the cause with your forefathers, *chap. VII. 25. 2 Chron. XXXVI. 4, 15.* Pleads here upon a new ground, *verse 10, 11.* Though they had no cause to plead with him, *v. 29.*

10. *Kedar*] In *Arabia*; a kinde of savage people.

12. *desolate*] Lose your lustre.

14. *Is Israel a servant*] That he is so servilely, slavishly, used by his enemies?

15. *The young lions*] Former judgements upon them; as by the Syrians, and Assyrians.

16. *Noph and Tahapanes*] Cities in *Egypt.*

18. *Sihor*] *Nilus.*

*river*] *Euphrates.* The two broken Cisterns, *v. 13.*

20. *when upon every high hill*] Notwithstanding thy Promises and engagements.

23. *see thy way in the valley*] God points them, as it were, with his finger, to the particular places of their idolatries.

*dromedarie*] A swift beast, whence in Greek it hath its name. A lesser and lower kinde of Camel, very rife in *Arabia*; and much used by Curriers there. *Strabo l. 15. Diodore l. 2. c. 54. Leo Afric. l. 9.*

24. *A wilde Ass*] Male, or female. For Genders in the names of beasts, are often promiscuously used by the Hebrews. And we finde both Genders used sometimes of the very self-same thing; as, *Ezek. II. 9. Jonah I. 17. and II. 1.*

*snuffeth up the winde*] Of lust; after the male or female.

*in her moneth they shall finde her*] When she is heavie with young, goeth near her time, and cannot so easily shift for her self.

25. *withhold*] A wholesom admonition and Caveat; to break off their wicked courses in gadding after strange people, and strange gods, lest they suffer for it.

*will I go*] Whatsoever comes of it. And so they are past cure, and past care.

27. *to a stock*] The ignorant idolatrous Jew no worse then the ignorant idolatrous Papist: And the learned Papist not much differing herein from the learned idolatrous Jew.

*Arise,*

<i>Arise, and save us.] Judges X. 10, 13, 14, 15.</i>		
<i>of thy Cities, are thy gods] Tutelar gods. As Papists had their Tutelar Saints, to every Citie, Parish, Corporation, trade, sicknesse, &amp;c.</i>		28.
<i>See the Word of the Lord] As, hear the rod, Micah VI. 9. See Dent. XXIX. 2, 3, 4. Prov. XX. 12. Eccles. I. 16. Psal. XVII. 2. and LXVI. 18. Jer. II. 19.</i>		31.
<i>we will come no more unto thee.] We have no further need now of thy support; we can do well enough without thee.</i>		
<i>forgotten me] Their ornament, and attire.</i>		32.
<i>why trimmest] Esay LVII. 9, 10.</i>		33.
<i>thou also taught] Wicked Harlots may learne of thee; by thy evil example.</i>		
<i>but upon all these] The skirts of thy garments, it is openly to be seene.</i>		34.
<i>to change thy way] Ranging up and downe, to seek aide and auxiliaries abroad.</i>		36.
<i>ashamed] 2 Chron. XXVIII. 20.</i>		
<i>from him] Heb. this; place: into captivity.</i>		
The five first verses seeme to belong to the former Chapter and Sermon.	III.	37.
<i>shall he retorne unto her againe?] Clearly No. And the Law expressly forbids it, Dent. XXIV. 1, — 4. Neither could his heart brook it.</i>		1.
<i>lien with] So, Dent. XXVIII. 30. In both places the over-mannerly Maforets check the Pen-men of Scripture, in appointing an honeste terme to be read, in the roome of that they found written. See the Observations on 2 Kings X. 27.</i>		2.
<i>as the Arabian] As Thamar did, Gen. XXXVIII. 14. See Ezek. XVI. 24, 25, 31. or to truck and trade with them.</i>		
<i>from this time] Of my Correcting thee, and admonishing thee, v. 3. and chap. II. 25.</i>		4.
<i>My Father] Lamenting, as a childe to his father offended.</i>		
<i>thou hast spoken] As formerly, v. 4, 5.</i>		5.
<i>and done evil things] But still doest evilly and wickedly.</i>		
<i>as thou couldst] Get opportunity, and have ability; As, Micah II. 1.</i>		
A new Sermon in Josiah's dayes.		6.
<i>backsliding Israel] The revolt of the then Tribes: and Gods Bill of divorce thereupon given her.</i>		
<i>her treacherous sister Judah] Not fearing, or mending by that example: proves worse then Israel, v. 11.</i>		7.
<i>but feignedly] In the dayes of good Josiah. For all that he could do, yet the generality of the people never turned unto God with their whole heart, as too well appeared by their sudden relapse and revolt presently after his death, 2 Kings XXIII. 32, — 37. 2 Chron. XXXVI. 12, 14.</i>		10.

12. *North*] Whither the ten Tribes were carried. Not that he was to go thither: but to proclaime, setting his face towards it. So, *Ezek.* XX. 46. and XXI. 2.
14. *one of a Citie*] God would make such an exact enquire and search for them, upon their sincere turning to him; in all places of their dispersion, that though there should be but some *one* only of them in a Citie, or some *two* only in a whole Countrey, yet he would, &c. See a parallel place, *Esay* XXVII. 12.
16. *in those dayes*] After the enlargement and growth of the Church under the Messias.
- The Arke*] An utter cessation of Legal Rites, under the Messias. Now they should have no misse of it, no want, or use of it at all.
17. *Ierusalem*] Gods Church; whereof that was a Type, *Gal.* IV. 26. *Apoc.* XXI. 2. See *Esay* LX. 14.
- and all the Nations*] *Esay* II. 2.
- neither shall they*] Israelites, or Profelyte-Gentiles.
18. *Judah walk with the house of Israel*] They shall be reconciled together.
- land of the North*] From *Chaldea*, and *Assyria*. The spiritual deliverance, and restitution of them by Christ, being shadowed out in these Prophetical Sermons, by those temporal deliverances and restorations. So, *chap.* XXXI. and XXXIII. *Esay* XI. and LIV. and LX.
19. *But I said*] I had such thoughts as these with my self.
- How shall I*] Demanding of them, how he should do so great things for them, whenas they had dealt so perfidiously with him, in times past, *verse* 6, 9, 13, 20. Somewhat like that, *Hosea* VI. 4. and XI. 8.
- and I said*] After such crosse thoughts to dissuade me, yet at length I resolved to do it, upon the condition following; which in effect God promiseth to effect in them.
20. *surely as a wife*] God requires her to engage her self to such future loyal carriage; because she had in this kinde beene very faulty before.
21. *A voice was heard*] Or, is heard; as, *Esay* XIII. 4. bewailing their sins, *ch.* XXXI. 19, 18.
22. *Returne*] Gods exhortation, and invitation.
- we come*] Their Answer, and Confession, to the end of the Chapter.
- IV. 1. *O Israel*] Doubtful, whether the ten Tribes, or *Judah*.
2. *in him*] In God.
3. *men of Judah and Ierusalem*] Them he exhorts to repentance; to prevent the imminent judgements to come.
- Break up*] *Hosea* X. 11.
5. *Blow the Trumpet*] To give warning of the enemies approach.
6. *towards Zion*] Whereby men may be admonished to repair towards *Zion*, their chief place of strength.
7. *The Lion is come*] *Nebuchadnezzar*.

<i>thou hast</i> ]	The false Prophets in Gods Name; those in the end of the former <i>verse</i> ; those he blames for promising them peace.		10.
<i>unto me</i> ]	To do my will against them.		12.
<i>from Dan</i> ]	The utmost bound Northward, and towards <i>Babylon</i> , <i>ch.</i> VIII. 16.		15.
<i>Ephraim</i> ]	North-border of <i>Judah</i> ; by which <i>Nebuchadnezzar</i> must come.		
<i>watchers</i> ]	Hostile forces, <i>v.</i> 17.		16.
<i>my bowels</i> ,]	The Prophets passionate grieving at the miseries of the war upon his people, <i>ch.</i> IX. 1. <i>Esay</i> XXII. 4 bewailing their folly that would take no warning.		19.
<i>my tents spoiled</i> ]	The tents of my people.		20.
<i>I beheld</i> ]	In a spiritual rapture, represented to the eye of his minde.		23.
<i>the earth</i> ]	The Land of <i>Indea</i> . Very Rhetorical delineations do follow of their miseries by this invasion of <i>Nebuchadnezzar</i> , graphically as in a Map described.		
<i>yet will I not make a full end.</i> ]	But reserve a remnant.		27.
<i>renewest thy face with painting</i> ]	Noted as a whorish practice in <i>Jezebel</i> , 2 <i>Kings</i> IX. 30. in <i>Aholah</i> and <i>Aholibah</i> , <i>Ezek.</i> XXIII. 40.		30.
<i>if ye can finde a man</i> ]	<i>Zeph.</i> I. 12. If not ten in <i>Sodom</i> ; how much is it stranger that not one in <i>Jerusalem</i> , a larger Citie? See the oecumenical contagion; and yet Gods marvelous mercie. So <i>Gen.</i> XVIII. 32. Yet here, by a <i>man</i> , and <i>any</i> , we are not to tie it up to one individual person; No doubt more then one such there were: among those, <i>chap.</i> XXVI. 16. 24. and <i>chap.</i> XXXVI. 25. in <i>Jehojakims</i> time. And in <i>Zedekiahs</i> time, during the siege there were <i>Ebedmelech</i> , <i>Jeremie</i> himself, and others. The meaning must be, to understand scarce a man, very few, no considerable number, worth the speaking of; that a man might go to and fro for a long time in it, and yet not light on any man, one, or other, that were sincere and upright. See the like, <i>Gen.</i> VI. 1. <i>Psal.</i> XII. 1. and XIV. 2, 3. <i>Esay</i> LXIV. 6, 7. <i>Micah</i> VII. 1, 2.	V.	I.
<i>The Lord liveth</i> ]	Of swearing, see the <i>Observations</i> on <i>Hof.</i> IV. 15.		2.
<i>These are poore</i> ]	Poverty may put them upon evil courses.		4.
<i>a Lion</i> ]	<i>Nebuchadnezzar</i> , and his forces.		
<i>Go ye up</i> ]	Gods Commission to the Chaldeans.		10.
<i>not a full end</i> ]	<i>Vers</i> 18. <i>chap.</i> IV. 27.		
<i>not he</i> ]	That thus threateneth, by <i>Jeremie</i> and some others.		12.
<i>a Nation</i> ]	The Chaldeans.		15.
<i>O house of Israel</i> ]	Of <i>Judah</i> , who are of the lineage of <i>Israel</i> .		
<i>which have eyes, and see not</i> ]	<i>Esay</i> XLII. 20. <i>Ezek.</i> XII. 2. <i>Acts</i> XXVIII. 26, 27. See the <i>Observations</i> on <i>Esay</i> VI. 9.		21.
<i>they catch men</i> ]	As <i>Jezebel</i> set a trap, and a snare, to catch <i>Naboth</i> .		26.
<i>they overpasse the deeds of the wicked</i> ]	They surpasse them. Or, rather they passe by evils, they escape those evils wherewith others are surpris'd; as, <i>Psa.</i> LXVIII. 5.		28.
	E e e	and	

Chapter	Verse.	420	JEREMIAH.
VI.	31.	and the Priests beare rule by their meanes] Priests; Or, Princes. Both banded against Gods true Prophets.	
		This Chapter is full of plagues and judgements, chiefly by the Chaldeans, threatened for their sinnes. And their sinnes charged upon them, as the Cause of those judgements.	
	1.	Benjamin] Which Tribe adhered still to Judah; had the Northerne halfe of Jerusalem; and joyned to the North-side of it, Josh. XVIII. 28.	
		flee out] Before flee unto it, for succour; chap. IV. 6. now to flee out of it, to escape: yea, out of the Land, ch. X. 17.	
		Tekoah] A fenced Citie, built by Rehoboam, 2 Chron. XI. 5. 6. Where Amos was among the herdmen, and called to be a Prophet, Amos I. 1. And where that wise woman dwelled, 2 Sam. XIV. 2.	
		Bethhaccerem] Nehem. III. 14. Very many Cities in Jurie, begin with Beth. There set up a signe of fire, or fire a Beacon, to give warning of the Babylonians approach.	
	6.	Wholly oppression] As if all made of it.	
	7.	before me continually is grief and wounds] Their grievances and woundings one another, by their cruel dealings, are still before me, to provoke me to proceed in wrath against her.	
	8.	Be thou] A summons to Repentance.	
	9.	Turne back thy hand] Gods speech to the Chaldeans.	
	10.	To whom] The Prophets Speech.	
	11.	I am full] The Prophet cannot longer hold it in: the aged] With the decrepit.	
	15.	were they ashamed] The false Porphets. They were shamelesse in it.	
	16.	stand ye] The seduced people; stand, as travellers use to do, when they are at a stand, and doubtful of the way.	
		we will not] Their wilful obstinacie.	
	18.	Nations] God calls all the world to witnesse.	
	20.	To what purpose] So long as their lives and courses were such as had beene shewed, Esay I. 11, — 15.	
		Sheba] Psal. LXXII. 10.	
	21.	I will lay stumbling-blocks] I wili bring those things upon them that shall be meanes of ruine and mischief to them, Ezek. III. 20. and VII. 19.	
	27.	I have set thee] God to his Prophet.	
	28.	They are all] The Prophets answer.	
		One only verse in Jeremie is written in the Chaldee-language; for the ready use of the Jewes there, among, and against the Chaldeans Idols; viz. that in Ch. X. v. 11.	
		The seventy years captivity, or serving the King of Babylon, Ch. XXV. 11. take their rise and commencement, not from the last of Zedekiah; But from the first of Nebuchadnezzar, and third or fourth of Iehojakim; if not from the last of Iehojakim; and captivity of Iechoniah. See Jer. XXV. 1, 11, 12. and XXIX. 1, 2, 3, 10. Ezek. XL. 1. and XXXIII. 21. 2 Chron. XXXVI. 21, 22.	

*Rach l* (who kept her fathers sheep, and had her name from Sheep or Ewe) her weeping for her children, *chap. XXXI. 15.* applied most-what by way of Allusion, to the mothers weeping for their children, *Matth. II. 17, 18.*

*Fonadab*, the sonne of *Rechab*; and not *Rechab*, the Author of that Injunction and Inhibition, to his Posterity; *Chap. XXXV. 6, 8, 14, 16, 18, 19.*

The Command concerning the Yoakes, *chap. XXVII. 1, 2, 3.* was either enjoined in the beginning of the reigne of *Jehojakim*, (and so the reigne of *Nebuchadnezzar*, and of *Zedekiah*, prophetically fore-seene and foretold by *Jeremiah*) And was after executed in the reigne of *Zedekiah*, when the Messengers of those neighbouring Kings, *verse 3.* came to *Zedekiah*, to congratulate him in the Beginning of his reigne; or to solicit him to rebel against *Nebuchadnezzar*, in the fourth year of his reigne, *chap. XXVIII. 1, 10.* Or otherwise *Jehojakim*, in *chap. XXVII. v. 1.* must by error of the Scribe be crept in, for *Zedekiah*; mentioned againe, *v. 12.* which thing in all Copies may not be admitted.

He shall be called, *The Lord our Righteousnesse, chap. XXIII. 6.*

She shall be called, *The Lord our Righteousnesse, chap. XXXIII. 16.*  
The Lord is our Righteousnesse.

*Jehojakim* is made King by *Pharaoh Necho*, and paies to him the tribute imposed, *2 Kings XXIII. 31, 32, 34, 35.* *Isaiah Uriah* the Prophet, *Ier. XXVI. 20, — 23.* And in the third or fourth year of his reigne, and first of *Nebuchadnezzar*, he was conquered by *Nebuchadnezzar*, as *Jeremie* foretold, *chap. XXV. 1, — 11.* And he served him three years, *2 Kings XXIV. 1.* In which time he burnes the Book written by *Baruc* from the mouth of *Jeremie*, *chap. XXXVI.* After rebels against *Nebuchadnezzar*. And at last, after that, *2 Kings XXIV. 2.* he is taken by him, and bound in fetters to be carried to *Babylon*, *2 Chron. XXXVI. 6.* But dying by the way, his dead body is cast out, and he buried with the burial of an Ass; as *Jeremie* foretold, *chap. XXII. 18, 19, and XXXVI. 30.* And so he slept with his fathers, *2 Kings XXIV. 6.*

*Zedekiah* saw with his eyes the eyes of the King of *Babylon*: But not *Babylon* it self, where yet he should die in captivity: Having his eyes put out by *Nebuchadnezzar* at *Ribla*, *Jer. XXXII. 4, 5. and LII. 10, 11. Ezek. XII. v. 13. and XVII. 16.*

In the first year of *Zedekiah's* captivity, and nineteenth of *Nebuchadnezzar*, *Nebuзарadan* came, in the fifth moneth, seventh day, unto *Jerusalem*: and after two dayes preparation, and taking order about it, on the tenth day burnt the Temple, Kings house, and all the great mens houses. Or, began to burne them on the seventh day, which fire continued burning, and came to its height, or end, on the tenth day, *Jer. LII. 12. 2 Kings XXV. 8.*

Jewes carried capives into *Babylon*, by *Nebuchadnezzar*: in his

I. Year; and third, or fourth moneth of *Jehojakim*, *Daniel* and his three Companions; and others. And part of the Vessels of the Temple, *Jer. XXV. 1. Dan. I. 1, — 6.*

VII. Year; and eleventh and last of *Jehojacin*; 3023. Persons. And, it seemes more Vessels of the Temple, *Jer. LII. 28. 2 Chron. XXXVI. 7.*

VIII. Year; with *Jehojakim*; men of might, and apt for warre, 10000. out of all *Jerusalem*: and 1000. Smyths; and more Vessels of the Temple; and cut them in pieces, *2 Kings XXIV. 13, 14, 16. 2 Chron. XXXVI. 10.* And at that time, *Mordecai*, *Ester II. 5, 6.* And *Ezekiel*; who calls it his Deportation, *Ezek. XXXIII. 21. and XL. 1.*

XVIII. and XIX. years; and last of *Zedekiah*; He carried away *Zedekiah*; and 832. persons. And all the rest of the Vessels of the Temple, great, and small. And by *Nebuzaradan* the Captaine of the Guard, burnt the Citie of *Jerusalem*, and the Temple; brake down the Walls: slew *Serajah* the High Priest, and the second Priest; and twelve other principal men, and sixty others brought to him to *Ribla* by *Nebuzaradan*; *Jer. LII. 11, — 29. 2 Kings XXV. 8, — 21. 2 Chron. XXXVI. 17, 18, 19.*

XXIII. Year; and fift of *Zedekiah's* captivity, by the aforesaid *Nebuzaradan*; 745. *Jer. LII. 30.* This was after the murder of *Gedaliah*.

Their number at their Returne out of the Captivity was farre greater, *Ezra II. 64, 65. Neh. VII. 66, 67.*

XIII.  
XV.

23.  
6.

*Leopard*] Or rather an Ounse, or Cat-a-mounraine.

*I am weary with repenting*] God repents, see *Gen. VI. 6, 7.* and in many other places. But this is not properly Repentance, such as is in man. Man Repents with trouble of minde and conscience, for some fault, or out of ficklenesse, or through some oversight, or impotence. In which respects God cannot Repent, *Num. XXIII. 19. 1 Sam. XV. 29. Mal. III. 6. James I. 17.* But he is said to Repent improperly. And so this, and other Humane Passions, in some semblance, are ascribed to him improperly for our better apprehension. And thus God is said to Repent, when he doth as men use to do when they Repent, *1 Sam. XXV. 33, 34.* When he undoeth what he had done before, revoketh a doome that he had passed before, stayeth the execution of a Sentence that formerly he had denounced, withholdeth the punishment denounced against sinne when the Persons repent of the evil of sinne. So, *Judg. X. 13, 15, 16. 1 Kings XXI. 21, 27, 29. Ionah III. 10. Jer. XVIII. 8, 10. and XLII. 10. Psal. CVI. 45.* The end being thus accomplished for which the doome was denounced: Without which Repentance in man, God will not Repent of his purposed punishment;

*Esay*

*Esay XIV. 24, 27. Ier. IV. 28. Zech. VIII. 14.* Thus Repentance in man produceth this kinde of Repentance in God. Man Repenting changeth his minde, will, and act: But God Repenting, willing this change in man, altereth the act; His minde and purpose abiding still the same, *Ier. XX. 16.*

*Shallum*] This seemes to be the same with *Jehoachaz*, and *Johanan*, *2 Kings XXIII. 30. 1 Chron. III. 15.* And that *Shallum* named, *1 Chron. III. 15.* seemes to be another from this *Shallum*, as being reckoned distinctly the fourth sonne of *Iosiah*, and haply dying before his father *Iosiah*. See the *Observations* on *2 Kings XXIII. 31.*

XXII. 11.

*Branch*] Is taken for the Messias. And so, *chap. XXXIII. 15.* and *Zech. III. 8.* and *VI. 12. Esay IV. 2. XI. 1.* Yet that King, *Esay XXXII. 12.* and *XXXIII. 17.* seemes properly and immediately to be understood of *Ezekiah*; of Christ only Typically. And that, *Esay VIII. 18.* and *XLIX. 1.* and *chap. LXI. 1.* of *Esay* partly, but of Christ principally. As likewise that, *Esay XLIX. 1.* And that, *Esay VIII. 8.* Of *Esay* literally, of Christ figuratively, *Heb. II. 14.* And againe, *Esay XLII. 1.* of Christ principally, of *Cyrus* Typically. That *Esay XLI. 2.* of *Cyrus* only. Many speeches of the Prophets, concerning themselves, and others who were Types of Christ, are in the New Testament applied to Christ; being one way, and in one manner verified of them; and another way, and in another manner also, many times fulfilled in him. And so those words, *2 Sam. VII. 14.* compared with *1 Chron. XXII. 10.* and *Heb. I. 5.* And those, *Heb. II. 13.* Yea, in diverse Prophecies, some Particulars agree to the Type, and not to the Truth; as, *Psal. XXII. 6.* and *XL. 12.* Some to the Truth, and not to the Type; as, *Psal. XVI. 10.* with *Acts II. 29.* and *XIII. 36, 37.* Or to the Type in one sense; to the Truth in another: so in those *Psalms* wherein *David* is a Type of Christ, as *Psal. II. and XVI. and XXII.* and those in which *Solomon*, as, *Psal. XLV. and LXXII.* Christ is called the Branch, because springing up as a bud or sprout from the root of *Jesse*, *Esay XI. 1, 10.* And so from *David*, *Apoc. V. 5.* and *XXII. 16. Psal. CXXXII. 11, 17. Acts XIII. 23, 32.* called the Righteous Branch, in this Text, and *chap. XXXIII. 15.* springing from a withered stock and stump, & sprouting at first in a mean and despicable manner, *Esay XXXIII. 2, 3, 4.* Yet after branching out beautifully, retaining its verdure perpetually, spreading and growing, flowering and flourishing to all eternity, *Dan. II. 44, 45.*

XXIII. 5.

*A man*] See the *Annotations* on *Esay II. 9.*

XXX. 6.

*uncles sonne*] Sonne omitted in the Original, haply for brevity sake, as well knowne to be supplied out of *verse 7.* preceding. As likewise the word Sister seemes to be omitted, *2 Sam. XXI. 8.* And the word Brother, *verse 19.* of that Chapter.

XXXII 12.

Funeral Burnings, among the Heathen, were of the dead bodies: But among the Jewes, not of the bodies; but of sweet odours; and divers kinds of spices, prepared by the Art of the Apothecaries, burned in the Tombe where the embalmed body was to lie, *2 Chr. XVI. 14.*

XXXIV.

XXXIV.

18.

This was denied to the wicked King *Jehoram*, 2 *Chron.* XXI. 19. yet granted here to *Zedekiah*, in *Babylon*: And that burning of the Flesh of *Saul*, and his sonnes, 1 *Sam.* XXII. 12. was a case extraordinary, and as their present condition, and that exigent seemed to require.

*when they cut the calf in twaine, &c.*] The maner of making Covenants; whence the Hebrew phrase is to Cut a Covenant, that is from the right of Cutting a beast in twaine, sometime for Sacrifice, sometime for Feasting; and the Covenanters passing through betweene the Parts of it; implying it seemes, and that by way of execration, Themselves to be alike cut in sunder in case of violating the Conditions of the Covenant, *Matth.* 24. 51. Though some make the Cutting to relate to the strict and exact cutting out of Articles agreed upon for mutual performance by both parties, *Gen.* XV. 9, 10, 17. *Deut.* XXIX. 12. Of Covenants, see more betweene man and man, and betweene God and man, *Gen.* IX. 9, — 17. *Gen.* XXI. 27, — 32. and *chap.* XXVI. 28, — 31. and *chap.* XXXI. 44, — 55. *Exod.* XXIV. 4, — 8. *Deut.* V. 2, 3, whence the two tables are called the Tables of the Covenant; and the Ark, the Ark of the Covenant. And the Tabernacle, the Tabernacle of the Covenant; the Book of the Law, the Book of the Covenant, *Josh.* XXIV. 24, 25, 26, 27. *Neb.* IX. 38. 1 *Sam.* XVIII. 3, 4. and XXIII. 18. 1 *Kings.* V. 12. and XX. 34. 2 *Kings* XI. 17. and XXIII. 3. *Ezra.* X. 3. *Esay* LIX. 21. *Fer.* L. 5. And God promises to make a New Covenant with his people, *Fer.* XXXI. 31, 32, 33, 34. cited, *Heb.* VIII. 8, 9. which yet is not simply New, in regard of the substance of it: for the maine matter and substance of the former Covenant is there; *verse* 33. And, *Gen.* XVII. 7. *Deut.* XXVI. 17, 18. and XXIX. 13. And both Covenants ratified by the blood of the Messias. But as Love is called a New Commandment, *John* XIII. 34. So this a New Covenant; in that it is ratified by the death of our Saviour exhibited; in that the Doctrine of the Gospel is now more fully and clearly revealed; in that this runneth wholly upon the spiritual, and celestial Blessings; in that the Ceremonials are removed, and the more Spiritual Service substituted for it; in that it is more generally dilated and enlarged to all Nations; in that a large measure of Spiritual Gifts and efficacie of the Spirit is now vouchsafed; in that the continuance of it, without change, is to be to the end of the world.

LI.

14.

*hath sworne by himself*] Having no greater to swear by, *Heb.* VI. 13. So, *Gen.* XXII. 16. *Fer.* XXII. 5. *Amos* VI. 8. By his soul; So is the Hebrew in this text, and *chap.* LI. 14. By the excellency of *Jacob*, *Amos* VIII. 7. By his Holinesse, *Amos* IV. 2. And againe, the Forme of his Oath is thus expressed, As I live, *Heb.* I live, so, *Fer.* XXII. 24. and XLVI. 18. *Ezek.* V. 11. And, I live for ever, *Deut.* XXXII. 40. So men use to swear, The Lord liveth, *Fer.* IV. 2. and V. 2. As the Lord liveth that made us this soul, *Fer.* XXXVII. 16. Gods oath shall undoubtedly be fulfilled, *Psal.* CX. 4. and CXXXII. 11. *Heb.* VI. 17, 18. Of Oaths, see more in the *Annotations* on *Hof.* IV. 15. and *Gen.* XXIV. 3.

carried

*carried away captive*] Five captivities into *Babylon* are mentioned in Scripture.

LII.

28.



# Lamentations.

**T**Hese are not those of *Jeremie*, for *Josiah*, 2 *Chron.* XXXV. 25. No more, then those were for him, *Ezek.* XIX. 1, 14. which indeed were commanded to be taken up by *Ezekiel*, for *Jehoachaz*, and *Jehojakim*; But these were written by *Jeremie*, in the time of the Babylonish captivity, after the Temple of the Lord, and Citie of *Jerusalem* were burnt, and destroyed by *Nebuchadnezzar*: Lamenting here those more then lamentable miseries; As the whole Matter and Contents of this Book doth declare: And particularly, that very passage it self, *chap.* IV. 20. which is appliable properly to King *Zedekiah*; and not to King *Josiah*. The LXX and *Jerome*, doth expresse this very time, in the beginning of the Book it self.

These *Lamentations* are full of Pathetical expressions. And for the weight of the Matter, and the Help of Memorie; The first, second, and fourth *Chapters* do containe twenty two *verses* apiece, according to the number of the Letters of the Hebrew Alphabet; and do begin each *verse* with one of them in their order methodically. And *chap.* III. contains 66. *verses*, treble the former number: And begins each three of them, with one latter of the Hebrew Alphabet, in the order methodically. The last *Chapter* only is without this Art.

Many Signes of Lamentations are expressed here. Which from hence, and other Scriptures, may more fully be gathered, thus; Sighing, Mourning; mournful Songs; weeping, howling; Fasting; changing of the garments, mourning women, *Ier.* IX. 17. 2 *Chron.* XXXV. 25. *Amos* V. 16. rending of the Cloathes; wearing black, and sack cloth; sitting on the ground, and keeping silence; lying prostrate upon the ground, sitting, lying, covering, rowling, wallowing in ashes; in dust, and ashes; casting up dust, ashes, earth upon them, and their heads; spreading, and wringing the hands; laying the hands upon the head; smiting with the hand; stamping with the feet; hanging down the head; uncovering the head, and bare, and againe in some ages, the covering the head, covering head and face too, as our close mourners; covering the upper lip; bare-foot, shaving the head and beard; making baldnesse; plucking off the haire; beating the breast; printing marks upon the flesh; tearing it; cutting it. Amongst other places, see these, *vi.* *Lam.* II. 10. and III. 16. *Lev.* X. 6. and XIII. 45. and XIX. 27, 28. and XXI. 5, 10. *Deut.* XIV. 1. *Iesh.* VII. 6. 1 *Sam.* IV. 12. 2 *Sam.* I. 2. and XIII. 19. and XIV. 2. and XV. 30, 32. and XIX. 4. 2 *Chron.* XXXV. 25. *Ier.* IX. 17. *Ezra* IX. 3.

IX. 3. *Ester* IV. 1, 3. and VI. 12. *Iob* I. 20. II. 12. *XLII.* 6. *Esay* XV. 2, 3. and *LVIII.* 8. and *Jer.* II. 37. and VI. 26. and XIV. 3, 4. and XVI. 6, 7. and *XXV.* 34. *Ezek.* *XXIV.* 17. and *XXVII.* 30. *Micah* I. 10, 16. *Amos* V. 16. *Nahum.* II. 7. *Luke* XVIII 13. *Lam.* I. 17. *Ier.* VII. 29. and IX. 17, 18. XIV. 3, 4. XVI. 6, 7. *XLI.* 5. *XLVIII.* 36, 37. *Lam.* III. 48. *Ezek.* VI. 11. VII. 18.



In the *Observations* and *Explanations* upon this Book; as also upon *Daniel*; and the twelve small Prophets; I am the briefer, because that portion fell to my share in the last Great English *Annotations*; to which in many things I shall now refer thee.

## Ezekiel.

**E**ZEKIEL, like as *Jeremie*, was both Priest, and Prophet. Being carried captive with *Jehojacin*, He prophesies in *Chaldea*: And calling that His captivity, as was said, he makes it his *Epocha*; and from thence begins the accompt and reckoning of years, in all the distinct times of his several Prophecies, throughout his Book; Thus,

V. Year, fourth moneth, fifth day, He begins to Prophesie, *chap.* I. 2, 3. And so continues on in the seven first *chapters*: with some other short Notations of Times, soone following, *chap.* III. *verse* 15, 22, -- 27. and *chap.* IV. v. 5.

VI. Year, sixth moneth, fifth day, (420. dayes from the former time, *chap.* I. v. 2.) He was carried in a Vision to *Jerusalem*, *chap.* VIII. 1, 2, 3. *chap.* IX. *chap.* X. *chap.* XI. 24. And thereafter doth continue on Prophesying to the twentieth *chapter*.

VII. Year, fifth moneth, tenth day, (335. dayes from that time, *chap.* VIII. 1.) He was consulted by the Elders. And thereupon Prophesied, *Chapters* 20, 21, 22, 23.

IX. Year, tenth moneth, tenth day (when the siege of *Jerusalem* began, 2 *Kings* XXV. 1, 2.) He Prophesied, *Chapters* 24, 25.

In *Jehojacins* Captivity. In the

X. Year, tenth moneth, twelfth day; Against *Pharaoh*, and *Egypt*, *Chap.* XXIX. v. 1, — 17.

XI.

XI. Year, first moneth (though some think the fifth) first day, against *Tyrus*, *Chapters* 26, 27, 28. v. 1, -- 20.

*Zidon*, *chap.* XXVIII. v. 20, — 26.

First moneth, seventh day; Against *Egypt*, *chapter* XXX. v. 20, — 26.

Third moneth, first day; Against *Egypt*, *chap.* XXXI.

Fourth moneth, ninth day; The Citie taken, *Fer.*

LII. 5, 6. 2 *Kings* XXV. 2, 3, 4.

Fifth moneth, tenth day; *Nebuzaradan* burnt the Temple, and Citie, *Fer.* LII. 12, 13.

XII. Year, tenth moneth, fifth day; The newes brought to *Ezekiel*. And then he Prophesied, *chap.* XXXIII. v. 21, — 33. and *chapters* XXXIV. — XL.

Twelfth moneth, first day; Against *Egypt*, *ch.*

XXXII. 1, — 16. Fifteenth day; A-

gainst *Egypt*, *chap.* XXXII. v. 17, —

32. and *chap.* XXXIII. 1, — 20.

XXV. Year, first moneth, tenth day; He hath that large Vision, *chapters* XL. — XLVIII.

XXVII. Year, first moneth, first day; Against *Egypt*, *chap.* XXIX. v. 17, — 21. and *chap.* XXX. v. 1, -- 19.

By *Chebar*, *ch.* I. 3, — 28.

Appearing { In the Plaine, *chap.* III. 22, 23.

In *Jerusalem*, *ch.* VIII. 4, and *c.* X. 15, 20, 22.

The Glo-  
ry of the  
Lord

Departing, by degrees, *chap.* VIII. 3, 4, 5, 6. and IX. 3. and *chap.* X. 3, 4, 5, 18, 19. and *chap.* XI. 22, 23.

Returning, *chap.* XLIII. 2, 3, 4.

The Measures mentioned in the Description of *Ezekiel's* Visionarie Temple; and Division of the Land, *chap.* XL. — XLVIII. are *Calamus*, and *Cubitus*; the Reed, and the Cubit. The length of the Reed is defined, *chap.* XL. 5. and XLI. 8. That of the Cubit, is more usually known; adding that, *chap.* XLI. 8. and XLIII. 13. See more of these, in my *Annotations* upon *Ezekiel* XL. 5. among those large *Annotations* upon the Bible, printed Anno 1651. By the Cubits are measured, the Gates, East, North, South, of the Exterior; and of the Inner Courts: with their Posts, Porches, Arches, and Chambers: The Courts, and the Pillars, and Chambers about them; The Tables: Chambers of the Singers, and of the Priests; and the Porch of the House, *chap.* XL. The several Parts, Places, and Chambers of the Temple; and of the Separate Place, *chap.* XLI. The North-Chambers; and South-Chambers; before the Separate Place, *ch.* XLII. The Altar of Burnt-Offerings, *chap.* XLIII. And the waters, *chap.* XLVII. 3. By Reeds, besides a few other parts, *chap.* XL. 6, 7, 8. there is, or seemes to be, Measured; The Wall about the outmost Court; five hundred Reeds, on each side of that square Court, *ch.*

XLII. 15, — 20. Which, if Literally understood, it makes the Temple, and all Holy Building about it; and the Courts of it, to be bigger then *Solomons* Temple, and all the Citie of *Ferusalem* with it. But if we understand by five hundred Reeds, Reeds of five hundred Cubits, that is, making up five hundred Cubits, on each side of that Square Court; as *Tremelius* doth; And indeed the Suburbs of it are named to be fifty Cubits round about, *chap.* XLV. 2. Then we shall bring that Sacred Visionarie Building into a spacious, yet reasonable and proportionable quantity; But with a very harsh, as it seemes, translation of the words of the sacred Text. And as for that Oblation of the Land offered to the Lord, that Holy Portion for the Priests, and for the Levites: and that Land for the Citie of *Ferusalem*, and Suburbs, and Use of it, being in all 25000. square; mentioning neither Reeds, nor Cubits, *chap.* XLVIII. 20. And the Princes Portion of Land, lying on the outside of it, East, and West, *chap.* XLVIII. 21. If we take that great Square to be so many Reeds, as most do; with very great probability in this Visionarie Division, We shall so make that Visionarie Square to be as big as the whole Land of *Canaan*. But if we understand it of Cubits, we shall bring it to be about the compasse of twenty five miles on each side of the square: and so leave a proportionable quantity of Land for the twelve Tribes, *chap.* XLVIII.

II.

1, 2.

*stand upon thy feet — set me upon my feet*] God with the command gives the power and act of performance. And so Grace, and Regeneration is both Gods Promise, and Work, *Ezek.* XI. 19, 20. and XVIII. 31. with *chap.* XXXVI. 26. and *chap.* XI. 19.

XXIX.

14.

*land of Pathros*] A Province in *Egypt*, *chap.* XXX. 14. *Fer.* XLIV. 1, 15. possessed by the Pathrusim, or Pathruses which were of the lineages of *Misraim*, or *Egyptus*, *Gen.* X. 14. *1 Chron.* I. 12. Likely the same with *Thebais*, higher and further up in the Countrey then *Noph*, *Esay* XI. 11.

XXX.

5.

*Lybia*] Heb. *Phut*, or *Phuth*, or *Put*. These Lybians were of the same race with the Ethiopians, *Gen.* X. 6. *1 Chron.* I. 6. Seated in *Africa*, to the West of *Egypt*.

*Lydia*] These were in *Africa*, and came of *Lud*, the sonne of *Misraim*, and grandchilde of *Cham*, *Gen.* X. 6, 13. *Jer.* XLVI. 9. The Lydians in *Asia*, or *Anatolia* came of *Lud* the sonne of *Shem*, *Gen.* X. 22. *Esay* LXVI. 19. See the *Annotations* on *Ezek.* XXX. 5.

18.

*Tehaphnehes*] Or, *Tahapanes*, or *Tachapanes*, *Tapanhes*, or *Tachpanches*, and the same, as it seemes in a contracted forme *Hanes*, or *Chanes*, *Esay* XXX. 4. a Prime Citie in *Egypt*: taking likely its name from *Tahpenes* Queene of *Egypt*, *1 Kings* XI. 19, 20. Seated not farre from *Pelusium*; whence termed by the Greeks and Latines *Daphna Pelusiacæ*. See *Fer.* II. 16. Here *Feremy* was, *chap.* XLIII. 8.

*Ezek.* XLVIII. 8, — 22. In this Visionary Description, The Portion or holy Oblation of Land, for the Priests, and the Sanctuary, for the Levites; for the Citie, and Suburbs; for the Prince; was all

at

at most no greater or bigger then the several Portions for each of the other Tribes. And therefore in that Draught of mine set forth by my learned and industrious friend Master *Thomas Fuller* in his *Pisgah-sight of Palestine*, V. Book. page 189. I desire to be rightly so understood, and no otherwise. The said Draught is represented there in a far larger Proportion. But the only Reason was, That so there might be room enough for the setting down of the several Situations, and Limits among themselves, of the Priests Portion, and of the Sanctuarie in the midst of it; And of the Levites Portion by themselves; And of the Citie *Jerusalem*, and Suburbs of it, by themselves; And of the Princes Portion, lying, and guarding, as it were, all the former, at both Ends, East, and West. The true quantity of all this, in relation to the other Tribes, being no other then I have formerly expressed.



## Daniel.

**D**ANIEL was carried Captive in the first year of *Nebuchadnezzar*, and the third or fourth of *Jehojakim*, *Dan.* I. 1, — 6. And at this time began the Babylonian Monarchy: and the Jewes Subjection or Captivity, which lasted seventy years.

*Daniel* living, and young, was so famous for Prayer and Piety, That in the thirteenth or fourteenth year of his Captivity, He is matched with *Noah*, and *Job*, *Ezek.* XIV. 14. And in the eighteenth or nineteenth year, He is held such an unparallel'd patterne for Wisdom, That the King of *Tyre*, who thought himself so wise above others, is taunted in these words, *Behold, thou art wiser then Daniel*, *Ezek.* XXVIII. 3.

His Book begins with his own Captivity; reacheth to our Saviours time, *Dan.* IX. 25. And ends a while after, with the final Destruction of the Temple, and Citie of *Jerusalem*, by the Romanes, *Dan.* IX. 27. *Daniels* Prophecies stretch not beyond *Daniels* owne People the Jewes.

Some reckon the times thus; seventy years in the Babylonish captivity, or subjection to *Babylon*: seventy years seven times, or seven weeks of years; that is, four hundred and ninety years, thence to our Saviours death. And fourty thence to *Jerusalems* Destruction, and the end of the Jewes Common-wealth: in all, six hundred years But others rather, upon more likely grounds, extend the number of years to a great summe.

His Book is Historical, in the first six Chapters Prophetical, in the rest.

The Language of it is Chaldee, from *chap. II. v. 4* to *chap. VIII.* A little Arabique being intermixt in the sixth *Chapter.* Because, as some conceive, the matters contained in those *Chapters* most what concerne the Chaldeans, and were things known to them; or at least such as no danger by the knowledge of them accrued to the Jewes. In all the rest, before, and after, it is Hebrew, the Churches dialect, and treasure. And yet here are sometimes some kinde of concealments from the Hebrews themselves, in the darkest Visions, *chap. VIII. 26.* and *chap. XII. 4.*

The *Chapters* in *Daniel* fall within the reigns of several Kings, Thus, In the reign of

*Nebuchadnezzar*, in his }  
 I. Year, *Chapter I.*  
 V. Year, *Chap. II.*  
 VI. Year, most likely, *Chap. III.*  
 XXXV. Year, *Chap. IV.*

*Belshazzar*, in his }  
 I. Year, *Chap VII.*  
 III. Year, *Chap. VIII.*  
 Last year, *Chap. V.*

*Darius*, in his first year, *Chapters VI. and IX.*  
*Cyrus*, in his third year, first moneth, *Chapters X. and XI. and XII.*

So that in the Order of the *Chapters*, there is this Transposition; That the seventh and eighth *Chapters*, as now they stand numbered and placed, in order of time go before the fifth and sixth *Chapters.*

And for the matter of some *Chapters*; Those Prophetical Dreames, and Visions, *Chap. II. and IV. and VII. and VIII. and XI.* seeme most what to expound one another; falling so oft upon the same matters, lesse or more; and going over them, or some of them still: *Nebuchadnezzar*, and the Babylonian, is the Golden Head, *Chap. II.* the Tree, *Chap. IV.* the Lion, *Chap. VII.* The Mede and Persian, is the Breast and Armes of silver, *Chap. II.* the Beare, *Chap. VII.* the Ram, *Chap. VIII. and Chap. X. 1, 13, 20. and Chap. XI. 1, 2.* The Grecian *Alexander*, is the Belly and Thighs of Brasse, *Chap. II.* the Leopard, *Chap. VII.* the he-Goat, *Chap. VIII.* and *Chap. X. 20. and Chap. XI. 3, 4.* The Grecian divided, chiefly into the *Seleucide*, and *Lagide*, are the Legs of iron, and Feet, part of iron, and part of clay, *chap. II.* The fourth Beast, *chap. VII.* and the Kings of the North, and of the South, *chap. XI.*

*Daniel* having his suit denied by the Prince of the Eunuchs, makes his addresse to his Steward, and prevails, *chap. I. 10, 11.*

That second year, *Dan. II. 1.* is not of *Cyrus*, the last word of the former *chapter*; But of *Nebuchadnezzar*: Nor of his Reigne, or Monarchy either; But in his reigne; as the Hebrew distinctions in the Context seeme to import; Namely, the second year, after the three years of *Daniel's* education were past, and he brought in to stand before the King; which falls in with the fifth year of *Nebuchadnezzar's* reigne, and *Daniel's* Captivity, and with the eighth or ninth of *Jehojakim.*

*jakim.* In the second year, in *Nebuchadnezzars* reigne, *Nebuchadnezzar* had this Dreame; and *Daniel* was then sought for to be slaine, with the rest of the Wisemen and Magicians.

That huge Image of gold, though hollow within, as the two brazen Pillars were, *Fer. LII. 21.* which was set up to be worshipped, *Dan. III.* seems to be soone after the former Dreame, and before *Felhocins* Captivity; Being *Daniels* three companions only, newly advanced, are accused; and no other Jewes; for not worshipping it, and committing such grosse and open Idolatry.

That Dreame and Vision of the Great Tree, *chap. IV.* being when *Nebuchadnezzar* was at rest, after all his Victories, *chap. IV. 4.* And flourishing in his Palace, after his conquest of *Egypt*, which was in the twenty seventh year of *Felhocins* Captivity, *Ezek. XXIX. 17, --- 20.* seemes to be some thirty years after the former Dreame, *chap. II.* and in the thirty fifth year of *Nebuchadnezzars* owne reigne, and *Daniels* Captivity. A year after this Dreame, he fell mad, *chap. IV. 29.* and continued so seven years, *verse 16, 25, 3.* even so long as *Solomons* Temple was in building, which he destroyed. And about two years after his restoring to his wits, and Kingdome, *v. 26, 34, 36.* in the fourty fourth or fourty fifth year of his reigne, and thirty seventh of *Felhocins* Captivity he died, *Fer. LII. 31.*

*Evilmerodach*, the sonne of *Nebuchadnezzar*, in the first year of his reign, advanced *Felhocin*, *2 Kings XXV. 27, --- 30. Fer. LII. 31, --- 34.*

*Belsazzar*, the grandchilde of *Nebuchadnezzar*, was the last of *Babels* Monarchs, *Fer. XXVII. 7. Dan. V. 28, 30, 31.* Though he be called the sonne of *Nebuchadnezzar*, and *Nebuchadnezzar* be called his father, *Dan. V. 11, 13, 18, 22.*

The Romane Empire is none of the four Beasts, *chap. VII.* But the Greeks are the Dealers in the end of wrath. *Antiochus Epiphanes*, the last of the ten Hornes of the fourth Beast, was the most furious Persecutor of the Jewes, and their Religion. See of him largely, *Dan. VII. v. 8, 11, 20, 21.* and *chap. VIII. v. 9, --- 14.* and *v. 23, 24, 25, 26.* and *chap. XI. 21, --- 45.* and *chap. XII.* He raged terribly, for two thousand three hundred dayes, *chap. VIII. 14, 24, 25, 26.* that is, six years, three moneths, and some twenty dayes, *viz.* from the one hundred fourty second year of the Kingdom of the Greeks, when after wicked *Jason*, worse then *Menelams* had got of *Antiochus* to be High Priest, having in him the fury of a cruel Tyrant, and the rage of a savage beast, *1 Macc. I. 11.* and *v. 20, --- 53. 2 Macc. IV. 25.* from this time *Antiochus* continuing his rage until the one hundred fourty eighth year, ninth moneth, twenty fifth day, *1 Macc. IV. 52, 53, 54.* But raging most of all for a time, times, and the dividing of time, *Dan. VII. 25.* and, *chap. XII. 7.* that is, three years, and ten dayes; from the time he took away the daily Sacrifice, and set up the abomination of desolation, till the restoring of Gods worship againe, *1 Macc. I. 54, 57, 59.* and *chap. IV. 52, 53, 54.* Or three years, and a half; beginning so at *1 Macc. I. 30.* And againe, from that time of taking away

the daily Sacrifice, and setting up the abomination of desolation, were one thousand two hundred and ninety dayes, to the end of those sad times of the Churches troubles. But the one thousand three hundred thirty fifth day, which was fourty five dayes after the former, was the last end of the indignation, the Blessed time perfectly to finish those furious persecutions by *Antiochus*, by the death of *Antiochus* himself, *Dan.* XII. 6, 7, 8, 11, 12. 2 *Macc.* XI. 33. 1 *Macc.* VI. 16. And at the end of the Kingdome of the Greeks, subdued soone after by the rising up of the Romane Empire, Christ came, and erected his everlasting Kingdome; and all Dominions shall serve and obey him, *Dan.* II. 34, 35, 44, 45. and *Chap.* VII. 9, 10, 13, 14, 27. But of these things see more in my *Annotations* upon *Daniel*, in the large *Annotations* upon the whole Bible, printed, *Anno* 1651.

*Gabriel* the only Angel in Scripture that hath a proper name, *Dan.* VIII. 16. and *chap.* IX. 21. *Luke.* I. 19, 26. *Michael* being understood of Christ.

*Darius* the Median, the sonne of *Ahasuerus*, *Dan.* V. 31. and VI. 28. and *Cyrus*, the Persian, *Dan.* IX. 1. seeme fellowes in Empire: and *Cyrus*, the Survivor, and sole Monarch.

*Messiah* a proper name, *Dan.* IX. 25. And hence famous in the New Testament, *John* I. 41. and IV. 25.

The Abomination of Desolation hath reference to *Antiochus Epiphanes*, *Dan.* VIII. 13. and *chap.* XI. 31, and *chap.* XII. 11. And to the Romanes, *Dan.* IX. 27. *Matth.* XXIV. 15.

III. 25. like the Sonne of God] Or rather like a sonne of the gods. For a Heathen King, utterly ignorant of the Mystery of the Trinity, could not dreame of the second Person, the Sonne of God. And so is that to be understood, *Psal.* LXXXIX. 6. As a phrase not unlike, is in *Judg.* VIII. 18. Many of the Ancient Fathers, being desirous to get proofs of the Mystery of the Trinity, and of Christs Humanity, out of the Books of the Prophets, did catch at all occasions, and made use of any thing in them, that might have the least shew and shadow to look that way. And so they have wrested, though not rightly, this speech of *Nebuchadnezzar* to that purpose.

IV. 30. great Babylon] The compasse of it within the walls was about four hundred furlongs, or sixty miles. The walls of it fifty foot, if not Cubits broad, so as two Charets with four horses on breast might easily meet on them: And high at least fifty Cubits. See my *Annotations* on this place. And the learned *Annotations* on *Fer.* LI. 53, 58. It is said to sit upon many waters, *Fer.* LI. 13. to have a Sea, *ver.* 36. *Esay* XXI. 1. by reason of the great river *Euphrates* whereon it was seated; and the vast lakes, meeres, and pooles that were made out of it in that great plaine of the Land of *Shinar* and *Babylon*; *Gen.* XI. 2. This is an ancient Citie, built by *Nimrod*, *Gen.* X. 10. And was under the Assyrian Empire. *Manasseh* King of *Judah* was carried hither by *Esar-haddon* the Assyrian Monarch, 2 *Chron.* XXXIII. 11. The Kings of it, when it came from under the Assyrian Empire, we reade in

in Scripture to be these, *Merodach Baladan*, *Nebuchadnezzar*, *Evil-merodach*, *Belshazzar*, *Esay XXXIX. I.* *2 Kings XXV. 27.* *Dan. V. 1, 11.* *Fer. XXVII. 7.* Yet some interpose one *Assur*, and *Labassardach*, before *Belshazzar*, for short times; But not out of Scripture. This Citie of *Babylon* is called *Sheshach*, *Fer. XXV. 26.* and *LI. 41.* (though a King of *Egypt* was of the like name, *2 Chron. XII. 2.*) And likely this name is from some Babylonian Idol; whence *Michael* might by the Babylonian Chamberlaine be termed *Meshach*, *Dan. I. 7.* And haply hence the Sacean Festival in *Babylon* for eleven dayes together, which *Berosus*, and *Ctesius* do mention, took that name: A Feast not unlike the Greek and Latine *Saturnalia*, and our *Christmas*. And in the time of which Feast probably was *Babylon* taken by *Cyrus*; as *Herodote*, and *Xenophon* do report. And the Prophet *Feremie* himself by naming it *Sheshach*, may seeme to point as it were with the finger to the very time of that Feast, wherein *Babylon*, and that State was to receive its fatal blow. See *Dan. V. 1. V. 30.*

*to the Medes and Persians*] Medes coasted upon the *Caspian* Sea. Persians lay upon the Persian Gulph, *Esay XIII. 17.* Medes descended from *Madaï*, the sonne of *Faphet*, *Gen. X. 2.* *1 Chron. I. 5.* They, and the Persians, in some sort one people, as well for vicinity, as affinity; and acknowledging one King, *Esay XXI. 2.* *Fer. LI. 11.* *Dan. V. 28.* and *IX. 1.*

*like the sonne of man*] Rather like a sonne of man. For Christ is not there likened to himself, but to a man in general. As *Ezekiel* is called a sonne of man; and as men in Scripture are usually called the sonnes of men. And so is that place to be understood, *Apoc. I. 13.* Like a sonne of man. And againe, *chap. XIV. 14.* Like unto a sonne of man.

*Province of Elam*] *Elam* is *Persia*; from *Elam* the sonne of *Sem*, and brother to *Asshur*, and *Arphaxad*, *Gen. X. 22.* *1 Chron. I. 17.* The Province of *Elam* is that part of *Persia* that bordered upon the Medes: whereupon *Elamites* and *Medes* are joyned together, *Esay XXI. 2.* *Fer. XXV. 25.* They served under the Assyrian Monarchs *Salmanesar* and *Sennacharib*, and under the Babylonian *Nebuchadnezzar* against the people of God, *Esay XXII. 6.* And therefore are judgements denounced against them by the Prophets, *Fer. XXV. 25.* and *chap. XLIX. 34, 38.* And they became afterwards Gods instruments to execute his vengeance upon the Babylonians, and to deliver his people from their bondage and captivity, *Esay XXII. 6.* and *XLI. 2, 25.* and *XLIV. 28.* and *XLV. 1, &c.* and *XLVI. 11.* and *XLVIII. 14.* See more in the *Annotations* on *Esay XIII. 17.*

*Uphaz*] Where the finest gold seemeth in those times to have beene, *Fer. X. 9.* This some suppose to be the same with *Paz*, or *Phaz*, *Job XXVIII. 17.* *Psal. XXI. 3.* *Esay XIII. 12.* and *Mupaç*, *1 Kings X. 18.* *2 Chron. IX. 17.* Some take it to be *Phez* in *Africa*.

HOSEA.

V. 28.

VII. 13.

VIII. 2.

X. 5.



# Hosea.



**H**OSEA Prophefied in the dayes of four Kings of *Judah*; and seven Kings of *Israel*: from *Zzziah* of *Judah*, to *Hezekiah*; and from *Ieroboam* the second of *Israel*, to *Hosheah*, when, after that the two Tribes and a halfe had beene carried captive by *Tiglath-Pilefar*, King of *Assyria*, in the dayes of *Pekah*, *2 Kings* XV. 29.

*1 Chron.* V. 26. All the rest of *Israel* was captivated, and that Kingdome extirpated by *Shalmanesar*, in the dayes of King *Hosheah*, *Hos.* X. 7, 15. *2 Kings* XVII. 6. and chap. XVIII. 10. But of him, and the rest of the small Prophets, see more at large in my *Annotations* upon them, in the large *Annotations* upon the whole Bible printed Anno 1651.

He was sent chiefly to *Israel*: And begins to Prophefie Destruction to them; even when they were in the height of their prosperity under *Ieroboam* the second.

- I. 4. Among other reasons of Gods vengeance upon the house of *Jehu* for the blood of *Jezebel*, this might be one, That his Commission against the house of *Ahab*, stretched not to slay King *Ahaziah* of *Judah*, and his brethren.
- II. 14. לכן Most commonly taken illatively for Therefore; yet sometimes in a discretive notion; for Notwithstanding, Neverthelesse, Yet; as here, and *Esay* VII. 14. and XXX. 18, and LI. 21. *Ier.* XVI. 14. and XXX. 16. *Ezek.* XXXIX. 25.
- IV. 15. nor sweare, The Lord liveth] Swearing, and this Forme of swearing is lawful. It is a part of our duty, and Gods worship to sweare, when we are lawfully thereunto called and warranted, *Esay* XIX. 18. *Psal.* LXIII. 11. But not in our ordinary communication, *Matth.* V. 34, 37. *James* V. 12. Not upon vaine and light causes; as *Herods* oath was to the dancing damsel, *Marke* VI. 23. much lesse to be a bond to wickednesse; as those, *Acts* XXIII. 12. to kill *Paul*. But in necessary and weighty causes: As for ratification of Covenants, and promises of importance: So did *Abraham* and *Abimelech*, *Gen.* XXI. 31. *Isaac* and *Abimelech*, *Gen.* XXVI. 31. *Jacob* and *Laban*, *Gen.* XXXI. 53. *David* and *Jonathan*, *1 Sam.* XX. 17. And so God commands it, for removal of suspicions, of jealousie, *Num.* V. 21. of Theft, *Exod.* XXII 11. *1 Kings* VIII. 31. *2 Chron.* VI. 22. And so many men in Scripture upon weighty causes did lawfully require an oath. So did *Abraham* of his servant, *Gen.* XXIV. 2. *Jacob* of *Esau*, *Gen.* XXV. 33. and of his sonne *Joseph*, *Gen.* XLVII. 31. *Rahab* of the Spies, *Josh.* II.

12. *Sampson* of the men of *Judah*, *Judg.* XV. 12. *Saul*, and the Egyptian of *David*, 1 *Sam.* XXIV. 21. and XXX. 15. *Nebuchadnezzar* of *Zedekiah*, 2 *Chron.* XXXVI. 13. And many in like cases did freely and voluntarily give their oaths: so *Moses* to *Caleb*, *Josh.* XIV. 9. *David* to *Bathsheba*, 1 *Kings* I. 13. *Gedaliah* to the Remnant of *Judah*, 2 *Kings* XXV. 24. King *Zedekiah* to the Prophet *Jeremie*, *Fer.* XXXVIII. 16. And so godly men, to binde themselves the more to God, and his service, and good duties, have sworne to the Lord. So *David* to finde out an house and place for Gods habitation, *Psal.* CXXXII. 2. So the Priests, Levites, and all *Israel*, to reforme the strange Marriages, *Ezra* X. 5. So King *Asa*, and all the people entred into a Covenant to seek the Lord, and they sware unto the Lord with a loud voice, and with shouting, and with Trumpets, and with Cornets, 2 *Chron.* XV. 12, 13, 14. Yea, God himself is mercifully pleased so farre to condescend as to sweare unto men, for the better assurance and confirmation of their faith in the truth of his promises, *Heb.* VI. 13, — 18. So he sware to *Abraham*, *Isaac*, and *Jacob*, *Gen.* XXIV. 7. and XXVI. 3. *Exod.* VI. 8. *Luke* I. 73. So to *David*, *Psal.* LXXXIX. 49. And sometime in wrath, to ratifie his Threatenings against sinners. So, *Psal.* XCV. 11. *Heb.* III. 11. In sacred accompt then is the Bond of an Oath. Though it be taken to men, yet it is called the Oath of God, *Eccles.* VIII. 2. *Ezek.* XVII. 19. And why? Because therein men call God to be both a witnesse of the truth, and an avenger of the lie, and breach of promise. And so an Oath binds the soul with a Bond, *Num.* XXX. 2. It must therefore carefully be taken, in truth, in righteousness, without rashnesse, and in judgement, upon just grounds, in just causes, *Fer.* IV. 2. In truth, without equivocation, or mental reservation. And carefully kept: yea, though made to Heathens, or Hereticks; without Popish dispensations, or relaxations. We must fear an Oath, *Eccles.* IX. 2. fear to break it. And therefore the godly man, though he sweareth to his own hurt, yet changeth not, *Psal.* XV. 4. Though the Gibeonites beguiled *Joshuah*, and the Princes of *Israel*, yet, say they, we must let them live, lest wrath be upon us, because of the Oath which we sware unto them, *Josh.* IX. 15, 19, 20. And the breach of the matter of this Oath by *Saul*, so long after, we read punished sorely upon him in his sonnes, 2 *Sam.* XXI. 1, — 6. And of Gods fierce wrath against false Oaths, and Oath-breakers, we read more, *Exod.* XX. 7. *Levit.* XIX. 12. *Fer.* VII. 9. and XXIII. 10. *Ezek.* XVII. 15, — 21. *Hos.* IV. 2, 3. and X. 4. *Zech.* V. 3, 4. and chap. VIII. 17. *Mal.* III. 5. It bore a part in *Peters* sinne, for which he wept so bitterly, *Matth.* XXVI. 74, 75. Now the Forme of this swearing here, *Hos.* IV. 15. is lawful; It is taken in the Lords Name. Gods Name is to be used in Oaths, *Deut.* VI. 13. and X. 20. *Psal.* LXIII. 11. *Esay* XLV. 23. and LXV. 16. *Ier.* XII. 16. So *Jacob* sware to *Laban* by the Feare of his father *Isaac*, *Gen.* XXXI. 42, 53. We must not sweare by false gods, *Iosh.* XXIII. 7. *Ier.* V. 7. and *ch.* XII. 16. Not by *Baal*, by the sinne and Idol of

*Samaria*; the manner of *Beerſheba*, by *Malcham*: Against ſuch ſwearers God threateneth his judgements, *Ier. V. 7. Amos VIII. 14. Zeph. I. 5.* Nor muſt we ſweare by the Creatures, as if they were God; or we had power over them, as our owne, to pawne them on the truth of what we ſay, *Matth. V. 34, 35, 36.* and *chap. XXIII. 16,* — 22. *Iames V. 12.* See on *Matth. XXIII. 16,* — 22. And againe, though this maner of Speech, *The Lord liveth*, may be taken in a way of a ſtrange aſſeveration only, thus, As ſurely as the Lord liveth. As likewise that, *Gen. XLII. 15. 1 Sam. I. 26.* and *XXV. 26.* Yet it goeth often in Scripture under the notion and name of an Oath, as, *1 Sam. XIX. 6. Ier. V. 2.* and *chap. XII. 16.* And is here forbidden, becauſe God would not have his Name once in the mouth of Idolaters, as not enduring to be joyned with Idols, *2 Cor. VI. 15. Zeph. I. 5. Ezek. XX. 39.* Of Oath, ſee more in *page 10, 52, 74.* and upon *Ier. LI. 14.* And of the Maner and Ceremonies in ſwearing, ſee *Gen. XXIV. 2.* and *XLVII. 29.* and *XIV. 22. Exod. VI. 8. Exod. XX. 5, 15, 23. Dan. XII. 7. Apoc. X. 5, 6.* And there are divers Rites and Geſtures for it in divers Countries in all ages.

VI.

3.

as the raine; as the later and former] Raine in due ſeaſon is mentioned, *Levit. XXVI. 4. Deut. XXVIII. 12. Ezek. XXXIV. 26.* The Firſt or former Raine, and the later Raine are mentioned, *Deut. XI. 14. Jer. V. 24.* ſo called in relation to their huſbandry, and the order thereof. The former raine was in their Seeding time, in the eighth moneth, part of our *October* and *November*, requiſite for the bringing up of their Seed, and thereupon is called the Seeds raine, *Eſay XXX. 23.* And that moneth is called *Bull*, from the abundance of raine, and great ſhowers then requiſite and falling, as making a Deluge, *Jer. III. 3.* and this former raine is called *Yoreh*, or *Morch*, from a word that ſignifieth to poure downe. The later raine was in the firſt moneth, *Joel II. 23.* part of our *March* and *April*, for the filling of the corne then in the eare, and the fitting of it for harveſt; whence this moneth is called *Abib*, *Exod. XIII. 4.* which ſignifieth the ſtalk with the eare of corne. Their harveſt-time for corne being commonly within the compaſſe of two moneths, half *Abib* or *Niſan*, all *Jair* or *Zif*, and half *Sivan*. And hereupon were thoſe two Offerings, of corne in the ſheaf, and of two loaves injoynd, at the Beginning and End of harveſt, *Levit. XXIII. 10,* — 21. *Nam. XXVIII. 26. Deut. XVI. 9, 10.* See my *Annotations* on *Zech. X. 1.*

IX.

4.

bread of mourners] Banquets at Burials, as well as at Bridals: as of mirth, the one; ſo of conſolation againſt mourning, the other. See *Prov. XXXI. 6, 7. Jer. XVI. 7. Ezek. XXIV. 17. Matth. IX. 23.*

6.

*Memphä*; in the Original *Moph*; And thence with the Greeks and Latines *Memphis*. In *Eſay* and *Jeremie*, named *Moph*, *Jer. XLIV. 1. and XLVI. 14, 19.* Likely now that *Grand Cairo*, the Great Citie. See, *Eſay XIX. 13. Ezek. XXX. 13.*

*Chap. IX. 7.* and *Chap. X. 3, 4.* do ſhew the miſerable ſtate and condition of things in thoſe times.

Is

Is true liberality of the Body of the Church of *Israel* in *Egypt*. And true Mysticaly of the Head of the Church, of Christ. Whereupon the Apostle doth allude to this place, and alledge it, *Matth. II. 15.*

*Jacob* wept, in wrestling, and making Supplication to the Angel: though his weeping be not recorded by *Moses*.

The names for Lions in Hebrew are very many; and distinguished in Scripture according to their ages, and qualities. See the *Annotations* on *Job. IV. 10.* The like is true for the variety of the names of gold. See the *Annotations* on *Job XXVIII. 15.* — 19

*I did know thee*] Owne thee, as, *Psal. I. ult. Exod. III. 7. Deut. XXXIV. 10. Psal. XXXI. 7. and XXXVII. 18. and CXLII. 4. Matth. VII. 23. Rom. VII. 15.* As for that place, *Acts XXIII. 5.* Most likely it is that *Paul* did not know *Ananias* to be High Priest, he being so long absent from *Ierusalem*; and the High Priest being so often changed in those times.



# Joel.

**J**OEL; Preacheth to *Judah*. And by the Matter and Argument of his Book, as well as by the Rank wherein we finde him placed, He seemes to Prophecie when *Hosea* did, in the dayes of King *Uzziah*. Yet some assigne to him a later time, upon those passages, *chap. III. 1.* — 9.

He declareth a dreadful judgement of Famine, brought upon them by a Drought, and Vermine: Exhorts to true Mourning, Fasting, and Repenting; with Promises thereupon of abundant Blessings, Temporal, and Spiritual, upon themselves: and of Gods dreadful judgements and revenge upon their enemies.

The Armie, and Camp described, *chap. II.* is not of the Assyrians, or Babylonians; But of those Vermine, Gods Hoast, named, *chap. I. 4.*

The Valley of *Jehoshaphat*, is not the place for the General judgement in the end of the world, at Christs second coming; But serves only to note out thus much, That Gods judgements upon the enemies of his Church, shall be visibly in her sight, and before her eyes; as the Valley of *Jehoshaphat* was nigh the walls, and in the sight of *Ierusalem*.

*weepe betweene the Porch and the Altar*] The Porch of the Temple, and the Altar of Burnt-offering in the Priests Court, or inner Court; where they stood to minister and officiate. See, *Ezra X. 1.* and *I Macc. VII. 38.*

*Visions*] By them God of old did speak to man, and reveale his will

XI. 1.

XII. 4.

XIII. 8.

5.

II. 17.

28.

will unto him, *Job XXXIII. 15.* Particularly to his Prophets, *Num. XII. 6. Hos. XII. 10. Ezek. VII. 26.* So to *Abraham*, to *Jacob*, to *Samuel*, *1 Sam. III. 1, 15.* to *Esay*, *Ezekiel*, and others; whence *Judea* is called the Valley of Vision, *Esay XXII. 1.* And so to *Daniel*, to *Peter*, *Acts X. 19.* and to *Paul*, *Acts XVI. 9.* and *XVIII. 9.* *2 Cor. XII. 1.* Yea, to *Balaam*, *Num. XXIV. 4.* And to *Nebuchadnezzar*, *Dan. II. 28.* See my *Annotations* on *Ezek. I. 1.* This whole Text, And so on to the end of this Chapter, is cited by Saint *Peter*, *Acts II. 16, — 21.* and applied to his present time, the Beginning of the Gospel, the time immediately preceding the destruction of the Jewish Politie, their Citie and Temple; as being fulfilled and compleated then and there: He shewes that both this effusion of the Spirit; And likewise those wonders shewed in heaven, and in earth, so particularly mentioned, had their accomplishment before that terrible day of their destruction by *Vespasian* and *Titus*, about forty years after their crucifying of our Saviour, which said great and terrible day our Saviour likewise foretels, and gives the dreadful signes the forerunners of it very largely in the twenty fourth Chapter of Saint *Matthew*, as may be gathered more specially out of *ver. 33, 34.* Vainly therefore is this pouring out of the Spirit applied to our times so farre advanced toward the end of the world; to patronize our New Lights, and pretended Divine illuminations, our extraordinary Gifts and Inspirations poured now by the Spirit on all sorts of Christians, young and old, sonnes and daughters, even to the sleighting and superseding of all external offices, and Officers, Orders, and Ordinances, in the Church: Whereas this was a Peculiar Priviledge and character of those First times; and had a Propriety to them. And unadvisedly are those dreadful times and signes, *Matth. XXIV.* or any of them appropriated to the end of the world, and last coming of our Saviour to judgement; having received their true accomplishment before *Jerusalem's* final fall aforesaid; as Jewish and Heathen Histories make manifest; unlesse we take them out of their Literal meaning, and make them to serve as Symbolical Representations of what likely may ensue at the last day.

AMOS.

# Amos.



**A**MOS; Of an Herd-man was made a Prophet; *ch. VII. 14.* He useth sometimes Countrey-similitudes, *ch. II. 13. & III. 12. & IV. 1, 3.* And sometimes he hath high and Astronomical expressions, as, *ch. V. 8. & ch IX. 6.* As *Job* had formerly: And God himself, unto *Job.* And *Esay*, *chap. XIII. 10.* Yet we may not understand them of such Constellations or Configurations, as our Astronomers, do now retaine from the Greeks and Latines, which have their figures and denominations assigned them from the feigned stories of the old fabulous Greeks: we should rather retaine the Hebrew termes and names; adding our best exposition of them.

*Amos* hath great conformity with *Hoseah*, living in the same time, *chap. I. 1.* and sent to the same people, of *Israel* principaly.

*Amos* foretelleth strange shakings and destructions of six Heathen Neighbouring Nations, the Churches enemies; for their three transgressions, and for four severally.

As likewise he doth the same of *Judah*: And so of *Israel*, *chap. I.* and *II.* He pursueth in five chapters following *Israels* manifold transgressions, and mighty sinnes: Intermixing both Threatnings and Exhortations: Threatnings of Judgements generaly, upon all *Israel*, That they shall finally be drowned in a flood of miseries, and be captivated: Particularly, upon *Jeroboams* house; and upon *Amaziah* Priest of *Bethel*. And inserting Exhortations to *Israel* for repentance; as, *chap. IV. 3.* with Promises of Mercie thereupon; as, *chap. V. 4, 14, 15.* And after, upon their Obstinacie, and Incurriblenesse; He shewes in the two last chapters, under two Types, of a Basket of Summer fruit; and of smiting the doore of the Temple; their ripening, approaching subversion, and Gods abdicating his house, and people. Yet concluding all, with Evangelical Promises to his Church, of a Reduction, and restauration by, and under Christ.

Among other places, *chap. V. 10, 13.* and *chap. VI. 10.* do shew the evil of his times.

*Carmel*] *Carmel* signifieth plenty, fruitfulness, and fruitful field. This mountaine was situate in the Confines of *Asher*, and *Issachar*, near the Midland-Sea; and not farre from Mount *Tabor*, *Josh. XII.* and *XV. chapters.* See more of it in my *Annotations* on this Text.

*revealeth*] Yet Gods true Prophets are not alwayes in all things, guided by divine revelations; As, *1 Chron. XVII. 2. 2 Kings IV. 27. 1 Sam. XVI. 6.* The meaning here is, That God usually reveals to his

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Prophets his great judgements which he intends to bring upon his own people, for their sins.

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A kinde of Ironie, as, *Gen.* III. 22. 1 *Kings* XVIII. 27. and XXII. 15. 2 *Chron.* XVIII. 14. and XXV. 8. *Eccles.* XI. 9. *Job* XII. 2. *Lam.* IV. 21. *Mark* VII. 9. Of Hyperbolies, see on *Josh.* XI. 4. *Gen.* XI. 4. mighty sinnes] *Ezek.* XVI. 23, 27, 28, 33, 34, 47, 48, 51, 52, 56. and *chap.* XVII. 15, 16, 18. See my *Annotations* on *Ezek.* II. 4, 5. God is said to fret at sinne, *Ezek.* XVI. 43. And to ease and quiet himself upon vengeance taken for it, *Esay* I. 24. *Ezek.* XVI. 42.



# Obadiah.



**O**BADIAHS Time is uncertaine. His Prophecie is against *Edom*. And the like to this, in Matter, and in Words, is likewise against *Edom*, in *Jer.* XLIX. 7, — 22. And in *Ezekiel*, *chap.* XXV. 12, 13, 14. The Summe is; Gods Revenge upon *Esau*, notwithstanding all his Pride; Self-Wisdome; and Confidence: And that for his Violence against his brother *Jacob*; and insulting over him in the day of his Calamity. Which God reproves; and foretels that Saviours shall come up on Mount *Zion*, for Deliverance; and to judge, devoure, and possesse the Mount of *Esau*: and the King dome shall be the Lords.

19.

*Gilead*] A large Mountaine, or mountainous Countrey; so named, *Gen.* XXXI. 47. A place of a rich soile for wealth, and abounding with Balme, and Spicerie, *Gen.* XXXVII. 25. *Num.* XXXII. 1. Halfe of *Gilead* given to *Reuben*, and *Gad*; and the other halfe to halfe *Manasseh*, *Deut.* III. 12, 13. *Josh.* XIII. 11, 25, 31. and XXII. 9, 13. Of *Gilead*, see more in my *Annotations* upon this Text.

JONAH.

# Jonah.



**J**ONAH Propheſied in the dayes of *Jeroboam* the ſecond, 2 *Kings* XIV. 25. A time wherein a Conſtellation of Prophets appeared. He was ſent to *Nineveh*, the great Citie, and Metropolis of the *Aſſyrian* Empire. But fleeing to *Foppa*, a cleane contrary way; and taking Sea; He is followed with a Tempeſt; and being throwne over-board, is ſwallowed of a Fiſh, called a Whale, *Matth.* XII. 40. And in the Whales belly, three dayes, and three nights; which is a reſemblance of Chriſts lying in the Grave; And to that end is thrice alluded unto, and alledged by our Saviour himſelf, *Matth.* XII. 39, 40. and *chap.* XVI. 4. and *Luke* XI. 29. Not yet that the Correſpondence in all points muſt be exact and abſolute; either for the ſpace of three whole dayes, and three whole nights; for our Saviour, as himſelfe foretels, did riſe on that third day in a part of it: no, nor yet for ſome part of three dayes, and of three nights; unleſſe we reckon the dayes of twenty four hours, from midnight to midnight. But the Type here, and Text, *Matth.* XII. 40. needs no ſuch ſubtil ſhifts, and curious quirks, to make up their ſenſe. Only this, That this of *Jonas* was the fitteſt and neareſt ſhadow of Chriſts lying in the Grave, that the Scripture did afford. There prayeth. And the Whale vomiteth him out upon the dry land. Being ſent the ſecond time, He obeyes; *Nineveh* repents; And God in pitie ſpares *Nineveh* for that time: And juſtifies his pitie againſt the angry Prophet, repining at it.

Wonderful great was the Citie of *Nineve*, *Jonah* I. v. 2. and c. III. 2, 3, 4. and *chap.* 4. XI. And ſuch the Citie of *Babylon*, *Ier.* LI. 31, 58.

*made vowes*] Of Vowes, ſee my *Annotations* on this Text.

*Foppa*] Or *Fapho*. A Citie, and Haven lying on the Midland-Sea, in the North corner of the Tribe of *Dan*, as it joynes to the Tribe of *Ephraim*, *Joſh.* XIX. 46. Hither was all the Timber brought in floats that was cut and wrought in *Lebanon*, for the building of the Temple, (and other buildings) by *Solomon*, 2 *Chron.* II. 16. And for the new building of it, by *Zerubbabel* and *Jehoſhua*, after the Returne from the *Babylonish* captivity, *Ezra* III. 7. We ſee here *Jonah* fled hither; farre enough from the way to *Nineveh*: And this in the dayes of *Jeroboam* the ſecond, King of *Iſrael*: In the dayes of the Apoſtle *Peter*, he being at *Lidda*, was ſent for hither; and here raiſed from the dead that good and charitable *Tabitha* or *Dorcas*, *Acts* IX.

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IX. 38, 40. And tarrying here many dayes with one *Simon* a Tanner, by the Sea-side; He Praying, in a trance saw a Vision, a certaine Vessel, as it had beene a great sheet, &c. And at that instant being sent for to *Cesarea*, by *Cornelius*, he goes thither, Preacheth Christ to *Cornelius*, and his kinsmen, and near friends. And upon their conversion, and receiving the miraculous gifts of the Holy Ghost, he Baptiseth them.

A Citie of God, *i. e.* exceeding great; an Hebraisme. So we read the Wrestlings of God, Trembling of God, 1 *Sam.* XIV. 15. a Sleep of God, 1 *Sam.* XXVI. 12. *Gen.* XXX. 8. the Mountaines of God, *Psal.* XXXVI. 6. Trees of God, *Psal.* CIV. 16. the Cedars of God, *Psal.* LXXX. 10. the Increasing of God, *Col.* II. 19. Prince of God, *Gen.* XXIII. 6. the Hoast of God, 1 *Chron.* XII. 22. And so much alike of the garden of God, of the Flame of God, *Cant.* VIII. 6. a Fire of God, *Job* I. 16. *Cant.* VIII. 6. River of God, Man of God, the Visions of God; the Voyce of God, the Kindnesse of God, 2 *Sam.* IX. 3. Harps of God. See my *Observations* on 1 *Sam.* XIV. 15.

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yet *fourty dayes*] Gods Threatenings and doomes have yet their conditions and limitations, or Provisoos understood; so, *Jer.* XXI. 10. and XXV. 9, 10, 11. and XXXII. 29. and XXXIV. 2, 22, and XXXVII. 8, 10. compared with *chap.* XXVI. 13. and XXXVIII. 17. And so *David* understood that threatening, 2 *Sam.* XII. 14. conditionally, *verse* 22. So, *Judg.* X. 13. *Esay* XXXVIII. 1. *Jer.* XVIII. 7, 8. *Ezek.* III. 18. Yet sometimes God expresseth his doomes of judgement against some sinners irrevocably; as, *Ezek.* XIV. 13, 14, 16, 18, 20. See the *Observations* on 1 *Kings* II. 20.

IV.

8.

*East-winde*] So, *Hof.* XIII. 15. *Ezek.* XVII. 10. and XIX. 12. *Psal.* XLVIII. 7. See my *Annotations* on *Hof.* XII. 1. an hurtful, dry, and skorching winde.

The Ninevites in all probability, were the rather reduced to their repentance, and that in such a maner, by that Preaching of *Jonah*; upon the knowledge of him, and of his being in the Whales belly.

MICAH.

# Micah.

**M**ICAH; Is the last of that great number of Prophets that lived, and Prophefied, in the same times. *Micah* his time is set out thus; in the dayes of *Iotham*, *Ahaʒ*, and *Hezekiah*. He is like to *Eſay*, the first of them, in Matter; and in lofty stile. He Prophefieth to, and against, both *Judah*, and *Israel*: Declareth Gods wrath; Lamenteth them; and tells their future destructions, and captivities, by the Assyrians, and Babylonians; For the manifold finnes of the People, Princes, and Prophets, *Chapters I, II, III*. The Repenting Remnant He comforteth with Promises of Temporal Blessings; and Deliverances from their enemies: But chiefly with Promises, and Predictions of Christ; foretelling the Place of his Nativity; And the manifold Spiritual Blessings of Him, and his Kingdome, *Chapters IV. and V*. And after a fresh controversie, and contestation of God with all his People, for their ill requiting of all his ancient Kindnesses; with their present sundry finnes, *chap. VI*. And the Prophets Complaint thereafter of the Paucity of good men; He endeth his Prophecie, with the Churches Consolation, in he Patient Expectation of Gods time to plead her Cause, to the shame of her insultingemie; and her owne marvelous felicity, *chap. VII*.

The finnes of the Prophets, Princes, and People, are pointed out by this Prophet, as in other places, so namely in these, *chap. II. 11. and chap. III. 1, 2, 3, 11. and chap. VII. 2. — 6*.

The people of God seeme to argue, and resolve thus; All people naturally are addicted to their severall superstitions, and will walk every one in the Name of his God: Much more we will, as we have all right and reason for it; walk in the Name of Jehova our God. Yea, though every Sect oppose their Superstition to us, triumph, and glory in theirs; and insulting over us, conspire in one against us, and our way; yet will not we despond, or shrink, but over-look, and overcome all difficulties, obstructions, and oppositions whatsoever; the Name of Jehova our God shall render us invincible, to walk constantly in him, and his Name, and his true way of worship, for ever and ever.

*Bethleh-m-Ephrata*] To distinguish it from another *Bethlehem* in the Tribe of *Zebulun*, *Joſh. XIX. 15*. This being in *Judah*, *Matth. II. 1*. And in these parts were many names of this stamp; as, *Bethel*, *Bethaven*, *Bethania*, *Bethesda*, *Bethsaida*, *Bethabarah*, *Bethbarah*, *Bethhacerem*, *Bethshemesb*, and others. This *Bethlehem*, and this Text, was

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alledged by the chief Priests and Scribes to *Herod*, for the place of Christs birth, *Matth.* II. 5, 6. And though here called little; yet by the Priests and Scribes called not the least; either reading the words of *Micah* interrogatively in a Negative sense; or varying the Text out of ignorance, or of set purpose before *Herod*; though yet both readings may well be reduced to one true sense, *Bethlehem* little, when *David* was borne there; not little, but famous, for, and after that the true Sonne of *David*, and Sonne of God was borne there.



# Nahum.



**N**AHUM; seemes to live, and Prophecie, in the dayes of *Josiah*. His Prophecie is. The Burden of *Nineveh*. The Ninevites after their Temporary Repentance, upon the Preaching of *Jonah*, returned to their former sinnes; Through their Ambition, Covetousnesse, and Cruelty, they overthrew the Kingdomes of *Syria*, and *Samaria*, after *Jonah* his time; They invaded *Judea*, and besieged *Jerusalem*; and grew up to be like a great Cedar in *Lebanon*, *Ezek.* XXXI. 3; — 9. And *Nahum* now propounds Gods dreadful power in himself; and his furious revenge upon his enemies: that He will make an utter end of *Nineveh*; affliction shall not rise up the second time; No more of the name of the Assyrian shall be sown. And this shall be for *Judah's* Consolation *chap.* I. And then he expounds more fully the Manner, and the Meanes of the Ruine of *Nineveh*; and the woful Mourning for it, that they shall mourne, as with the voice of Doves, tabering upon their breasts; and bewailing their former flourishing estate, *chap.* II. And lastly, He insists upon her sinnes, the Causers of Gods wrath, in her shameful ruine: ascertained by the example of populous *No* (or *Alexandria*) to be verified upon her; that notwithstanding all her strong holds, and numerous Assyrian Captaines, and crowned Commanders; yet there shall be no healing of her bruise, and mortal wound, *chap.* III.

Not *Nahum* I. 15. But *Esay* LII. 7. is alledged, *Rom.* X. 15.

HABAK-



# Habakkuk.



**HABAKKUK**; Doth comfort the godly against the Chaldeans; as *Nahum* did against the Assyrians. He succeeds *Nahum* soone after. He doth humbly expostulate with God of his delay, to hear, and to redresse things amisse; Complaining to him of his peoples sinnes; *chap. I. 1, — 4.* And declaring from

God, his wonderful judgements to come upon them by the Chaldeans, *verse 5, — 11.* He states the End and Issue of Gods dealing therein, *verse 12.* And yet after admiration, and expostulation, that God should use such wicked instruments for executioners of his judgements upon his people, *verse 13, — 17.* He puts the godly upon their living by Faith, *chap. II. 1, — 4.* And then he largely in its upon the Chaldeans several sinnes, Intermixing their punishment for them, *verse 5, — 20.* And lastly, concludes with a wonderful Prayer, *ch. III.* Celebrating therein Gods marvellous, and mighty works, of terrible executions upon the enemies, and of the deliverances of his people, in ancient times: and triumphing in Faith, even in the worst of times, in expectation of the like deliverance.

Is thrice alledged in the New Testament. A famous Text. *Heb. X. 38* to perswade to Patience, *Gal. III. 11.* to prove, No justification by the Law. And *Rom. I. 17.* to prove justification by Faith. The Hebrew is, *The just shall live by his Faith.* The Apostle still omits the particle *his.* The LXX. translating the Hebrew, have *my* for *his.* That place, *Heb. X. 37, 38.* may seeme only to allude to this place, *Hab. II. ver. 3, 4.* with a liberty of some Variation; which most accords with the LXX. translation of the Hebrew text.

Here is *Selah* in the middle of a *verse.* And so, *verse 9.* Though very rarely so. Of *Selah*, see *A. Rivet* on *Psal. XXIV. 6.*

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ZEPHA-

# Zephanie.



**ZEPHANIE**, Prophecies towards the beginning of the dayes of *Josiah*, chap. I. 1. and chap. II. 13. He doth charge upon *Judah*, and *Jerusalem* great and grievous finnes: And doth threaten them therefore with a great Day of the Lords wrath, near at hand, chap. I. He exhorts them to Repentance before the day of the Lords anger come upon them. And warnes them by Examples of like judgements upon Neighbouring Nations, denounced against them, ch. II. And after a sharp Reproof and Commination of *Jerusalem* taken up againe; He concludeth with glorious Promises of her deliverance and restauration at the last; and of Evangelical Blessings; and that God will joy over her, and rest in his love.

III.

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*Her Prophets are light and treacherous persons*] *Hos.* IX. 7, 8. *Micah* III. 5, 6, 11. *Deut.* XIII. Prophets of *Baal*, 1 *King* XVIII. 2 *Kings* 10, 19. False Prophets in *Israel*, and *Judah*, 1 *Kings* XXII. *Neh.* VI. 14. *Esa.* XXVIII. 7. *Ier.* V. 31. and VIII. 1, 2. and XIV. 13, 14. and XXIII. 9, 13, 14, &c. and XXVI. 8. and XXVII. 14, &c. and XXVIII. 1, 10, 16. *Ezek.* XIII. and XIV. chapters. See the Argument upon the Prophecie of *Ezekiel*. So there were false Prophetesses, *Neh.* VI. 14. *Ezek.* XIII. 17, 18. *Apoc.* II. 20. And againe there were both true Prophets, some extraordinary ones, spoken of, *Iohn* VII. 52. extraordinarily called, and qualified: Others ordinary, most what, if not altogether Priests, and Levites, going under the name of Prophets, from the times of *Ahab*, and after. And also there were true Prophetesses, as *Deborah*, *Huldah*, *Anna*, and *Philips* four daughters Virgins.



# Haggai.



**HAGGAI**, His whole Prophecie is within the compasse of somewhat lesse then four moneths: and was upon four several dayes within that time; viz. in the second year of

*Darius*  
[*Hystaspis*]  
on the

VI. Moneth, first day, chap. I. 1.

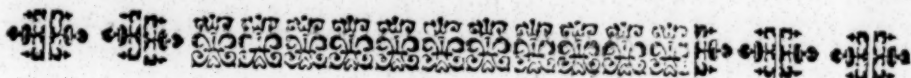
24. day, chap. I. 13, 15.

VII. Moneth, 21. day, chap. II. 1.

IX. Moneth, 24. day, chap. II. 10, 18, 20.

The

The maine matter is, for *Zerubbabel*, the Governour of *Judah*, and *Johua*, the High Priest, To Build the Temple. With the Promise of the greater Glory of this Temple, then of the Former, by the Coming of the Messias into it.



# Zechariah.



*ECHAI A H*; Prophecies likewise in the reign of *Da-*

*rins*; in his { II. year { 8th. moneth, *chap. I. 1.*  
                  { 11th. moneth, 24 day, *ch. I. 7.*  
                  { IV. year, 9. moneth, 4. day, *ch. VII. 1.*

He Prophesied likewise, with *Haggai*, to *Zerubbabel*, and *Ioshua* for the Building of the Temple, *Ezra* V. 1. Adding the Promise of the *Branch*. And he being the sonne of *Barachiah*, *ch.* I. 1, 7. And living after the second Temple was builded, at the later end of the Old Testament, He may seeme rather to be meant by our Saviour, *Matth.* XXIII. 35. though his Death be not recorded before; then that *Zechariah* slaine by *Iosh*, *2 Chron.* XXIV. 21. as the Great *Annotations* on *2 Chron.* XXIV. 20. would have it.

There were seventy years, from *Iehojakim* his fourth year, to *Darius* the Mede: and from *Iehojacin*, to *Cyrus* his Monarchy: and from *Zedekiah's* eleventh year, to the second of *Darius Hystaspis*: and from the murder of *Gedaliah*, to the fourth of *Darius*, chap. I. 7, 12. and VII. 1, 5. Thus the best Chronologers do agree.

The Man and Angel, for he is called both, that talked with the Prophet, and is mentioned, *chap. I. 8, — 14, 19.* And againe, that Commands the Angel that met him to runne, and speak to the Prophet, *chap. II. verse 3, 4.* And againe, is mentioned, *chap. III. 1, -- 6.* and *chap. IV. 1, — 5.* and *chap. V. 5, 10.* and *chap. VI. 4.* is the Son of Man, the Angel of the Covenant, Jesus Christ. And so againe, The Branch, and Stone is Christ, *chap. III. 8, 9.*

The four Hornes, are Principally the Chaldeans; And the four Carpenters, the Medes and Perfians *chap. I. 18, 20.*

The Candlestick, with the seven Lamps of it; alluding to the Candlestick in the Temple; Represents the Church, shining forth to the world in the light of Faith, and Life; of Profession, and Conversation, *Matth. V. 15, 16. Phil. II. 15.* The two Olive-trees, and Branches, that through the two golden Pipes empty the golden Oile, out of themselves into the Bowle, and thence to be conveyed by the seven Pipes, to the seven Lamps of the Candlestick, may seeme best to signifie the manifold Gifts and Graces of God, and of Christ, flowing

from Him, by the Spirit; and the mystical power of communicating the same, sundry wayes, and by sundry meanes, to the Church, and to the chiefanointed Rulers of it; for the plentiful use, and good of it.

Chap. IV.

IV. Moneth, ninth day, was for the taking of *Jerusalem*, *Fer.* XXXIX. 2 and LII. 6, 7. 2 *Kings* XXV. 3.

Chap. VIII. 19.

The Fast of the

V. Moneth, tenth day, was for the burning of the Temple, and Citie, by *NebuZaradan*, 2 *Kings* XXV. 8. *Fer.* LII. 12, 13.

VII. Moneth, for the murder of *Gedaliah*, *Fer.* XLI. 1, &c.

X. Moneth, tenth day, was for the first day of laying the Siege against *Jerusalem*, *Fer.* LII. 4. 2 *Kings* XXV. 1.

V. 3, 4.  
VII. 14.

Of Swearing, see my Notes on *Gen.* XXIV. 3.

pleasant land] *Heb.* Land of Desire, or Delight. So, *Psal.* CVI. 24. *Fer.* III. 19. *Hephzi-bah*, *Beulah*, *Esay* LXII. 4. the glory of all lands, which God spied out for them, *Ezek.* XX. 6.

IX. 9.

Is cited in *Mat.* XXI. 5. *Mar.* XI. 2, -- 7. *Luke* XIX. 30, -- 37. *John* XII. 15. Where Christ rides, not one while upon the Ass, another while upon the Colt; but upon the Colt only, *Mar.* XI. 7. *Luke* XIX. 30, — 35. Even upon the Colt, the foale of an Ass; as the same particle is used, *Mark* X. 45. And a Speech not unlike is that, *Matth.* XXVII. 44.

XI. 7, 16.

His staffe of Beauty seemes to be his Loving, Guiding, and Ruling them, by his Word, and Spirit.

His staffe of Bands, or Binders, his severe Ruling them by Punishments; as, *Esay* X. 5. The three Shepherds seeme to be the many evil Priests and Prophets; and haply those three Sects of Pharisees, Sadduces, and Essenes; or Priests, Scribes, and Lawyers, in the dayes of our Saviour. The Price, and Potter, are cited, and expounded, *Mat.* XXVI. 15. and *chap.* XXVII. 9, 10.

His breaking both the Staves, seemes to signifie the utter rejecting of *Judah*, and *Israel*; and the taking to him the *Israel* according to the Spirit, all true Believers. The foolish Shepherd signifies evil Pastors, and Governours, which God suffered to raise themselves to those Offices.

XII. 10.

Cited and alledged, *John* XIX. 37. and *Apoc.* I. 7. where Saint *John* leaveth the LXX. Translation scoffed, or insulted; and sticks to the Hebrew Text, pierced.

The like is done by *Matth.* XXVI. 31. and *Mark* XIV. 27. in alledging that Text, *Zeck.* XIII. 7.

XIII. 4.

a rough garment] Or garment of haire. The true Prophets used such courtnesse of habit and attire; as Patterns for Penitents, to whom they preached Repentance, austerity of li'e, and contempt of

of the world. So *Elias* is called an hairy man; not in body, as *Eſau*, but in his rough and hairy attire, and letherne girdle, 2 *Kings* I.8. And ſo *Iohn* Baptiſt, the ſecond *Elias*, answerable to him, had his raiment of Camels haire, not finely ſpun into Chamlet, or Grogran, but into rough ſack-cloth, or hair-cloth, ſuch as is mentioned, *Apoc.* VI. 12. And ſuitable to his letherne girdle, and courſe diet, *Matth.* III 4. And ſo thoſe two witneſſes did Propheſie cloathed in ſackcloth, *Apoc.* XI. 3. And ſo *Eſay* the Prophet uſed to go attired, *Eſay* XX. 2.

Shewes that in *Egypt* there is no raine; or in a manner none.

XIV. 18.



# Malachi.



**MALACHI**; The laſt Prophet; and after the Temple was built; Contemporarie with *Nehemiah*, as may ſeeme by *chap.* II. 11. and *chap.* III. 8. compared with *Neh.* XIII. Or at leaſt preſently after him, in the later end of the reigne of *Artaxerxes Longimanus*; or, in the time of *Ochus* called *Nothus*. He ends the Old Teſtament; Reproving

their Prophaning of Gods Worſhip in the Temple, *chap.* I. 7,—14. And other manifold Vices in their lives: Threatening them, both Priests, and People: and Exhorting to Repentance, *chap.* II. Promiſing, and Prophetically telling them, of the ſending of *Elijah*, the Meſſenger, and Harbinger; And of the ſudden coming of the Lord of the Covenant, in whom they delight, to his Temple, *chap.* III. 1, &c. Meane while Referring them to the Law of *Moses*. In his Prophecie he proceeeds moſt Dialogiſticaly.

Hence Saint *Paul* argueth directly, or *ratione pari*, by a Conſequent at leaſt, *Rom.* IX. 11, 12, 13. for the Freedome of Gods Will and Pleaſure, in the free Election of ſome to Salvation; and the Preterition of others.

*Seek the Law at his mouth*] The Priests duty to teach it. And ſo, *Ier.* II. 8. *Deut.* XXXIII. 10. *Neh.* VIII. 8. The Prophets ſo frequently mentioned in the practice of it, ordinarily were the Priests and Levites.

Againſt Polygamie, and Divorce; alledged and pleaded by our Saviout, *Matth.* XIX 3,—13.

*Chap.* III. 1 and *ch.* IV. v. 5, 6. mentioning the Meſſenger, *Elijah*, is expounded of *Iohn* Baptiſt, by *Zacharias*, *Luke* I. 76. and by *Mark*, *ch.* I. v. 2, 3, 4. and by our Saviour himſelf, *Matth.* XI. 10, — 14.

*dreadful day*] Of *Ieruſalems* final deſtruction by *Veſpaſian* and *Titus*.  
to the children] Or, rather with the children; turning and converting them both to Chriſt, by his preaching of Repentance, and Faith in *Jeſus*; ſo preparing the way before him.

FINIS.

I. 2, 3.

II. 7.

15, 16.

IV. 5.  
6.

1. The first of these is the fact that the Chinese government has been unable to establish a stable and effective system of law and order in the country. This is due to a number of factors, including the lack of a strong central government, the presence of numerous armed groups, and the failure of the government to enforce the law consistently.

London

The first of these is the fact that the  
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1. The first of these is the fact that the majority of the population of the United States is of European descent. This is a fact which has been recognized by the Government and the people of the United States for many years. It is a fact which has been recognized by the Government and the people of the United States for many years. It is a fact which has been recognized by the Government and the people of the United States for many years.

The following information was obtained from the records of the Department of the Interior, Bureau of Land Management, at Washington, D.C., regarding the land owned by the United States in the State of California.

